

The Lutheran.

God's word and Luther's teaching will never perish.

**Twenty-second year
1865—1866.**

St. Louis, Mo, printed by Aug. Wiebusch u. Sohn. 1866.

Register for the 22nd year of the Lutheran.

A.

Anecdote of an apt reply by Flattich, 135. Anstädt, Past. his character, 63.
Answer, simple, to the question why all sects are to be counted in one cake, 169.
Article, which the gentle reader is kindly requested to head, 148.
Spread, the swift and wide, of the Christian church a sign from the divine inspiration of the holy Scriptures, 137, 145.
Lending of money on interests, 10.

B.

Report, brief, on an English service in the new Emanuels - Church at Baltimore, 148th; a friendly rejoinder to a point of the same, 171st.
Beruf, der bürgerliche, was die Wahrheit sei hinsichtlich seiner Entstehung, Ausübung und Veränderung, 49.
Taxation of the exercise of religion, 102nd Bible Society, American, 85.
Request, urgent, to parents and caretakers who intend to send pupils to Fort Wayner Institution, 161.
Blood wedding, the Paris, 77th, 101st.
"the "truth friend" about, 132. ambassador, the joyful, about Ascension, 143.
Brunn, his pupils and his institution, 6th, 52nd, 141st, 185th.
"Inauguration of its new institutional building, 11.
" fraternal greeting to the pastors and members of our synod, 157.
Do you have and read the symbolic books? 91st, 99th, 107th, 123rd, 129th.
Citizen school, preliminary notice and request concerning a German, Lutheran, high school to be established in St. Louis -, 181.

C.

CatechiSmuS exam, admonition about it to parents 2c., 2.
Concordia College at Fort Wayne, 86th, 95th, 103rd, 174th.

D.

Dasein Gottes, vote on it, 29. honorary monument of faithful witnesses of truth, 25, 33. honorary commemoration of Past. E. F. Hüsemann, 59th, 69th, 75th, 81st.

E.

Installation of pastors: C. R. Riedel, 7th; M. Stephan, 16th; I. Himmler, M. Merz, 38th; A. Wüstemann, 46th; A. E. Winter, J.M.M. Moll, I. List, H. Sieger, 54th; C. Burfeind, 64th; F. A. Loßner, 71st; I. Rauschert, 86th; K. L. Moll, 103rd; M. Eirich, C. W. R. Frederking, G. Reintsch, W- Heinemann, Tb. Mertens, 119th; R. Biedermann, 126th; F.J. Th. Jungk, C. S. Kleppisch, 135th; F. Ruff, 144th; M. Stephan, 160th; H. Wehrs, I. Karrer, Ph. S. Estel, 174th; R- Biedermann, 184th; G. Traub, G. Präger, H. Bauer, 190th.
Inauguration of the Norwegian College at Decorah, 57; speeches at the same: deS Past. Koren, 65; Prof. Brauer, 66.
" of the new Trinity Church in St. Louis, 61.
End, terrible, of a Methodist preacher lapsed into political activity, 158.
Rejoinder, short, to an article in *Lutheran Standard*, 84.
Education, Christian, of youth, 133.

F.

Fairs, ecclesiastical, 95.
Fick, H., "Lift up your heads," displayed, 24.
Masonic -nonsense in the sects, 7th, 125.

G.

Prayer for the President, 95.
Thoughts, evil, 18.
Poems: "Make yourselves ready," 17th; by M. Arndt, 58th; The Lenten or Passion Season, 113th.
Stories: Two avengers, 29; The power of the mother's prayer; Promise wants a keeping, 30; "Thou shalt believe and not waver," 103; A farmer's verdict on the alteration of church hymns, 118; Warning against false and frivolous swearing; The converted religious mocker; Divine justice, 134. Selbst ist die Frau; Vom alten Fritz, 135; "Welcher unwürdig esset und trinket" 2c.; Wie unser I. HErr Gott zu helfen weiß; Falsche Buße eines Atheisten, 143; Ein sterbend Kind, 144; Zum Nachdenken; Der Mantel, nach dem Winde, 151; Der verzweifelte Freidenker; Der Fluch der Lüge; "Freuet euch mit den Fröhlichen" 2c.; Auch bei uns?, 152.
Society, the Berlin, in support of the Church in America, 78.
Societies, secret, of Freemasons 2c., do they belong to the works of darkness?, 73rd, 88th, 113th.
Societies, secret, the "Evangelist" about it, 182.
Faith, by which alone, 78.
,, and unbelief, their difference, 125.

H.

Heathen Mission, East Indian, 28.
Sanctification, perfect, 29th, 94th.
Hospital and Asylum, the German Lutheran at St. Louis. Annual Report, 125.

I./J.

Incorporation importance of, in the state of Ohio, 110.
Informatorium, the Buffalolian, 78.
John the Steadfast, Elector of Saxony, 178.
Junii, L. F, concise history of the Reformation, recommended, 71st, 136.

K.

Cathedral, the, in Seville, 158.
"Catholic is living well, Protestant is dying well," 188.
Heretics, how the popes think about their punishment, 115.
Heretical people, one, avoid, 85.
Infant baptism, why one should rejoice in it, 97th, 105th, 121st, 130th, 139th.
Church, the Norwegian Lutheran, 28.
" the richest in America, 28.
" the holy, christian, 38.
" a new Anabaptist, 46.
" Lutheran Germany, danger to it from sects, 111.

„ from the Lutheran, in Baden, 146.
 " from the Lutheran, in France, 1M.
 Church dedication: to Fort Dodge. Jo., 7th; Troy, Ill., 23rd; Valparaiso, Ind., 39th; Bethalto, Ill., 53rd; Detroit, Mich., 54th; Morrison, Wis., 64th; Lyonsville, Ill., 103rd; Baltimore, 159th; Venedy, Ill.; Darmstadt, Ill., 167th; Humboldt, Kansas, 184th; Jorkville, N. I., 190th; Waldenburg, Mich. 191st.
 Church regiment, the *Lutheran and Missionary* over, 166.
 Church newspaper, a new, 13.
 " the reformed, from Philadelphia, 29.
 Clothes yard art in the church 2c., 133.
 Kunz, J. G., Vor-und Zwischenspiele, displayed, 87.

L.

National churches, a word about it from the mouth of a highly placed man, 7.
 Life insurance and the preachers, 110, 117.
 Lies, Methodist, against God's Word, 63.
 " catholic, 7th, 133rd.
 Air strike of the sheet of the Wisconsin Synod against us. 70.
 Luther, Dr. M" as educator of youth, indicated and recommended, 173.
 " and the son of Duke George of Saxony, 38. Luther's People's Library, vol. 13th and 14th, recommended, 119.

M.

Milan, persecution of Protestants there, 117. missionary affairs, New Zealanders, 37. missionary report, from one, of the Rev. Harms, 28. missionary journal, the Hermannsburg, on America, 142.
 Mission feast : at Quincy, Ill, 39th; a Kaffir, 111th; at Schaumburg, Ill, 187th; sixth, in northern Wisconsin, 19 I.
 Mission area, the, on Lake Superior, 162.
 Mission trip, report on one, of the Past. Stecher, 43.
 Missouri, states in, 110th, 117th, 150th.

N.

New Zealand, Narrative of a Seafarer of the Conditions There Otherwise and Set, 4th ed.

O.

Chief court preacher, a dying 2c., 19.
 Oertel, sein Ausspruch über den Urheber des Lutherthums, 23.
 Ordination of candidates: Chr. Körner, R- Köhler, H. Koch, I. G. Nützel, 7th ; A. F. H. Fischer, H. A. Alwardt, 15th ; G. Sämmer, Tb. Miesler, 16th ; G. Brückmann, H. Ernst, 24th ; F. Dub. pernell, J^ F. T. Körner, 31st ; I. Herzer, 38th ; F. Hachenberger. 71.; G. F. Schilling, 95th; F. Liebe (traveling preacher), 118th; I. F. Gottlieb, 135th; I. Michael, 160th; G. A. Müller. A. Stamm, Ph. Studt, M. Stülpnagel, 167th; Ch. Markworth, H. Crämer, 174th; I. Horn, C- Wünsch, 184th; W. Schlechte, S. F. C. F. Stock, 190th.

P.

Pabsthum and Revolution, 133.
 Pastoral wisdom, iowaish, 117.
 Pathen, what they are good for, 6.
 Pennsylvania & Missouri at Fort Wayne, 182 Pericopes, which, vol. 5th, displayed, 171.
 Poitics in the Church, 36 , 166.
 Seminaries for preachers, ours here, 47th, 172nd .
 Sermon, something from one preached in Mecklenburg, 93.
 „ held at the opening of the Synod of Pros
 C. F. W. Walther, 153.
 " of the Past. King: "From the Christian House
 service," displayed, 168.
 " of the Past. Köstering, on Christian freedom, displayed, 14.
 Prophets, the new ones, 158.
 Examination in school teachers' seminar, 187.

R.

Richmond, the community there, 4. Romanism in the Ver. States, 28.

S.

San Francisco, the so-called Evangelical Brethren or Albrechtians there, 37.
 Satanic press, the, do you still want to support them? 108.
 School bulletin, Lutheran, 13.
 School, even the Dunker want to build one, 189. Swarm spirits, the Methodist, 12.
 Schwarztöpf, C., warning against him, 87. somnambulism, 125.
 Synod, from the Lutheran Immanuel, in Prussia, 164th „, of Pennsylvania, its relation to the General Synod, 13th ; from its Verhandlungen, 166th , 183rd .
 " the Roman Catholic, held at Buffalo, 28.
 " of Ohio, English Districts, 63.
 " the Iowa, 151.
 " the Buffalo, 177.
 „, the Lutheran of North America (in the southern states), >83.
 „, the general German, ev. - Lutheran, of Missouri, Ohio and other states, displaying their meetings and the theses to be negotiated, 186.
 " the Ohio, 189.

T.

Theater in a church, 158.
 Death notice, of the Past. E. F. Hüsemann, 31st; of the Past. F. W. Kahmeyer, 39th; of the Rev. Harms in Hermannsburg, 70th; of the Rev. J. G. Birkmann, 79th; of the Rev. E. O. Wolff, 126th.
 Comfort and refreshment for the sick, by H. Hanser, displayed, 39.

U.

Unbelief in Germany, its progress, 36. Judgment from Germany on the so-called Missourians, 70.

V.

Volkszeitung, katholische, über die siebzehnte Generalversammlung der kathol. Vereine Deutschlands, 37, 46; against the same, 53.

W.

Waldeck, the two Lutheran congregations there, 184. What would also be very useful and salutary for us so-called Missourians at the present time?

Watchman, the Lutheran, displayed, 31.

Weltbote, the, rebuked, 102.

Woltersdorf, on grace, 38th Womens-Right Convention, 151.

Z

Zahn, biblical histories, displayed, 7.

Volume 22, St. Louis, Mo., Sept. 1, 1865, No. 1.

Foreword

to the 22nd year of the "Lutheran."

With this issue the "Lutheran" begins its 22nd year. A long path full of hot struggle and much serious work, but also, to the honor of our great, wonderful, kind and gracious God, we may well say, full of victory and grace and many undeserved blessings, he has already walked under the Lord's faithful protection and strong help. The path that lies ahead of him is no less a path full of vain struggle and hard work, but if only we are found faithful with God's help, and the voice of our testimony continues to shake unconcealed and unabated, and the good sword of the Spirit is wielded bravely to the right and to the left: then, for the sake of God's faithfulness and truth, victory and grace and blessing will not, cannot fail to come in the new course of the year. Of course, it will cost a lot of struggle, a lot of hot struggle. For if we first look into the area of the Lutheran and Lutheran-calling church of this country, there still stands in the fight against genuine, Bible- and confession-loyal, pure Lutheranism the Buffalo Synod in the old hierarchical. It rages and rages occasionally with old, repetitive fury. And although it has not brought anything new to the table for a long time, it rather deals with some of its nakedness, as the diminution and robbery of the rights of the congregation and, again, its love for the church.

Although there is little cause for new controversy from this side, it should never be left out of sight. Furthermore, the Iowa Synod, which is a mixture of hierarchism, chiliastery and a little truth, has recently come forward again more boldly with its claims for its so-called historical, but basically highly unhistorical view of the symbols; and if it continues in this way with its pretense of knowledge and its scholarly activity, a more serious, more detailed rebuke may soon be necessary, if the danger is not too great that too much attention will only make the youthful enemy more exuberant. The Ohio Synod still bids farewell and cannot get any further in the doctrine of church and ministry, and just as it once for the same reason rejected the hand of peace on the basis of the one, eternal truth, the one, pure confession and its right understanding, so it still easily smells the desire for conquest, hostility and probably, because it is not free of it, partisanship. The after-Lutheran General Synod, however, is indeed threatening to split within itself, and so on the one side, even if not yet completely clarified, a true Lutheran element is really asserting itself, while on the other side the hostile forces of Unierism, of New Rule, of hatred against faithfulness to symbols, against the strangers, the Europeans, who are said to have instigated all the misfortunes because they have accepted the wrong

The new synod, however, is to be closely scrutinized, especially in practical terms, because of its brazen intrusion and its bold raids into the congregations. The spiritually related Wisconsin Synod, however, is to be sharply scrutinized, especially in a practical respect, because of its brazen intrusion and its bold raids into the congregations. If we look outward, on the one side the old Roman colossus stands and, demonically strengthened, stirs with power all his limbs and rises up on all sides to crushing battle. On the other side, the innumerable sects cavort in wild confusion in the torrential current of the world-gratifying spirit of the age, barely admonished here and there by individual voices of concern that it would be better to exchange political fanaticism for ecclesiastical fanaticism again. In the meantime, the so-called Protestant Church is working steadfastly to ensnare and entrap the indifferent masses in its deceptive, dangerous union network. Thus, on all sides, there is much cause for struggle, for opposition and defense. But, as much as most of our opponents do not want to see this or cannot see it, we are not fighting just to fight, but to preserve our most precious treasure, the pure, wholesome teaching, undiminished, and to defend it against any attack. To deepen ourselves more and more into this rich, inexhaustible shaft, to appropriate this most precious treasure more and more, more and more all-around, and to develop this pure gold more and more in us and in our life and all its relationships,

To help our part faithfully, it is no less a serious and tireless work. Or should we no longer need this? Even if we had been fools enough to imagine this, the recent past, in which the wild waters of the unleashed spirit of the age broke devastatingly into the church and threatened to submerge everything, has taught us otherwise. It is true and not enough to praise God with thanksgiving and praise as His undeserved grace that we have been relatively least touched by these movements and upheavals of the times, nor have we been drawn into the dangerous maelstrom. But sober, understanding, Bible-firm core Christians, as the true Lutherans are, do not let themselves be driven to and fro by such empty wind and deception and have much too practiced senses not to distinguish and recognize the voice of the stranger immediately, even if it is still hidden in the sweet tones of humanity and the urge for human happiness. Unfortunately, we can no longer address this glory as a whole. Therefore, we are called upon to protect our readership against all influences of the anti-Christian, Bible-denying and Christ-denying spirit of the age by means of competent apologetic works and to give it the right weapons to defend itself. And since the blood flows into the veins from the heart and only from the center does the light fall into all the individual parts and areas of doctrine, how could it ever be superfluous, or even enough for the matter, to work through, expound and apply the royal article of the justification of the poor sinner before God by grace alone, for Christ's sake, through faith? That then the doctrine of the means of grace and especially the doctrine of the holy sacraments should stand in the next row. To whom would this not be obvious? That the doctrine of the means of grace and especially the doctrine of the holy sacraments should be practiced over and over again in order to put up a dam against the swarming spirit that is flooding around us and to put a bridle and bit on it? And indeed, in our evil times, when the Church of God unfortunately threatens to become more and more worldly, there is an urgent need for a diligent, all-round, efficient treatment of the doctrine of the new obedience, as the sweet fruit of faith, so that the two cliffs of antinomian licentiousness and wretched workaholicism can be happily avoided and the pure flames of fervent and sacrificial, helping, supporting and saving love can be nourished and fanned again and again. No less is it indispensable, in this land of misunderstood freedom, to diligently teach again and again the important doctrine of Christian freedom and its unbreakable preservation, and no less its right use, governed by the Queen Love. - And now, while the struggle and the work is so much, it has pleased the wonderful God, if only temporarily, if only to the all the greater profit of the Church, to take the hand of

The Lutheran", which for so many years, up to the latest time, has so bravely wielded the sword of the spirit in it for teaching and defense. Therefore, it is important that you younger brothers, to whom the Lord has given gifts and strength and preparation and resources for this purpose, let yourselves be found spry and active on the plan, so that the "Lutheran" may also prove the old faithfulness in battle and work in the new year and the Lord may crown him once again with victory, grace and blessing, grace and blessing, so that under the old tried and tested banner of fervent, zealous love for the most precious jewel of doctrine and holy hatred, sparing no disgrace, and earnest defense against all, even the most "ungodly", anti-biblical error and lies, he may also valiantly complete this year's course. God be with you in mercy, for the sake of Christ, amen.

(Sent by Pastor Bürger.) **Admonition to parents and confirmed youth of our synodal congregations concerning the great importance of taking the catechism exam.**

Among the evil signs in our congregations is the increasing contempt for the catechism exam on the part of confirmed youth. Sometimes the preacher may be partly to blame for such contempt, because he lacks punishment, warning and admonition in this regard. If we have preachers who are to blame, then of course the word that the blessed Dr. Luther says in the preface of his little Catechism belongs to us: "O you bishops, what do you want to answer Christ more and more, that you have let the people go shamefully like this? ... Do not ask whether they know the Lord's Prayer, the faith, the Ten Commandments, or any of God's words. Alas and woe upon your neck forever! Therefore, for God's sake, I ask all of you, my dear lords and brothers, who are pastors and preachers, to accept your office with all your heart, to have mercy on your people who are commanded to you, and help us to bring the Catechism to the people, especially to the young people."

But since I believe according to love and also know that there is no lack of exhortation on the part of the preachers in our synod, and the fault lies mostly with the parents and the youth themselves, I address my speech and exhortation to them first.

There are, praise be to God, godly parents who diligently and faithfully urge their children to the participation in the catechism exercises in the church, but unfortunately there is also no lack of lazy and indifferent parents who neglect this sacred duty.

Oh, you parents, what a great sin you are committing if you do not encourage your confirmed children to take the catechism exam. How do you want to be judged before the judge of all world to answer for? Some of you would have been happy in the past if you had had the opportunity you have now, since they had to walk miles for a pure sermon. Oh, how blessed you would have been then, how your heart burned in the flames of first love then, how you spoke to your children with a fervent spirit of the Savior and His gracious Gospel then, how much you would

have given for good catechism instruction for your children then, how it was your hearts' highest desire then, only to be blessed once, only to be blessed together with your children through the precious Word of God!

But now it looks different. You have become safe, full and lukewarm. You can calmly watch how your children or grandchildren miss church or catechism lectures and meanwhile indulge in worldly pleasures. Yes, you have fallen into the horrible vice of gluttony for the word of God, let yourselves be carried away into the stream of mammon service, let worldly lusts and the care of food swell and surge in your heart and suffocate the word, even if you hear it now and then, and forget the one thing that is necessary. In such satiety and overindulgence, in such worldly and mammon service, you do not pay attention to your children, let them do and do what they want on Sundays, even bring them through your avarice and mammon service into such situations and circumstances where they cannot use the church and catechism, give them either to godless masters or lords who keep them away from the church and corrupt them by their evil example, or far away from the church and care of a faithful pastor, ask nothing about what will become of their souls, but only about how they will bring you much reward home. Thus, the longer your children are weaned from the milk of catechism, the more they become as lukewarm and indifferent to it as you are. Sure children see your contempt, your world and mammon service and follow in your footsteps. Alas and woe upon your neck forever! But what do you deprive your children of when you deprive them of catechism lessons? They will be deprived of the highest treasures and goods, which can be shown to their eyes, made clear and preached to their hearts in the catechism exam. The highest wisdom of all Christians lies in the Catechism. There is no greater wisdom in the world. We have to learn from it throughout our lives. This wisdom is the wisdom of the prophets and apostles. This wisdom is explained in the Catechism Examen in a simple way, broken down and made understandable through questions and answers in such a way that even the most simple and unlearned can understand it. Who faithfully uses this Eramina, learns himself

He learns to know his sins and corruption from the law, he learns to know God, his power and grace in the works of creation, redemption and sanctification, he learns to understand what repentance and faith and good works are, how to pray, what glory and goods we receive in the holy sacraments, and so on. Whoever uses these examinations diligently and faithfully, learns to understand which is the way to eternal life, he increases, becomes strong and ever stronger.

In the inner man, always more resistant to the temptations of the devil and the world, always stronger in overcoming the flesh, he experiences what is written in Sirach 24:28: "He who eats of me always hungers after me. You deprive your children of these most glorious good things and treasures if you do not encourage them to take the catechism exam.

Some parents, of course, think that their children have already learned the Catechism in school, that they are confirmed, so what need is there for further and longer instruction? Such parents might be answered by the blessed Dr. Luther, who wrote in his great Catechism: "What do such overweening, multiplying saints do, who do not want or like to read and learn the Catechism daily, but that they themselves are much more learned than God Himself is with all His saints, angels, prophets, apostles and all Christians? For since God Himself is not ashamed to teach such things daily, as He knows nothing better to teach, and always teaches such things as the same, and adds nothing new nor different, and all the saints know nothing better nor different to teach, and cannot unlearn, are we not the very finest of fellows that we let ourselves think? when we have once read and heard that we can do everything and are no longer allowed to read or learn, can learn that in one hour, which God himself cannot teach, when he has taught it from the beginning of the world to the end, and all the prophets along with all the saints had to learn it, and are still disciples, and must still remain. For he who knows the Ten Commandments well must know all the Scriptures, so that he can advise, help, comfort, judge and pass judgment in all matters and cases, both spiritual and temporal, and be a judge over all doctrines, classes, spirits, rights and what may be in the world. And what is the whole Psalter but a mere thought and practice of the first commandment? Now I know for a fact that such lazy bellies or exalted spirits do not understand one psalm, let alone the whole holy scripture, and want to know and despise the catechism, which is a short excerpt and copy of the whole holy scripture. Therefore I ask all Christians, especially the pastors and preachers, not to be doctors too early and to let themselves think they know everything, since there is much to be done in the way of knowledge and spun cloth, but to practice it well every day and always do it. Read the whole of Dr. Luther's beautiful preface to his great Catechism and note what he says there, that as a learned doctor he reads and studies the Catechism like a child, and yet must still remain a child and student of the Catechism. If you say: Our children have already learned the Catechism in school and no longer need to participate in Catechism instruction, and it is enough when they come to the sermon, then this is false and wrong speech according to what has been said so far. No, no, they still need

They need God's Word to be dissected and explained to them through question and answer, which cannot be done in the sermon. They need God's Word to be dissected, explained and made clear to them through question and answer, which cannot be done in this way in the sermon; they need the pastor to investigate and help where it is lacking; the sermon is not enough for this, as Dr. Luther also says in the preface to his great Catechism: "Do not rely on the young people learning and retaining from the sermon alone."

Oh, you parents who have been negligent in this matter and have sinned, fear God, to whom you will one day have to give an account of your child rearing, and mend your ways. You want to have pious, moral, obedient children who will bring you honor and joy and who will still be a comfort and support to you in your old age; you want your children to be blessed one day. Now, keep them diligently and faithfully to God's word and also send them to the catechism examination. But if you want godless, impudent, lazy children, children who learn to dance, play, and drink according to the ways of the world, who despise you, abandon you, and forget you, and in the end go to hell, then let them go in contempt of the Word of God and the Catechism. Remember, Jesus Christ, the Son of God, has also bought your children at a high price, has also given them His torture, anguish, suffering and blood, so that they might be His own and live under Him in His kingdom and serve Him. Will you then calmly watch and even help that they despise His word and do not remain His own, but become the devil's and the world's own? You could not possibly achieve your blessedness with fear and trembling if you did not perceive the salvation and blessedness of your children.

Now, a word to you too, dear Confirmed Youth. What has been said above to the parents applies in part also to you. Why do so many of those who were confirmed only one, two, three years ago miss the catechism exam? God's word is no longer dear to them, they no longer take pleasure in it, the world and its pleasures taste better to them, they prefer to hear and see a comedy, they prefer to read a novel, arrogance possesses their heart and in such arrogance they no longer want to be examined like school children; they prefer to sit in evil company rather than in church; they have become lukewarm or completely spiritually dead, O remember what you have fallen from and repent. You despise God, you reject His word, and He will reject you again if you do not repent. You are breaking your word, for you vowed at your confirmation to renounce the devil and all his works and creatures. But does this mean renouncing the devil and his works if soon after your confirmation you miss the opportunity to be taught the catechism and in the meantime pursue worldly wickedness? What will God say one day to such a breach of the word? You

Be ashamed of being Catechism students after the Confirmation, and do not consider that Christ will also be ashamed of you when He comes in His glory, and also do not consider that God resists the arrogant, but gives grace to the humble. You would learn to go

your way blamelessly if you held to the bright light of the teaching of the Catechism; but now, because you do not, you go wrong. With your careless neglect of the Word of God, you cause trouble to your fellow youths and grieve pious souls, and Christ pronounces woe on him from whom trouble comes. You could become wise if you were diligent catechism students, but now you remain fools. Listen to what is written in Proverbs 1:20: "Wisdom complains outside, and is heard in the streets; she cries in the doorway of the gate, in front among the people; she speaks her words in the city; how long will you foolish ones be foolish? and the scoffers delight in scoffing? and the reprobates hate the teaching? Behold, I will speak my spirit unto you, and make known my words unto you. Because I call and you refuse, I stretch out my hand and no one pays attention. And forsake all my counsel, and desire not my punishment. So will I also laugh at your calamity, and mock you, when there cometh that ye fear. When a storm comes upon you that you fear, and your calamity as the weather, when fear and distress come upon you. Then they will call to me, but I will not answer; they will seek me early and not find me. Therefore they hated the doctrine, and would not have the fear of the Lord."

Furthermore, listen to what the Spirit of God says in Proverbs 4:7: "The beginning of wisdom is to hear it gladly, and to have prudence rather than all goods. Esteem it highly, and it shall exalt thee, and shall make thee honored where thou hearest it. She will adorn your head beautifully, and will adorn you with a beautiful crown. Hear, my child, and accept my words, and your years shall be many. I will lead thee in the way of wisdom; I will guide thee in the right path. When thou walkest, thy course shall not be soured; when thou runnest, thou shalt not stumble. Take hold of discipline, do not depart from it; keep it, for it is your life."

O, do not trample your salvation underfoot. Let yourselves be found in the future not only in every sermon, but also in every catechism examination. In the future, with all the greater zeal, make up for what you have neglected to do, and do not grow weary in it. Prepare for growth in knowledge, in faith, in love, in right conduct, thereby preparing for your salvation and welfare for time and eternity, for good is the man who delights in the law of the Lord, and speaks of his law day and night; he is like a tree planted by the rivers of water, which yields its fruit in its season, and its leaf withers not, and what it makes,

Blessed are those who hear and keep the word of God, Luc. 11, 28. May God help young and old to a fervent desire and love for the catechism, amen.

Richmond community.

Since I have been asked from many sides to publish in the "Lutheran" a short description of the experiences of the above-mentioned congregation during the past 4 years of war, and since it seems right and proper to me to report to the other Synodal congregations about what their sister congregation, with which they have been unable to maintain ecclesiastical fellowship for so long, has encountered; - Finally, since it encourages the general praise of God and thanksgiving to Him when His faithfulness and mercy are widely known, I take the liberty of compiling a brief summary of the sad and happy experiences, since the first were not without the last. However, the reader does not expect war histories, because the political newspapers have already been filled with them, but what directly concerns my community, that I would like to emphasize here.

First of all, let me now, dear reader, show you the dark side, so you will see the chastening hand of God. At the beginning of the war, the congregation counted 38 members who were able to vote, and at the end of the war, only 21, and has thus almost halved in size. In the first year, it achieved what had been impossible for a long time, namely its complete liberation from debts. As long as the southern government used workers for the production of war materials and paid them well, and as long as the coercion of the Conscription Act was not yet imposed on the citizens, everyone had excellent earnings, and the community also used this time and paid off a debt of \$1800. - But the longer the sad war dragged on, the bleaker the prospects became. The more the confederate money lost value, the more the price of food rose, and we watched with horror the coming theue- against the reorganization. Nevertheless, this would not have affected the community as such, if the well-known conscription law had not been made, according to which all citizens from the age of 18 to 45 were forced to enter active military service. The fire of patriotism, which had blazed up at the beginning, had gradually died down when the matter became so terribly serious, and everyone tried to avoid the severity of the conscription wherever possible. There arose also among the members of the community, who were citizens, a great

Noth. Should they stay? - Then they had to go into the field without mercy. Should they leave the country? - Then they would have to leave their families behind and be sure to be caught on the way and thrown into prison. What has become of them, you shall, I. Readers will learn about this later. Although the Conscription Act did not affect the greater part of the community, namely those who were not yet citizens, they had to bear a much heavier burden than those. According to the laws of the State of Virginia, all aliens were enrolled in the militia, and these had to perform all guard duties, as well as to occupy the inner entrenchments in tents of an invasion. Since in Richmond, as the seat of government, there were so many public buildings, hospitals, prisons, warehouses, government workshops 2c. the poor militia had no rest day and night; and so the members of the community had to give up their work and serve the authorities, or if the need of the family demanded it otherwise, they had to hide in secret hiding places, in order to earn something by working for the support of their own, which, however, was always connected with the danger of being pocketed, or of receiving double service.

Now, dear reader, you will not be surprised if I tell you that often on Sundays the men's side of the church was completely empty and the women's side only sparsely occupied, that we sometimes had to postpone the celebration of Holy Communion two or three times because the guests were called to other services. It will also not surprise you if I tell you that I had to say goodbye to some of them, and then to others.

who saw no other way out than to make their way secretly across the border. Thus, the community became smaller and smaller, while the gloomy prospects for the future increased from day to day, and also materialized quickly enough.

But praise God! This chastisement had its salutary consequences in the congregation. For many a prayer became more earnest, more fervent, more persistent, the trust in God's helping and protecting hand stronger and more vigorous, and the comforting certainty of being reconciled through our Savior Jesus Christ and of being heir to eternal life became sweeter and more refreshing in the midst of the horrors of war.

Now I want to hold up the light side to you, reader, so you will recognize the chastening hand of God as a protecting one at the same time. For the time being, not a single member of the congregation has been in active field service.

Others were declared physically unfit. Given the shortage of soldiers in the South, and the severity with which the "conscripts hunters" pursued their victims, it is very surprising that they were all spared, and therefore a gracious act of God can be seen in this. God also saved the church members from damage and loss of their property, while thousands of others had to give up their possessions. Only one of them lost most of his possessions on the day of the capture of Richmond by fire, but his heart was not attached to it, and he bore the loss with Christian composure.

Furthermore, we have been able to experience the fulfillment of the word of promise: Ps. 37:19: "They shall not be ashamed in

the evil time, and in the trouble they shall have enough." - If we had to do without much, we were all the more content with what we still had, and if we could not buy clothes, the old ones lasted longer, in short, we still found the table set for us and our family every day, and when at last the need wanted to rise to the highest, behold - God suddenly put an end to it, so suddenly that almost no one suspected it, and gave us golden peace again.

In particular, it is to be considered a grace of God that the few members of the congregation, who all had their dear difficulties to get by, still had something left over to cover the expenses necessary to maintain the preaching ministry. I do not want to go into the individual pleasing discussions and actions here, God knows them, but this much I must confess, that it stood firm with the congregation, and if it had become much smaller, to maintain church and preaching ministry among themselves. Perhaps later I will be able to share with the readers of the "Lutheran" many interesting and instructive things from the experiences of the last four years. - —

As for myself, I have stood more securely in regard to military service than my brethren in the North, for while these were subject to conscription, the pastors in the South had perfect exemption. Of all the son-

I was no more free with my family than anyone else, despite all the hardships caused by the war in Richmond; but we never suffered any lack, for God always made sure that the necessities were available at the right time. - Above all, painfully perceptible for me was the complete isolation from all ecclesiastical fellowship, as a result of which I almost had to dry up like a well in summertime that has no inflow. I am all the more pleased by the grace bestowed upon me to be able to unite with my dear fellow ministers in the same confession, in the same work in the work of the Lord, and in the common praise of the faithful Savior, who bought us with his holy blood and made us members of the one body, of which he is the head. - The Lord has truly done great things for us, and we rejoice in them.

C. Large.

A seafarer's account of conditions in New Zealand then and now.

"Many years ago, when New - Zealand was still entirely inhabited by heathens, the ship on which I was then serving as a sailor dropped anchor in one of the harbors of that island; but quite a distance from the shore - for our safety. We had been at sea for months without seeing land; nnd

When we saw the high mountains and lush valleys of this magnificent island rising out of the water in front of us and drawing ever closer, it was as if we were approaching a fairyland. But very soon we found that we were living on an earth full of sin and misery and had only come to a part of this sinful earth. Just at that time there was a terrible battle between two parties of the natives, and at the same hour when we entered the bosom, we saw from the deck of our ship, with horror and dismay, a scene that made our blood run cold: a great multitude of people, engaged in furious battle, piercing each other with spears, swinging the battle axe high above their heads, with loud war cries, - the diabolical positions of these raging savages, how they fell upon each other, pierced each other with the lances, smashed in the skulls of the fallen with repeated blows: this horrible scene has impressed itself upon my mind in the deepest way and will remain unforgettable to me. Even the crudest and most thoughtless sailors were filled with deep sorrow. As a result of the war or for some other reason, no canoe (boat) came from the shore to our ship. Since we had no more firewood on the ship, the captain sent some of the sailors ashore in a boat to collect dry firewood, but on the opposite shore of the harbor, and only after he had given us many precautions for our safety. I was among that number. We landed at a beautiful headland against which a heavy surf was beating. The bloody scene we had just witnessed filled us with such terror that we expected at any moment to be attacked and massacred by a number of these cannibals. After we had collected a sufficient amount of wood and wanted to return to our boat with it, we found to our greatest horror that the surf had increased to such an extent that it was impossible to board the boat.

Heavy dark clouds had spread over the sun, causing fear of an approaching storm. The foam-covered waves increased and beat against the shore more and more violently from the sea. A dark night was near, the fierce warriors with blood-dripping hands in close proximity. We were all silent, none daring to speak their fears, and yet none could conceal them. Before we left the ship, the captain had told us that an English missionary had built himself a hut about two English miles from the place where we would land. He had visited him about 2 years ago in his lonely home and had him tell him many things. At that time, however, it had been very uncertain whether he would be able to maintain his dangerous post. When we saw the impossibility of launching our boat into the sea, we decided to try to find the missionary and ask him for help.

To ask protection for this night. The clouds

had spread over the whole sky, it had become darker and darker. We had to search for our way through a thick overgrown forest and soon we were surrounded by Egyptian darkness. After wandering for a while, hardly knowing where we were going, we heard loud shouting of the savages, but we could not tell whether they were quarreling with each other or at their banquets. With the greatest caution we approached the voices and very soon saw through the trees the watch fire and how the natives had camped around it with grayish signs of victory and were rejoicing over their victory. We were careful not to go nearer, but rather kept as far away as possible and groped around in the dark forest, where we could hardly see a hand's breadth in front of us. After a long time of wandering, we came upon a footpath, which we followed; it led us over rocks and tree roots, and at last we saw the distant glimmer of a light. We stopped and two of us were sent for recognition. I was one of them. Apparently the light came from a house; in the greatest excitement we went closer; at last we saw glass windows and through them a man in civilized dress, kneeling in the parlor with his wife and a child, apparently saying evening prayers.

we went into the house, and although the inhabitants were very surprised to see two white sailors before

to see each other, we were nevertheless received very hospitably. The missionary immediately lit his lantern and went with us to the people who had stayed behind. We lay down on the ground to sleep. Tired as I was, I could not find any rest; I thought of my quiet father's house, which I had left only a few months ago, of my mother's care for her absent son on his first sea voyage; the scene was so completely new to me; the raging battle of the savages, the shouting and the bloody scenes that we had just had before us; the outraged nature, the storm - everything was so strange to me.

This had excited me so much that no sleep came into my eyes. My companions, however, more accustomed to danger, perhaps less thoughtful and worried, soon lay in a sound sleep. Early in the morning a band of warriors came to the missionary's hut to look for us. They had learned that a boat had landed, and they suspected that the crew probably had

found refuge with the missionary. This noble man with his wife manifested the utmost care and concern for us and our safety. The savages were imperious and boisterous as they entered. It was a miracle in my eyes that the missionary and his family could live among them. Indeed, nothing but the power of God, which can tame even the wildest hearts, could have kept them in the midst of this cruel and traitorous

sex unharmed. But during

their wild spirit was to some extent bent and overcome by the kindness, gentleness, and complete lack of helplessness of the missionary and his family, they considered us sailors to be

a booty rightfully theirs, which they have

It took all the seriousness and firm, unwavering determination of the missionary to persuade them to spare us. He himself accompanied us to our boat. The whole troop of noisy and raving savages followed us.

and they swung their bloody war clubs over our heads to convince us that we were in their power. A two-mile walk led us to the shore, a walk full of fear and terror that I will never forget. The missionary's anxious care, with which he observed all the movements of the natives, was proof to us of the imminent danger to our lives. When we finally reached the beach, a quarrel arose. They did not want to let us go, some of them even pulled the boat more to the land, others seemed to be more receptive to the missionary's pleas and admonitions.

At last the enemy retreated, and we were helped to bring the boat into the sea, which was now calmer. With the storm, the surf had also subsided. With what gratitude we rowed away from the shore! What emotions moved my heart when I looked around and saw the noble man standing in the midst of the savages and negotiating with them. I thought his skill was one of the hardest, his life the hardest, and his work futile. And yet I admired his

courage and his strength, and I have never been able to understand how one can speak of Christian missionaries in terms of reproach and contempt.

Many years have passed since that sojourn on New Zealand, and I have never been back there since, until two years ago, when I sailed into the same harbor where we dropped anchor at that time. The same forest-clad mountains, in a wonderful blaze of color, the same lush valleys - and yet, how completely different the scene that now presented itself to the eye! it is one of the most beautiful places on earth as far as natural beauty is concerned. I could hardly believe my eyes when I saw a large flourishing city

lying before me at the entrance to the harbor.

saw. The bosom now bites "gulf of islands". The city has become a thriving commercial center; several churches raise their spires, above the row of large, beautiful

houses, and among the European Christians one sees many New Zealand natives living in tasteful houses, beginning their daily work with morning prayer and concluding it with evening prayer. The untiring labors of the missionary have created here, under God's blessing, a new world; and the feelings of the deepest pity with which I regarded him then, when I saw him standing on the shore among the savages, have changed into feelings of greatest admiration, indeed I would like to

I almost feel envious when I look at the successes of his work. All other work seems to me to be of little value compared to his

"What the godparents are good for."

Unfortunately, Christian paternity has become very degraded in our days. Many do not even know what they should do as godparents. If it comes to the point, they see the godparenthood as a sign of friendship or as a courtesy. So they go along with the form, escort the child to the baptismal font, and then give the usual gift of godparents. If they only occasionally inquire what their child is doing and how he or she is doing, then they believe that they have done everything in the best possible way. This may explain why the sponsorship even degenerated into a miserable begging every now and then. This may be the reason why some people do not even like to take on this Christian work, in which they see nothing more than an empty but costly formality, and may even refuse it. That is too sad! Would it not be necessary for the godparents to be reminded of their most sacred obligation after each baptismal ceremony? But I do not want to anticipate the pastors. But I must say that sponsorship is an equally beautiful and salutary order, through which the Christian church gives its baptized children faithful, helping and intercessory love on the path of salvation. For even if the parental home remains the first and next legitimate ground for Christian education, children are nevertheless handed over to God by their parents in Holy Baptism. They are consecrated to His kingdom and service and, as born again, entrusted by God to their parents for Christian care. The Church, as the spiritual mother, must therefore see to it that the parents do not neglect this most sacred obligation of theirs. And for this very reason, at the baptism of children, the Church has entrusted the godparents, as spiritual co-fathers - for this actually means godfathers - with the care and responsibility of Christian education. Therefore, when you take on the position of godparent, you have to put your holy obligation before your soul in all seriousness. You are not only to take care of the child during the holy baptism. Not only do you have to present the child to the Lord for acceptance into His arms of salvation with prayer and heartfelt intercession, but you also have to carry the child on your praying heart, not forgetting that you, like the parents of the child, are also told the word of our Savior, Matth. 28:20: "Teach them to keep all that I have commanded you. You must see to it that the child receives a Christian upbringing, as much as you can, that it receives the salvation offered in holy baptism. You must see to it that the child receives a Christian education as much as you can, and that he or she takes hold of the goods of salvation offered in holy baptism in true faith, and that he or she remains in the grace of baptism. Well, that is really nothing small and insignificant.

In former times, this was also better understood and practiced by the godparents. Let me tell you just one example of many. You probably know the old Valerius Herberger, this evangelical trombonist of the "little manger of Christ", who saw the light of day in 1562 in Fraustadt. If he had not had a pious, righteous godfather, you would hardly have been able to refresh yourself and strengthen your faith from his "Herzpostille" and his lovely songs. Valerius would probably not have become a preacher at all. For already in his ninth year he had lost his pious father, who was a furrier in Fraustadt. How serious he was about his son is evident from the fact that when he took him to school for the first time, he first went to church, knelt in his pews, and fervently prayed to God to make him a true instrument of His Spirit. But now he was dead, his mother had married for the second time, and the boy came to live with his mother's sister. According to his stepfather's will, he was to learn the shoemaker's trade. The day was already set when he was to be initiated into the trade, when the good clergyman Arnold, his godfather, called him and said: "Listen, my godfather, you want to learn a trade. You think no one should know. Nevertheless, your little finger told me. You want to be admitted on Sunday. No one should know, but God knows your intentions. Dear godfather, let me talk to you. Your father used to say about you: "This son must study for me, even if I have to beg for it! When you were wound up, you raised your three little fingers, like the *Salvator* when he carries the world apple. Then your father said: "You will see, this will certainly become a preacher, he will point to the Lord Jesus with his fingers, like John the Baptist. But he asked me on his deathbed, if I could not encourage you to study, as everything was in God's hands, I should fight tooth and nail that you should not learn a trade, because then you would be forced to study. So great was your father's belief that you would become a learned man. Now he has died thinking that you will become a learned man after him. Because he read in Daniel the prophet, "Teachers shall shine as the brightness of heaven, and they that teach many righteousness as the stars for ever and ever," he will soon look around on the last day to see where his son is. Then you will be stuck in a corner for all the saints of God, I don't know, and smeared with the wax of the craft. Dear godfather, think about yourself!

And our Valerius thought about it, because the words of the godfather made such an impression on him that when he came home, he declared to his mother: "Now learn a hand

Whoever wants to, I never will! Shall I stand before my father smeared with the Handirer's wax? I will not!" His spiritual godfather and patron took him to school in Fraustadt, and benefactors soon offered to take care of the poor student. At the University of Leipzig he received a scholarship from his hometown. There, the pious Selnecker only fanned the piety of the young man's heart even more. After two years he became a school teacher in Fraustadt, in 1590 Diaconus and in 1599 pastor there. As he preached

his first sermon on "the sweet name of JEsu", so it was JEsus in whom all his faith, love and hope was entwined. His principle was: "better to look for JEsu in a? Scripture passage where He is not, than not to find Him where He is."

Was it not good that he had a righteous godfather? (Sachs. Sonntagsbote.)

To the ecclesiastical chronicle.

The Brunn'sche Zöglinge and the Brunn'sche Institution. Dear, dear Pastor Brunn wrote to us on July 19: "On July 3, my travelers" (the new pupils to be expected) "left Bremen safely, and yesterday my new pupils arrived, 20 in number - 4 who were to be admitted are still back. We have moved into our new institution building with great pleasure and joy. Next Sunday it is to be solemnly inaugurated, about which I would like to report to you and your I. Lutheran readers. Lutheran readers. But - now I would like to ask you to inform me as soon as possible about the financial matters. I have seen from the Lutheran that by May 1, almost 2000 dollars had already been received for the local institution. However, since I have now started to lend money here, I would need to know for how long, given the changed political situation in America, I would have to lend the money and until when I could hope to receive money from you again. It is not only a question of the building, which is now completed, but also our budget cannot exist without the American aid money. Praise God that by God's grace your congregations have been willing to give so much to our building that such a large sum remains for our missionary treasury, which for the moment lifts us above all worries. I was only able to read the long lists of receipts in the Lutheran for the local institution with the most heartfelt emotion and with much praise to God, not for the sake of the miserable money, but for the sake of the so undeserved grace and the so great blessing which God, according to His wonderful counsel, has placed on the foundation and the flourishing of the local institution. With this year's 50 workers for church and school, which I have given you in the last four years, there are already 50.

may send. And now my house has been enlarged in such a way that 20-30 students can find room in it every year, and since yesterday I can already see it really filled, and above all this the Lord pours out His gifts on us so abundantly also in earthly relationship that we must not worry, but heart and mouth must overflow with praise and thanksgiving. Oh that we could praise Him worthily only for such wonders of His grace." - Thus gives thanks for all these things the man who alone has a great, completely unselfish trouble and care for us! How should we, who undeservedly benefit from all this, be skilled and willing to thank God not only with heart and mouth, but also with eager action, for which we are given the closest and most urgent opportunity right here!

C.

Masonic mischief in the sects. Thus an eyewitness from Tamaqua, Pa. writes to us about it: "A few weeks ago the local Protestant community (the Albrecht people) laid the cornerstone of a new church. Since Schreiber heard that the Masons were also invited to this ceremony, he went to the site. Who can describe our astonishment when we had to see how the officials of the shortened masons, who, by the way, according to the majority were Jews who rejected the cornerstone, performed the ceremony according to the ritual of the masons. What an abomination of desolation!"

A word from the mouth of a man of high rank in the national church. I believe and expect that the judgments of the Lord must fall upon the national churches like a storm, and I am also prepared for the battle that must then be fought within them. They have violated the prerogatives of the Lord too much and are so bogged down in their fabulous tracks that an inner turnaround is not to be expected. (Gideon.)

Catholic Lies. The Aug. 23 Catholic "Truth Friend" tells its readers the following: "The Catholic Church has always been conservative, never belonged to the subversive party." So impudently can the Romans lie. Just think, apart from many older examples, of the recent revolution in Poland, where the Catholic clergy was at the head of the subversive party. Even in the churches and monasteries, the Catholic Church made a disgraceful revolution, opposing "God's order," Catholic priests and monks were fanatical rebels. That is why the authorities closed rebel Catholic churches, abolished rebel Catholic monasteries, hanged rebel Catholic priests and monks and sent them to Siberia. This is now the vaunted Catholic Church, which has always been conservative and never belonged to the subversive party. B.

Church News.

On the 7th Sunday after Trinity, Mr. Christian Körner, formerly a candidate for the office of preacher, having been duly appointed by the Lutheran congregation of Boston, Mass. as their assistant preacher, was ordained by the undersigned upon receipt of the dimissorial of the Eastern District Presbytery, and committed to all the confessions of the Lutheran Church.

Tb. Brohm.

Address: Uev d Koerner, oarc ok Usv. 0. 8an86r,

88 Qunton 8t.

Lo8ton, Wet.

On the 7th Sunday after Trinity, the candidate for the sacred office of preacher, Mr. R. Köhler, was ordained. Mr. R. Köhler, who received his education at the Proseminar at Steeden in Nassau and at the Concordia Seminary in St. Louis, was ordained by me, the undersigned, on behalf of the Honorable President of the Western District Synod, as called pastor of the Lutheran congregation in the counties of Morris, Davis and Dickinson, Kansas, and inducted into his office.

May the faithful Lord make him, his servant, a blessing for many, so that his Lutheran Zion may also be spread further and further here in this country. C. Bern er.

Alma, Aug. 18, 1865.

Address: ksv.HU., Xöülsr,

I^son, Norr>8 Oo., Lav8.

Mr. H. Koch, from the theoretical seminary at St. Louis, after passing his examinations, has received and accepted a regular call from St. Paul's Lutheran congregation at Wellesley, Canada West; and by order of the presidency of the eastern district, in the midst of his congregation, before an exceedingly numerous, rich congregation, he was ordained by the undersigned, assisted by Mr. Pastor Röder, on the IX. v- 'Irin, and thereby committed to all the symbolic books of the Lutheran church. He was committed to all the symbolic books of the Lutheran Church and instructed in his office.

The church, which was beautifully decorated for this celebration, made quite a lovely impression. May the Lord, according to His promise, also adorn the new teacher with many spiritual blessings! (Ps. 84, 7.)

Flora, August 1865. A. Ernst.

Address: Rev. 8. Koeü,

^V61l68l6v, VVatsrloo Oo., 0 ^V.

Hitherto there have been in Madison County, Ills. four Lutheran preachers from the Missouri Synod. On August 8, the IXth p. 'Irin. the fifth for this county was ordained and installed by the undersigned. In the vicinity of Alton, two congregations had nevertheless applied to the Synod for the supply of a preacher, the congregations at Bethalto and Dorseys Station. After they had been served from St. Louis by Prof. Brauer and some students every 14 days for a while, they called the former student and now

certified candidate of theology, Mr. Johann G. Nützel from Chicago, who followed this calling as a divine one.

May the Lord help the dear brother to carry out his ministry faithfully for the glory of his name and the salvation and bliss of the entrusted souls.

I. F. Bünge.

Address: Rsv. rsokn (I.

Lox 28. Lebkalto, Nacli8ou Oo., Ill.

In the absence of the Honorable Mr. President of our District, the undersigned was commissioned by the General Presidency to inaugurate Mr. C. R. Riedel, pastor of St. Paul's congregation in Little Rock Township, Jefferson Co., Mo. who was called by Zion's congregation on Tandy Creek, Jefferson Co., Mo. which had become vacant by the removal of its former pastor, with the retention and consent of his former congregation, as its pastor, into this his newly added office. This charge he discharged, according to the custom of our church, on X p. Irin, in the friendly little church of the dear Zion congregation, situated on a high mountain, before a numerous congregation.

May the Lord, the faithful Archpastor, crown the dear brother with many blessings also in his extended ministry.

Concordia College, St. Louis, Mo. 21 Aug. 1865.

Aug. Crämer,

Pastor at Minertown and Prof, at Concordia Seminary there.

Address: kev. O. k. kieäel,

mil8boro, ^6Ü6I'8ON Oo., No.

Kirchweih - Feit.

On the 7th Sunday after Trinity, July 30, the German Lutheran congregation at Fort Dodge, Webster Co., Iowa, had the great joy of dedicating their newly built stone church (24 feet wide, 40 feet long and 16 feet high) to the service of the Triune God. The undersigned preached in the morning on Col. 3, 16. and in the evening again on the 90th Psalm, while Pastor Endres provided the altar service in the morning. The celebration of the day was further enhanced by the performance of several songs by the local singing society and by the presence of several guests from Boonsboro, 40 miles south of Fort Dodge.

F. Doescher,

Pastor to French Grove, Marshal Co, Iowa.

Conference - Display.

Notice is hereby given to all participants in the Rock Island - Peoria Preachers' Conference that the same will meet at the home of Rev. Grüber in Galesburg, Ill, on Sept. 26, 27 and 28.

Geneseo, Ill, Aug. 21, 1865.

Ernst Fünfstück, Secr.

Zahn's Biblical Histories.

The bookstore of E. Steiger in New York has published a new, well-edited edition of the above histories. The text is unchanged, only the teachings and song verses attached to each history in the original editions are completely omitted. The price is cheap enough for the present times, 60 cents. If these Zahn Histories are by no means intended to replace the old Hübner, they should nevertheless be of great use to the upper classes of our elementary schools, in order to provide our youth with as complete and coherent an overview of biblical history as possible. B.

A request from the Rev. Brobst.

"Since it is very important to me to make the preachers' list of the Lutheran calendar for 1866 completely correct, I ask all preachers to inform me of the necessary address changes and additions in the list of 1865 quite soon by letter. City pastors may also kindly indicate their house numbers."

S. K. Brobst.

Display.

In commemoration of the mission festival of the Evangelical Lutheran congregation at Dissen, Cape Girardeau Co., Mo. on July 9, 1865, the two excellent sermons preached there have been printed. The first one by Prof. A. Crämer is based on the text: Marc. 16,15.16. **About Christ's command to preach the gospel to all creatures, as the everlasting mission command to all Christ-believing souls.**

1. to whom this command is given.
2. to whom it is to be directed.
3. what he understands in himself and what his direction is.
4. how you should faithfully and diligently follow the same for the sake of Christ's love.

The afternoon sermon is about the inner mission. Mr. Rev. F. Köstering preached according to 1 Cor. I, 9.:

From the vocation to the kingdom of God.

- 1 He who calls.
2. who are those who are to be called.
3. from where and to where they are to be called.
4. which is the highest ultimate purpose of this calling.

Available at A. Wiebusch u. Sohn, St. Louis, the copy 10 Cts., dozen 90 Cts.

B.

(Receipt and thanks.

For the seminar household: From Mr. W. Krampe of Larondclet: 3 barrels of cabbage and a Haltes barrel of cucumbers; by Hin. Past. Bergt from G. Müller, C. Nagel, M. Bock. G. Fihler, H. Brandes a 21, A. Franke, M. Radolds 75c., C. Müller 50c., G. Ruder, Gensch a. 25c., A. Oanz 2'c ; from some gardeners of the parish deS Hrn Past. Hamann: 2 barrels of potatoes, 1 barrel of apples, Z barrel of onions, H bushel of tomatoeS, H bushel of beans, 1 peck of peaches, 1 peck of cumt o.

For poor students: By Mr. Fr. Ubdc from my parish 25, for the incomingKrunu'schen Zög linge; by Mrn/Past. Hamann from M. N. 25 for do., by Mr. Past. Hoffman" by Mr. Kreuz 25 for do., by the Jünglingsverein in Venedy, III, 230, by the Frauenverein in Minden by Mrs. Anna Koch 219, by Mr. Past. Böse from N. N.H4.75 f. d. Br., by Mr. P. Könemann from the Zionödistrikt 22 for do. A. Crämer.

Received for C. Hölter from P. Sällmann's parish: Collecte on F. Scherler'S wedding 24 50, from I. Limpert 21.50, Collecte child baptism at I. Böhning 25.50, do. at F. Tönsing 23.50.

For the budget: by Past. Pvlack by his congregation 234 5 >. by Past Markworth by his congregation subsequently 22, by Past. Seuel by F. Kuhlmann 21, by Past. Wyneken by G. F. Fortlage 21.

G. Alex. Saxer.

Received in -er Raffé Northern District: To the Synobal Treasury: By Past. Sievers 227.55, u. zw. Collecte in Frankenlust 214.05, Coll. in Bay City 25.35, Coll. in Amelith 2 i.15 ; by Chr. Voß and Fr. Zill in FrankenInst, Fr. Müller, H. Schmidt and M. Kr. in Amrlitb 2l each. Easter coll. d. Gem. Frankenmuth 225.7.. Pentecost coli. d. Gern, in Wilson, WiS., 22.50. From Past. Ärupe'S Gem. 25th Gern, at Schröders Corner, WiSc., 21.50. Gem. in Town Shermann, WiS., 25.50. Gem. in HillSdale 22nd Past. WambSganß' upper EmanuelSgem. 29.15, lower Gem. 21. Gem. in Grafton, WiS., 24.14. Gem. in Cedarburg 24. Pentecostal Coll. in Past. Rauschert's Gem. 28 Gem. in Adrian 230th Pentecostal Coll. d. Frankenmuth's Gem. 222.30. Past. Berntkal's Gem. 29.50. Gem. in Plymouih, WiS., 24. Gem. in Saginaw City 215. by Past. Steindach, Pentecost coll. sr. Gem. i" Milwaukee 220.08, by Knack thank offering f. happy recovery from protracted illness 21, Past. Steinbach 22, by Past. Nuff by G. Bittner 23, I. Dnmstrey 22, N. N. 25, C. Fink 22, C. Bischofs, W. Milbrath. F. Milbrath, Schwerdt, Past. R "ff 21 each, F. GreckS. Lanzrndorf. Reiche, Ecke 50 Cts. each, A. Jäger 21, with 50 Cts. in silver. Teacher Pfeiffer for 1864 u. '65 22,25, deßgl. Gertenbach 22 From teachers Riedel, Richter. Fürstenau, Bartelt 2l each. Of the pastors Stecher, Nauschert, Trautmann, I. Walther 22 each, Daib, Hattstädt, Keller 21.50 each, Werfelmann 21.71, Grupe, Dicke. WambSganß, Horst, Kolb, Speckbard, Rolf, I. I. Hoffmann, Evers. Ottemann, Lochner, Böling. Fürbringer, Bernthal each 21, Also 25, Krumsieg for 1863 and '64 22, Winter for 1864 u. '65 23 Gem. in Monroe 26,25. by Past. Stecher 210, by Past. J. J. Hoffmann 21. teacher Härtel 21. .Mrs. N. N. inMilwaukee 1 doll. Gold - 21.35. Teacher Eißfeldt 21.50. Past. Engelbert'S Gem. 212.24. Past. F. Lochner's Gem. 227.95.

To the general synodal missionary treasury: by Past. Sievers: Coll. in FrankenInst 216.45, Coll. in Amelihi 23,1l, from Teacher Eißfeldt for Missionaries Mießler and Clöter 22, from M. Ziegler in Frankenlust 21, from the children of Postmaster Schmidt daselbst 20 Cts. By Past. Werfelmann 23, by Past. Kolb, in mission hours ges. 24,55 D. Nlbr in Waldenburg 50 Cts. Zions - Gem. in St. Paul, Minn, 25. past. Lochner's Gem. 29.72. Gem. in Freistatt, WiS., 23. of Past. Walther's school children 23.40. By Past. Steinbach by s. Confirmanden 24.78, by Mierswa 50 Cts. From Eüsabcthe Eißfeldt and her friends 23.25. Gem. in Monroe: from the school children 23.16, on F. Ohr's Hoch zeit ges. 24.51, Mrs. K. Wagner 21, from the boy Kreßbach 10 Cts, from the readers of the mission sheets 22.96. By Past. Stecher at the mission festival in Sheboygan If ges. 232.46. MissionScoll. at Milwaukee Synod 230.68.

For the general preSeS: AuS to the cent - caste of.communiCation of Frankenmuth 22.97. communiCation of Saginaw City 212.

For the military hospitals: Collecte in Frankenlust 220. From Frankenmuth ErlpS from the "Brief aus der Heimath" 75 Cts. L- Ortnr there 35 Cts.

From members of the community in Past. Kolb 26th Gem. in Sheboygan Falls, Wis., 25.17. Mrs. D. Keupcr 50 Cts. By Past. Lochner of Baierlein 50 Cts.

For the support of sick pastors: By F. Nüchterlein in Frankenmuth 21.

For college construction in Fort Wayne; By Past. Lochner by F. Richter 25, by W. Reuter 50 Cts

On the construction of the dormitory at the college at Ft. Wayne: Collecte in Frankenlust, Amelith and Bay City 224.65. by Past. Ruff by G. Bittner 22, by N. N. 25.

For the preservation of teachers: By Carl Lietz from Watertown 22. By Past. Sievers from Frankenlust by L. Hachtel 23, M. Ziegler 21,05, I. G. Arnold 21. By Past. Kolb on d. Kindtaufe at L. Müller ges. 2l, on d. at C. Wehrmann 26. From d. Eentkasse d. Gern. Adrian 210. comm. Frankenmuth 213.60. comm. Bay City 23.80. comm. Amelith 22.39. W. Reuter 21. by Past. Nuff of N. N. 25. Mrs. L. Eichbauer in Monroe as a thank offering 25. Past. Also 23rd comm. at Grafton, Wis. 210th comm. at Kirchhayn 28.50. By Rev. Speckhard at infant baptism at S. Krug ges. 21.

For Rev. Brunn's institution: by C. Trvpke for building 21. comm. in Sheboygan Falls 27.63. Wetzel in Freistatt, Wis. 22. by Past. Ahner from I. Küffner 23. by Past. Sievers of Amelith by I. M. Reichert and I. Schmidt 50 EtS. each, Bro. Mueller 21.

For Past. Röbbelen: F. Nüchterlein, Frankenmuth, 21. Kaiser v. da 50 Cts. M. M. in Adrian 21. by

Past. Trautmann 2l. By Past. Fürbringer: from the

Women: A. B. Hubinger and R. B. Hubinger 25 each, M. Nanzenl erger and M. List 23 each M. Rodamer 22.50, M. Schäfer. M B Bernthal, B. Lvscl, E. Krafft, A. Fürbringer 22 each. I. Rittmcier 21.50, A. Wimmcr, K. Hvnold, B. Grüber, M. Haspel, A. M Meier, E. Hoffmann, B. Lämmcrmann, B- Baierlein, B. Bickel, E. Bierlein, I. Riedel 21 each, E. Schiefer 75 Cts, E. Ortner, E. M. Trink- lein, E. Baierlein 50 cts. each, from widows: Stern 22, Veitengruber 55 cts, Weber 35 cts, from Mr. Palm- reuther 22: to G. Schweikert's Hochreit ges 28; from L. Bickel, L. Ortner. L Löset each 2<> P. Schluckebier 23, Mrs. Vater 22, M. Rauch 50 EtS., L- Denzler 25 Cts., I. M. Hubinger 25; zns. 269.90. Surplus in the treasury of the Jüng ing'-Ver. in grankenmnth 28.3l'. Past. Böhling 2l. By Past. Steinbach: Oster-Coll. s. Gem. in Milwaukee 225.04. N. N. 210, W. Lobmann 23, Past. St. himself 23, by Past. Engelbert by Mrs. Mohn 25.

For college maintenance: Gem. Frankenmuth 226.76 Kaiser v. da 5" Cts. L- Städter u. M. Städter 50 cts. each. Gem. in Grafton, Wis , 23.87. Gem. in Cedarburg, Wis.c, 23.78. By Past. EverS by Bro. Sadewasscr 20 cts, I. Wull, Brandt, K. Schroeder, K. Wüt each 25 cts, Ebr. Froh, K. Froh, H. Lohrmann each 21, Past. E himself 55 cts. Comm. Bloomfield, Wisc. 25.20, Comm. Caledonia, Wis , 24.50, I. Strauss 50 Cts.

For the upkeep of the school seminary: Past. Speckhard's parish at Santycreek, Pentecost coll. 26.68. Its comm. at Swancreek 93 Cts.

On synodal debt redemption: Past. Stra- sen's Gem. 228.50. Gem. in Adrian 2l5.

For poor pupils and students: Collecte in Ameliih 23 75. Wittwe Döterlein 21- Frau Watz am L>wan>reek 21. Collecte in Coldwater for Addison 24. L. Lenner in Coldwater 50 Cts. I. Denner v. da for St. Louis 21- W. Emmert in Hillsdale 21- Mrs. Emmert v. da 21. Coll. there for Ft. Wayne 22,26. N.N. 24Cts.

On the purchase of college land at Fort Wayne: By Rev. Nuff from G. Bittner 23, N. N. 25, Collecte 27.

For the HoSpital in St. Louis: From an un-named mild donor from Past. Himmler's Gem. 21st Coll. on Mr. Nufferö wedding in Amelith 26.

For the Waischnhaas in St. Louis: From Mrs. G. 22.

For inner mission: Through Past. Werfelmann 22nd Gem. in Morrison, Easter Coll. 22. gem. in Ran- taul 21. past. Lochner's Gem. 29.72. Cath. Volkenant 25. Baierlein for a mission horse 50 Cts. To A. Waqner's infant baptism in Monroe collected 21. on mission feast in Sheboygan Falls by Past. Stecher ges. 228.89. Through Past. Engelbert from Mrs. Flöter 21. through Past. Abner from G. Abraham's wedding s. 26.75. By Past. Speckhard from G. Finzel 22.^ M. Angerer 21.

On the widow's fund: From Past. Also 22.

W. Hattstädt.

For the Lutheran have paid?:

The 18th year: Messrs: H. EilrrS, F. Brockschmidt.

The 19th year: Messrs: Past. I. Noll, H. Esters, G. Hammer, H. Grüve, W. Rinne, I. Stolz, I. Bredow, M. Kuttermann, A. Kleinhaus, F. Brockschmidt.

Dcn 20th year: Messrs: Past. I. Noll, H. Dankmeyer, H. Esters, Past. W. BarUing, G. Hammer, F. Schroter, I. Wentr, H. Grüve 5 "c., Fischer, K. Bosek. Past. I G. Birkmann 6 ex., Hartmann, I. Stolz, I. Bredow, F. Krusc, A. Borchert, M. Kattermann, A. Kleinhaus, F. Wehten, F. Brockschmidt.

The 21st year: Messrs: H. Maschger, Fr. Schade, H. Weinrich, Past. I. A. F. W- Müller 2 Er , Past. I Noll, G. Filz, Past. I. P. Müller, Past. I. G. Sauer 10 Er , C. and F. Siewing, F. Dankmeyer, Past. I. Stürmer, H. Masemann, Past. F. zur Mühlen, E. Betz, I. Dörfler, G. Hammer, F. Schröder, F. Wente, E. Homeyer, Ph. Wille, M. Albrecht, Fischer, Blume, Past. C. Stürken 3 Er., H. Brune, C. Schröter, H. Scheer jnn , I. Theis-W. Boee, C. Grupe, H. F. Rullmann, A. Seidel, I. C. Dinkel, Past. G. Baßler, M. Ekkert, Past. I. C. Schulze H D. Hcppe 44 Er., Past. W. Santvcsß, Past. F. Lochner 6 ex-, Past. C. H. Sprengler 7 Er., C. Fritz, D. Schmalz 25c., Past. G. Markworth 4 Er" C. Lotierer, K. Eber, Past. M. Hamann 26.60, C. H. Walther, W- Glas, P. Denninger 50c., Knoke, Past. G. Speckhardt, Past. O. Hanser lo Ex , Past. F. König 2 Ex, I. Stolz, I. Bredow, A. Borchart, I. Thielk, Benthin, I. Siebrtt, C. Adrian, Awe, Schilling, Past. C.MeeS. H. Markworth, Past. I. M. John 24, Lauer. E. Beckemeyer, Past. M Merz 211, Past. I. N. Bcyer 10 Er., I. May, F. Brockschmidt, Kleinschmidt.

Furthermore Mrs. M. Ekkert.

The 22nd year: The gentlemen: Past. I. Schlatermund, H. Masemann, G Hammer, E. Fick, I. Theiß, A- Seidel, I. Jäger, Past. G- Baßler, M- Ekkert, Past. E. Georgii, Dav. Schmalz 75c., P. and I. G. Denninger. H. Bödecker, I. C. Beck, C. Eisfeldt 26, Past. H. Meyer 4 ex-, Past. A. Rohrlack. I. Kühl, Past. M. Merz, F. Ofinger, E. HerpolSheimer, Past. Th. Mießler, F. Brockschmidt.

M.C. Barthel.

Printed by A. Wie dusch & Son. St. Louis, Mo.

Volume 22, St. Louis, Mon. 15 September 1865, No. 2.

(Submitted by B.)

Lending money to interests, in the light of the commandment of charity.

That lending money on high interests, exceeding the usual rate of interest, is usury, is an established fact among all respectable people, whether Christians or non-Christians; only some insatiable miser, who have no knowledge, can object to it. That one should lend without interest to needy people who need the borrowed money only for their necessities and can make no profit with it, and that in this case to demand and take interest is usury, at least all Christians will agree with that. But that in general every lending on interests is usury, which the Holy Scripture condemns, is also agreed upon by all Christians. However, even among well-meaning Christians, there are many ambiguities and differences of opinion about the fact that, in general, any lending on interest is usury, which the Holy Scripture condemns. To demand and take appropriate interests from people who are not in need of support, who borrow money for the better conduct of their business, seems to them only a matter of justice; the doctrine that forbids all taking of interests seems to them an impediment to all honest business and an undermining of civil prosperity, yes, a socialistic community of property doctrine, in which all rightful ownership of property would be endangered. The general custom in all civilized countries, which has prevailed for centuries

of the world has sanctioned lending on interests in such a way that an objection to it is regarded as an unheard-of innovation. This is also contributed to by the fact that several of our old most important theologians from the beginning of the 17th century onwards do not generally reject interest borrowing, but declare it permissible under certain circumstances. For years I too belonged to this latter class of Christians. I did not consider lending at interest to be a specifically Christian activity, but a permissible one, on a par with buying and selling and other ways of investing money profitably. The sayings of the Holy Scriptures that forbid usury. I believed that I could put the sayings of Scripture that forbid usury in such a way that I distinguished the persons to whom money is lent, whether they are needy or wealthy, who want to gain with the borrowed money. I could not find myself in Luther's doctrine of usury at all and thought I perceived a lot of contradictions in it. Finally, I thought it best to regard the matter as an open question on which a unanimous opinion could perhaps never be reached. The reason for all this was that I lacked the key to understanding this doctrine, or rather, although I possessed it, I did not know how to use it properly. As soon as I found it, all my doubts fell away of their own accord. What is this key? None other than the commandment to love one's neighbor. If this commandment is applied consistently and strictly to the case in question, then j

Usury must disappear like smoke before the wind, like mist before the sun. Love thy neighbor as thyself; this is the royal commandment which governs all the affairs of men, rich and poor, and all the actions of the Christian. From this commandment flows the general principle: whatever you want people to do to you, do it to them. Love does not seek its own, but that of its neighbor. A Christian no longer lives for himself, but for the one who died and rose for him. He lives for Christ when he loves his neighbor. Love does no harm to the neighbor. Every action that has only its own benefit as its goal, that does not ask whether a disadvantage arises or can arise from it for the neighbor, is already judged by this commandment as an ungodly work. These propositions are such a certain, established truth among Christians that whoever would deny them would be denying the first letters of Christianity. But not all are immediately able to grasp the implications of them and their application to all circumstances and cases in life, and this is precisely the most prominent reason why they do not believe they can necessarily agree with the doctrine of usury as taught by Luther. Let us not neglect to examine whether and to what extent lending on interest is contrary to the commandment of charity. Whoever lends money on interests, first of all, requires a secure profit from the borrowed capital under the following conditions

The debtor, on the other hand, is bound by his promissory note to bear any loss that may occur with the capital, which is not his, whether it has not yielded so much profit or not. The debtor, on the other hand, is bound by his borrower's note to bear any damage that may occur to the capital, which is not his after all, whether it does not yield enough profit to pay the stipulated interests without his own disadvantage, or whether he loses a part or the whole of the capital through misfortune. This is the ironclad, inexorable letter of a loan. Contract on interests. Now the love of neighbor demands that a contract I conclude with my neighbor be a just one, that is, one in which neither is favored to the detriment of the other. It is an old recognized principle of law: equality is the source of justice. One party may not claim the sole benefit and the sole security of the capital, while leaving the other party alone to the harm or danger of harm. Where this equality is violated, it is an outrageous injustice. Let us make it even more clear to ourselves by a few examples taken from real life. A farmer borrowed on his 5000 dollar property 2000 dollars for 10 years at 7 pCt. Interest, with the intention and in the hope of making his property all the more profitable through improvements to be made. He was encouraged to do this by the example of his neighbor, who had doubled his wealth in this way within ten years. But he was deceived in his hope. The first three years, of course, his improvements earned him little and he had to pay the annual interest out of his pocket. The following three years things were better; but in the 7th year a crop failure occurred, in the 8th year the crop was good, but he lost a considerable part of his cattle and sheep due to a cattle disease; in addition, he himself was seized by a protracted illness and he not only had to pay a large sum to the doctor, but also had to hire an extra worker to take his place. Some years ago he could no longer afford to pay the interests and owed his creditor 400 dollars. When he finally had to pay back the capital after ten years, he saw himself forced to sell his farm, which had lost so much value as a result of the war, that he could not get more than 5000 dollars for it, despite the improvements and the 2000 dollars he had put into it. So he was left with only 2600 dollars. These were the sad consequences of borrowing money on interests. A young merchant, encouraged by the good business he had done, borrowed in 1859, in order to increase his business, 4000 dollars at 7 pCt. for three years. Interests. Due to the outbreak of the Civil War, his business came to

faltered and he suffered significant losses. When he had to pay back the capital in 1862, his account books showed a loss of 2500 dollars from the borrowed capital. The lender, of course, asked little about it and let the poor merchant suffer the sole loss, soothing his conscience by saying that all commercial transactions were once subject to change, which every businessman had to put up with; under favorable circumstances, his debtor could have gained as much and even more with the loaned capital than he had lost this time. But would he have spoken in this way if he had been fully, clearly and vividly aware of the commandment of the Lord: love thy neighbor as thyself, and the word of his apostle: love does no harm to its neighbor? One might object that such accidents as the one just told happen only rarely; as a rule, one could assume that a businessman, with diligence and prudence, would gain so much from a borrowed capital that he could pay 7 p.c. interest without complaint. Interests without complaint, which could pay. But I reply: assuming this to be so, the cases narrated, which are not merely imagined but actually occur, prove how many dangers temporal goods are subject to and how uncertain the profit from a capital, indeed the capital itself, is. If these cases do not always occur, they can nevertheless happen. If love, when it is ardent, is not only careful not to harm its neighbor, but also takes precautions to prevent possible harm, how is it possible to forget love and act so recklessly with the debtor as if the capital placed in his hands were not exposed to any harm or danger? Hardly will the objection that interests are usury only when they are taken from the poor, but not when they are taken from the rich, require a refutation. For as little as I may steal from a rich man, overcharge him, cheat him, without grave sin, so little may I expose him to harm or danger by lending money on interests, or in other words, usurp him; for the Lord is the judge of all this. But another objection of at least apparently greater weight is the following: if it is not wrong to buy a field or a house, etc., with my money and to lease or rent them for a reasonable profit, it cannot be wrong either to advance my money to another, with whom he buys the field or the house and from whom he gives me interests customary in the country. Only the form, the way of investing money usefully, is different, the essence is the same; or if the latter is unjust, the former must also be unjust; to this I reply: one would completely misunderstand the doctrine of usury if one wanted to attribute to it that it forbids any way of investing one's money usefully; only such a way does it forbid that the love of one's neighbor is not involved.

violated. Buying houses, fields and renting and leasing the same is not in itself against love, provided that unfair conditions are not included in the rental and lease contract, as for example such as would be the case if the owner obliges the tenant to pay the fixed rent in every case, whether the field or garden is carried or not, or if the owner of the house rents out his large house at a fixed rent not otherwise than as a whole and leaves to the tenant alone the risk connected with the re-renting of individual parts of the house. From this lawful way of investing money usefully by buying, renting, leasing, lending on interests, as has been sufficiently demonstrated in a few examples, is far different.

The above evidence will, I hope, have convinced attentive readers that any borrowing on interests is a violation of charity, even if this sin were not expressly and specifically forbidden in the Holy Scriptures. Scripture would be forbidden. Now, however, it is really forbidden in numerous passages of the Old Testament and is called usury. If the commandment to love one's neighbor did not serve as a guide, one could be led to believe that usury is merely taking advantage of the poor and needy, as this interpretation of the word usury has often been attempted. However, not to mention other reasons that do not allow such an assumption, the love of neighbor is the safe interpreter of the passages dealing with usury. Holy Scripture cannot possibly contradict itself and forbid in one place what it permits in another. If it is now proved that any lending for interest, whether to the poor or to the rich, is contrary to charity, it follows irrefutably that the word usury cannot be understood otherwise than in this light and in this sense. But the fact that in some passages of Scripture, which forbid usury, mention is made of the poor, does not in any way imply that usury against the rich is not forbidden; otherwise, from the circumstance that when the fifth and seventh commandments are interpreted and inculcated by Moses and the prophets, widows, orphans, and the poor are commonly mentioned as not to be wronged, one would have to conclude that it is not a sin to wrong married people, children, or the rich. We can only conclude that widows, orphans and the poor are a special object of God's fatherly care, that they are the ones who are usually most oppressed by their fellow human beings. They are the ones who are usually most oppressed by their fellow human beings.

So, if the matter of usury stands, doesn't the rich man have the privilege to use my labor of love ruthlessly and to do lucrative business with my borrowed money, while I go completely empty-handed? Or must I not leave my money quite useless in the box? I answer:

There are many ways to invest your money divinely and usefully. First of all, you should give plenty of your abundance to charity, and also lend it to your neighbor who is in distress, and that free of charge. If you have any money left over, you may, if you are healthy, strong, and skilled, work and create with your money as a farmer, craftsman, merchant, artist, and so on. For it is not fitting for a Christian, even if he is rich, to put his hands in his lap and in the meantime fatten himself on the sweat of his neighbor working for him; if you lack strength and gifts, you are not obliged to lend your money to the rich, but you may make such an agreement with the one who possesses strength and gifts that he works with your money and you share with him both profit and loss and the danger of capital. Above all this, let him who possesses temporal goods never forget that he is not the master of his goods, but only a steward, that he cannot always possess them, and that on that great day he will have to give an account of his stewardship before the judge of all flesh. Such considerations will protect him from earthly mind and desire for riches, from careless waste of his goods and from violating the love of his neighbor in trade and business.

I have tried to present this subject, which forms an important part of the doctrine of the Christian life, as briefly and simply as possible, avoiding all intricate questions, so that the Christian reader, whether of greater or lesser ability, may be enabled to form a correct, scriptural judgment of it. The next volume of Luther's People's Library, which is just under press, will contain all of Luther's various writings on usury. To draw the reader's attention to these and to offer him a key to the correct understanding of these Lutheran writings is the purpose of this present article.

Inauguration of the new institutional building in Steeden.

The following is taken from No. 3 of Brunn'sche Mittheilungen:

This time I have to tell my dear readers about a joyful celebration that we celebrated here in Steeden last Sunday, July 23, namely the dedication of our new mission house. It was a celebration such as our little village had never seen before, except for the dedication of our church. Due to the particularly favorable weather conditions of this year, our construction had progressed so quickly that on July 18, our new pupils were able to move in, 20 in number (although 24 were actually intended for admission, but for several of them obstacles still stood in the way of their coming). That was then

It is a real joy that this year we were able to take into our house almost twice as large a group as usual, and that they no longer had to be crammed so closely together, but could be neatly distributed into the rooms allotted to them. For me, as the father of the house, it is a special joy when I can now gather my thirty housemates daily in the new large schoolroom for singing, the word of God and prayer, or when the whole group sits around me at the table at noon, as is our custom. It is truly sweet and lovely for a father's heart to be able to feed and satisfy such a crowd of children in body and soul every day. - For the sake of our dear parishioners, who cannot easily leave home on weekdays during this summer time and who nevertheless wanted to take part in the dedication of our new mission house, the latter was postponed to Sunday, July 23. A large crowd gathered from near and far, so that our little church could hardly hold them all in the morning. In the afternoon, however, we went to the new schoolroom, which was beautifully decorated with wreaths and inscriptions. In his consecration speech, Schreiber let his heart and mouth overflow with what they were full of that day, namely, praise and glory to God and the remembrance of all the wonderful experiences of grace of which the Lord has honored us, i.e., the small group of His Lutheran Church in Nassau, and in the chain of which the erection of our new mission house at Steeden forms the glorious keystone to this day. Yes, the Lord has truly done great things for us in Nassau, where only a few decades ago there was such complete spiritual night and darkness as in no other German country. It was 23 years ago when I first came to the Lahn region with the preaching of the gospel, and the Lord allowed us to experience the first miracle of His grace, namely the revival and conversion of many hundreds of souls here in Steeden and in the whole surrounding area. Then the Lord led us to leave our unchurched Nassau regional church and into the hard external struggles and persecutions that this brought with it. There we had to go through much shame and suffering for the sake of the Lord and to celebrate our services in hidden corners and forests. But the Lord allowed us to experience the second miracle of His grace in our little Lutheran church history in Nassau, namely the glorious victory over all our enemies and adversaries and the firm and orderly establishment of our Lutheran church here in Nassau. Then we built our little church in Steeden, and when we consecrated it on Ascension Day in 1849, it was like a miracle, and we felt as if we were dreaming that we could celebrate such a public celebration of joy after the long dark period of persecution. But that was not enough; in the years immediately following, the Lord brought about new great events.

He opened a great door in Nassau for the preaching of His Gospel, and we were allowed to carry the seed of the divine word from Steeden to almost all parts of our country, and there was such a powerful spiritual movement and revival in Nassau at that time that I preached to thousands of listeners almost every Sunday in the most diverse places of our country. The result was the founding of two Lutheran congregations besides the one in Steeden. Such revival times, of course, usually do not last long. In 1852 a great silence followed, the state government of Nassau again oppressed us very hard, the external growth of our church almost

completely stopped. But these were also years of blessing for us; many things were clarified and cleared up in our doctrine and life in Nassau, we were pulled out of many dangerous directions by God's grace, and I hardly know what I should consider the greater miracle, the outward planting and spread of the Lutheran Church among us, or the later fortification in pure Lutheran doctrine, especially in this so confused region. I hardly know what I should consider the greater miracle, the outward planting of the Lutheran Church among us, or the later consolidation in pure Lutheran doctrine, especially in these so confused and evil times, when the devil is also trying to attack and overthrow our Lutheran Church everywhere with so much false doctrine, sectarianism and fanaticism. However, I must confess aloud before God and man how much I owe to our beloved brethren in America, the Missourians and the dear men of God, Professors Walther and Crämer in St. Louis, for the fortification in right and pure Lutheran doctrine, especially because it was through them that I was first guided to the right understanding of Luther and his writings. Thus, my closer connection with the Missourians was followed by God's providence and quite naturally by the founding of our Steeden Proseminar for North America, and by the present construction of our new institution building. All of this is truly a great miracle of divine grace, for how could we poor people here in Steeden ever have accomplished this with our own ability and wealth, or how could we have even dreamed in the past that a mission house would once again stand in our village of Steeden next to our little church, and that flocks of future preachers would go out from our little village across the great sea of the world. Dear readers will be able to imagine how my heart was at the dedication of our new mission house last Sunday, that it could almost have overflowed with the praise of divine mercy, and that we have almost never in our lives sung the song: "Be praise and honor to the highest good," and that I always felt as if I had to remind everyone to repeat once again and with greater emphasis the final verse of each verse: "Give glory to our God.

This song was followed by the woman's speech, in which the new house was solemnly dedicated to the Lord.

JEsu Christo to the property, so that He as the right and actual Lord of the same in the future alone reigns in it and keeps everything away from it, which is not in doctrine and life pure and righteous his own. Then it was said that the sole purpose of the new house was to educate teachers and preachers for our Lutheran Church, first of all in North America, and to this was added the wish that everyone may stay away from this house who does not desire with a faithful and sincere heart to surrender to serve the Lord Jesus and His holy Church alone. Finally, we prayed for the Lord's blessing on the new house and all our activities in it. Deep into the night the schoolroom was full of joyful hearts and festive songs.

Thus, the new institution building now stands completed, filled with students. What will happen now? human reason might well ask; and of course, in these politically and ecclesiastically dangerous times, who can predict for long what the fate of Christian institutions will be in the future? We will have to let the Lord command us blindly in faith. This worry did not bother me at our inauguration feast, nor did the worry about money and goods; the Lord, who has so obviously taken care of everything so far, will not let us lack it in the future. However, I do not want to conceal from my dear readers that one worrying thought often fills my mind at the sight of our new mission house: this is the question: Will the Lord not lack the right people who live in this house? Yes, this is undoubtedly the most important and most difficult thing, especially for our local institution, which is supposed to send most of its students to America every year and then fill up with 20-24 fresh ones every year; will we always have them, and will we have the right and capable ones? Indeed, many young people continually apply for admission, but hardly half of those who apply actually come, sometimes held back by various external reasons, sometimes for internal reasons. Therefore, I would like to conclude this report of our dedication feast with the urgent heartfelt request to all who have the holy cause of the Lord and His Church at heart, especially to

Faithful Lutheran pastors and teachers: help us to fill our new mission house annually with pious and capable Christian young men who are willing to devote themselves to the service of the Lord and His Church in America! If you know of such young men in your neighborhood, send them to us and remind them of the rich and glorious opportunity they have in America to serve the Lord and work for the building of His holy kingdom. I know how many objections are raised; for example, many a pastor would rather keep capable young believers at home in his congregation than send them to America.

land, you also need Christian people 2c. But I implore you not to listen to such concerns! Germany is certainly not yet depopulated of believers, even if we send a dozen to America every year; if this happens only for the sake of the Lord, the Lord will reward us by sending us a few more.

and replace what we lose with a hundredfold blessing. And what is the main thing that must defeat all other concerns, however they may bite: look at the great need of our church in America, the many -abandoned congregations, the many requests for preachers and teachers that are still unsatisfied despite all the piles of young people we send up every year. I mean, if whole congregations are left without preaching, without baptism, without communion, then there could be no question, then we must help as much as we can and send people as much as we have. There is a need here that does not allow for any talk back and forth, just as little as when my neighbor's house is on fire and it is necessary to run and save people from the flames. - Now that would be the real main thing from the Lord for our new mission house in Steeden, if the Lord would fill it annually with righteous, pious disciples who are ready to serve Him with all their soul and strength. He is

But it is He alone who must give out of the abundance of His graces the right faithful laborers into His harvest. - —

To the ecclesiastical chronicle.

The **Methodist swarming spirits** are quite staarblind especially in the doctrine of sanctification. Orwig, the editor of the "Christian Messenger", is now again seducing his poor readers with his shameful Methodist false doctrine of sanctification through several numbers of his paper. He says, No. 831: "But he who attains this state (of entire sanctification) and perseveres in it, can, by Christ's power, fulfill all his duties with joyfulness." Whether then the editor's heart at such words is not trembles? Can he fulfill all his duties? Can he always, always love God above all, and his neighbor as himself? Can he always trust in God, so that he will not even once falter or complain?

Can he always pray with fervor, without any distraction? Can he educate his children so that he never lacks a piece, or if he himself still has festering, can he always bear all their weaknesses in patience and heartfelt kindness, that he also does not give a word, a look, a thought? Can he so love the enemy who offends him that not even a spark of anger and revenge stirs in him and he never and nowhere, not even to his best friend, not even to himself, speaks even a bitter word against them? and so on. And only that would be "complete sanctification. O the blind and soul-dangerous Pharisaic hypocrisy, into which these blind leaders of the blind seek to lead their people! Thank God, Lutherans; you are not taught such doctrines. Just look at your catechism. Question 126

it says:

"Can the born-again, then, also fail to fulfill the law of God?

Answer: No:

1) Because there is no righteous man on earth who (always and only) does good and does not sin.

Eccl. 7, 21. There is not a man on earth who does good and does not sin. - —

Job 14, 4. Who will find a pure one among them, since none is pure ?

Pr. 2N, 0. Who can say: I am pure in my heart and clean from my sin? (Who? Only a lying Methodist.)

2) Because the law is spiritual, but the born-again are carnal, as the Scripture says.

Rom. 7 14. We know that the law is spiritual, but I am carnal, sold under sin.

3) Because even those who are born again confess with Paul that they are imperfect and that nothing good dwells in their flesh, and with John: "If we say that we have no sin, we are deceiving ourselves, and the truth is not in us," 1 John 1:8."

And question 143 is:

"Can the born-again thoroughly and perfectly do good works that have no blemish or infirmity?

Answer: No; for since the regeneration in this life is a work in progress and imperfect, it also happens that the good works which the born-again perform by the power of the Holy Spirit are imperfect.

come good and are stained with the infirmities of the flesh.

Rom. 7, 21. Now therefore I find in myself a law, that I should do good, and evil should follow me.

Hebr. 12, 1. Let us put away the sin that always clings to us.

Galat. 5, 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh. These are contrary to one another, that ye do not do the things that ye would."

The Christians certainly want perfect sanctification, but what they want, they do not do, they cannot accomplish, because they also still have flesh on them, and the flesh lusts against the spirit. - The holy swarming spirits, on the other hand, go along as if they were all "spirit" and had no more corrupt flesh on them - the holy spirit has not yet enlightened them so that they recognize the causeless corruption of the human heart.

The same blind Methodist editor also says, for example, of the late Governor Brough: "He professed himself a great sinner, notwithstanding, as he said, for the last twenty years, he never lay down to sleep the evening without first begging God to forgive and protect him." So to ask God for forgiveness for twenty years and call himself a great sinner, the ignorant Methodist does not know how to rhyme that. The "perfectly holy" enthusiasts do not know how to pray the prayer of the Lord, because they are no longer sinners, so what do they need to pray:

"forgive us our trespasses"? The Methodists in the "state of complete sanctification" and the Chiliastes in the millennial kingdom are beyond the Lord's Prayer; but a righteous Christian knows how necessary and what benefit this very petition in the holy Lord's Prayer is to him and he prays it always to his blessed end. B.

Something pleasant for the American women emancipationists. As is well known, there are many preachers in America, even those who want to be Lutheran, who, instead of being driven by the Word of God and thus by the Holy Spirit, ride on the wind of humanistic emancipationism. Instead of being driven by the Word of God and thus by the Holy Spirit, they ride on the wind of humanistic emancipationism. And instead of urgently admonishing the women, especially in the American circumstances here, with the apostles, that they should beware of all sinful American modeindependentisms, that is, disobedience and defiance against their husbands, according to 1 Peter 3:1, Col. 3:18: "Wives, be subject to your husbands, as is fitting," and Eph. 5:33. "But the woman fears the man," and above all unseemly, indecent behavior in the congregation, according to 1 Cor. 14:34, 35: "Let your wives keep silence among the congregation," and 1 Tim. 2:12: "But I do not permit a woman to teach, nor to be the master of her husband. That will be nice when the women first leave kitchen and child to sound their eloquent, successful stump speeches against the views of their husbands and "masters" in the community meetings, and then triumphantly vote them down. - The emancipationists have not yet succeeded with the women's suffrage here, but only undaunted, you humane gentlemen, in Germany the matter has already been carried out. At the "Federal Assembly of Free Religious Congregations" held on June 7 in the enlightened Gotha, where Baltzer, speaker of the congregation at Nordhausen, was chairman, and the well-known humanist Uhlich was prevented from coming, wnoe "God and His word were denied the vote in the League, the more one took care to be kind to the ladies, to whom in future voting rights in the League were granted." On this Dr. Mönkel remarks: "Instead of a church service, this could gradually grow into a church service." Must not the American humanistic reverends be ashamed before their German brethren? Are the Germans supposed to be more humane and well-behaved than they, the glorious Americans? B.

Relationship of the Synod of Pennsylvania to the General Synod. At the last General Synod, the delegates of the Pennsylvanian Synod left the sessions of the General Synod and went home because of the un-Lutheran conduct of the General Synod. We believed until now that this was a confessional act of the Pennsylvanian delegates against the un-Lutheran nature of the General Synod.

synod. But now Pastor Brobst reports in the "Luth. Zeitschrift" that this leaving had by no means such a dangerous character, it was rather a quite innocent, harmless, peaceful, mild act; he says: "The delegates withdrew, for certain reasons, only from the meeting of the General Synod, which was held in York in the year 64, in order to report what had happened there to the Synod which had sent them." But why didn't the delegates wait until the sessions were closed to report? After all, it is very irregular to leave synodal sessions before the synod closes in order to "report." The "reporting" could be done in due time even after the closing of the meetings. There was no imminent danger, because the Synod of Pennsylvania did not meet until much later. So what was the point of leaving the meeting? - If a firm heart is a delicious thing, a wavering, doubting heart is quite a miserable thing Leaving the assembly without leaving the synod was a half-measure. It was supposed to be something, but was nothing, it was threatening with a fist, but in the pocket. The present interpretation of that leaving of Past. Brobst is now even more pathetic and deplorable: thus leaving to "report", nothing more. Brobst even brushes off the little confessional courage that still clung to that "leaving", so that only the opponents should not conclude from the "leaving of the synod meeting" a separation from the synod itself. - If the right wing of the General Synod, the faithful wing, took Paul's words to heart: "What does not come from faith is sin," then he would, before he acted ecclesiastically, seek to gain a firm heart in the Word of God, then action would come from faith and firm steps would be taken; now, for him, action comes from church politics and therefore the sight of those confessors, those Protestants, those "abandoners of the assembly" is a most sad one. The whole mighty movement finally comes down to a "reporting" (pnrturiunc wontes, uaseodur iststwuulusGod's word says

Rom. 16, 17: "Now I urge you, brethren, to watch out for those who cause division and dissension apart from the doctrine which you have learned, and to depart from them. Tit. 3, 10. 11.: "Avoid a heretical man when he is once and again admonished" 2c. Either the Zwinglian unbelievers and swarming spirits in the General Synod are such often admonished heretics, who not only teach falsely, but also reject the right doctrine as false and Roman error (and that is heresy), or they are such brothers, calling themselves Lutheran, who cause trouble and division apart from the doctrine that Lutherans have learned according to their scriptural confession;

i or they are not. If they are such people, they must be "shunned," must be avoided by

If they are not such people, one must stay with them as brothers and try to correct those who may be mistaken. If they are not such people, then one must remain fraternally with them and try to correct those who may be in error, and one must not again leave them in an untidy manner in order to "report". Such action evidences indecision, half-measures, lack of clarity, hanky-panky, and is a sad fruit of the old, general synodalistic ecclesiastical oxpsäwnc[^]. An acting in and out of unbelief.

B.

A new church newspaper. The Wisconsin Synod now publishes an "evangelisch-luth. Gemeindeblatt", the paper appears provisionally monthly, 30 cents for the volume, edited by Prof. Moldehnke. - In the preface it says: We do not want to let go of God's word and the confession of our fathers "one title." This is a beautiful, very praiseworthy promise. But how does the action of the Wisconsin Synod agree with this promise, for example, by drawing its preachers from unintelligent German institutions and providing its Lutheran congregations with such unintelligent people; will such unintelligent preachers also not "relinquish a title" to the confession of "our fathers"? All sorts of things want to be Lutheran now, but the mere outward confession does not do it. Lutherans are honest people.

B.

Evangelical - Lutheran School Bulletin.

From now on, every 15th of the month, a school bulletin will appear under this title in monthly issues within our synod, edited by our first director J. C. W. Lindemann. In order to recommend this journal, which indeed cannot be recommended enough, I have no better advice than that the first readers should study the first number of this journal, which they will either have in their hands themselves by the time they see these lines, or they can get it from their pastor and schoolmaster, quite attentively and carefully. In the excellent preface, you will find the following about the principles according to which the sheet is to be edited: "As far as God gives me grace and it is possible for a weak person, every line of the content is to agree with the prayer of all Christianity, which it has learned from the Lord Himself: 'Hallowed be Your name! Thy kingdom come'." I know and believe that all human wisdom is false light; that only the infallible word of my God can be my light and guiding star. The Word of the Father, which the Son brought from heaven, which the Holy Spirit continues to make alive, and soon the confessions of our dear Lutheran Zion, shall be the measure and weight by which all our own works and all submissions are measured and weighed. Whatever is found too short or too light is rejected in advance. I intend to sit at Luther's feet and to learn from him, the

was also a pedagogue and a true schoolmaster". And they will agree with this from the heart and with joy. They also hear about what the paper should bring and contain: "Primarily, the ordinary elementary school, the parochial school should be considered. Everything that concerns it, the position of the teacher in it, the relationship to the community, the subjects of instruction, the way it is given, the discipline in the school, should be discussed thoroughly before anything else. But home education, too, as it partly precedes the school, partly progresses alongside it in a way that disturbs or promotes it, should not be disregarded, but should likewise be included in the circle of subjects to be discussed. School and home are so interrelated that they cannot be separated from each other, and the weal or woe of one is immediately felt by the other. Then they realize that this sheet should be read and studied not only by school teachers, but by all fathers of families to whom God has given children to educate, and are further encouraged to do so by the following on page 5: "From what has been said, it is easy to assume that he who thought that the present sheet could only be useful for teachers at lower or higher schools would be very much mistaken. Far from it! Do not many pastors in this country also have to teach in schools? Are not the preachers, who are relieved of this, ex officio inspectors of the parish schools? Do not all fathers and mothers have to learn daily and continuously to educate the children and to give them the first lessons? All of them, I hope to God, will find much that is valuable for them in these sheets. If parents and teachers recognize what is needed both in school and in the home, and learn to work into each other's hands, then our schools will become better. Therefore, I would like to see this leaf not only in the homes of the so-called teachers, but in the homes of all Christians. God help that it may become in many places a family paper, awaited with joy, read with pleasure, and laid aside with satisfaction of heart." And certainly, if by this and by the excellence of the essays in this first number, which also gives proof that it is the publishers, Aug. Wiebusch and Son here, with whom the paper is available for the price of \$2 pr. If the publishers, Aug. Wiebusch and Son here, where the journal is available in advance for the price of \$2 pr. per year, have not lacked good and beautiful external decoration, and if quite a few fathers of families are induced to keep the journal and to read and study it diligently, the fruit of this will not be lacking, and more and more school and home will work into each other's hands, and our schools, which unfortunately are often still on a very low level, will then improve. True Lutherans are interested in the Christian community school system and the whole matter of Christian education.

The first part of the book is dedicated to the education of young people, and here it is put even closer to their hearts and brought to their understanding. So they must and will warmly welcome this paper, which we do herewith and wish the first paper together with its editor God's richest blessing from the bottom of our hearts. — C.

Display.

At the request of his congregation, a sermon by Rev. F. Köstering has been printed by A. Wiebusch und Sohn, which he delivered on the second Sunday after Trinity on 1 Cor. 6, 12. It deals in a thorough and at the same time clear manner: Of Christian freedom and the right use of it.

It is shown

I. What it consists of.

II. Which people it concerns. III. How it is to be used. What is said in the third part about drinking houses and, we must add, about groceries with public or secret serving and about "dancing", might perhaps also find its application in many other congregations and be very good, useful and necessary to read, and make you want to read the whole sermon in context; we therefore put the relevant here.

"Take therefore, beloved, the rule of the apostle: I have all power; but all things are not pious, and enter into life with it. Add to this the saying, "Further, brethren, whatever is true, whatever is honorable, whatever is just, whatever is chaste, whatever is lovely, whatever is good, whatever is virtue, whatever is praise, think on it." Now test all the circumstances of life by this rule. I will present you with some of the circumstances that are currently affecting our congregation as examples for your consideration. - First of all, examine whether it is possible for a Christian to keep a drinking house that is customary here in this country without causing trouble, that is, without becoming angry himself and without making others angry. Such a house in itself belongs to the realm of mean things. Now it has been said among us that it is not impossible for a strong Christian to keep a proper drinking house. We do not want to completely deny the possibility under other circumstances than they are in this country, but only say that the strong Christian is yet to be born who could keep a drinking house common here in this country without violating his and other people's conscience. For he who thinks he is so strong as to be able to do so bears witness to his impotence, and lacks sufficient fear of his deceitful heart. He is a strong Christian who fears his own supposed strength and lives only by the grace of God. Therefore, a strong Christian will never start such a mean drinking house; but if he does, he will leave his

If he does not immediately straighten up and turn back by the grace of God, he will break his neck for eternity.

Take a closer look, beloved, at such a common drinking house. - First of all, these houses are a constant source of terrible

trouble, and the innkeepers are responsible for this in the first place. They also give the notorious drunkards too much to drink, for whom every drink is a new millstone. Every drink is a new millstone around their necks that pulls them deeper into ruin. And if these innkeepers still want to be Christians, then they honestly help that the name of Christ is blasphemed in the world. - Then a householder should see to it that everything in his house is honest and orderly; but it is impossible that even a moral order can be kept in these houses, because. Blasphemers, cursers, scoffers, drunkards, etc., have their place of business there. - Finally, the innkeepers themselves are in the greatest danger of becoming drunkards, and most of them are indeed. If a Christian should flee any danger of sinning, what should these innkeepers not do?

Further, beloved, we have come to the conclusion that a Christian cannot keep such a common drinking house without frightful annoyance: so a congregation cannot possibly receive such people in its midst, nor persistently tolerate them among itself; just as little can it receive and tolerate actors, dancers, drinking house keepers, etc., as such, as long as they do not want to put an end to their annoyances. - Further, if a Christian cannot keep such a common drinking house, if a congregation - and I add, a congregation promoted in knowledge - cannot accept such landlords, then it is also clear that a Christian cannot lie in such houses, which are a public nuisance. Far be it from us to make anyone conscience-stricken about food or drink; but we want to make all those concerned conscience-stricken about the fact that they are habitual visitors and regular guests of these houses. Or does the visit of these houses bring someone to piety, to betterment? Does he hear in these houses what is true and honorable, what is chaste and lovely? Or is not rather discipline and honorability undermined in these places? Why do some like to spend their idle time, especially the evenings, in these places? Yes, why? Where there is a carrion, there the eagles gather. These houses are the carrion where the eagles gather. Here they find entertainment that suits their vague minds; here they talk about what they like to hear; here are the places where faithful preachers, who unabashedly reproach their people for their sins, are scolded, righteous Christians are reviled, and the neighbor's honor and good name are trampled underfoot. - It is only too certain that many suffer damage to their souls in such places. Evil gossip corrupts good morals. Some

are thus alienated from the church, numbed to God's word, and indifferent to their families. If they still come to the sermon, they usually keep their missed night's rest in the arms of sleep. It is easy to see how the use of the divine word is at home. Christian family life is increasingly being undermined and finally even destroyed. This is truly most distressing, and should, if it were possible, be wept over with tears of blood! And how great is the annoyance that is given to the youth by such evil examples! O woe to the man through whom trouble comes!

Further, beloved? According to the words of the apostle, a Christian should see to it in the use of means that he benefits himself and others, and improves them. - Dancing means a joyful movement of the body, which is performed either for physical exercise, or for health, or for pleasure and pastime. Now this is in itself an indifferent thing, and not sinful. For if such a bodily movement were sinful in itself, we would have to forbid it even to our children, to whom it is innate, as it is to lambs to leap. Thus David, Miriam, etc., could not have danced before the Lord, that is, to the glory of God, as they did. But, beloved, to compare this intrinsically innocent thing with the lewd worldly dances would be just as unjust as if I wanted to compare the lawful moderate drinking of an honest man with the intemperate drinking of a drunkard, which no honest man would put up with. Who, I ask you, will not admit that David's dancing before the Lord was different from Israel's idolatrous dancing around the golden calf? Now, if this is obvious to anyone, apply this comparison to the dancing itself and to the worldly dancing, and he will soon perceive the difference. I know well that it is as great an injustice to make something sinful that is not sin, as not to call something sinful that is sin. It is wrong for a preacher to put together things that are innocent in themselves, for the sake of abuse, with manifest vices contrary to God's commandments. But, beloved, as for lewd worldly dancing, I deny that such is an intrinsically innocent thing. Just consider why these dances are performed and how they are performed. Therefore I say: The worldly dancing, be it in secret whore dens or at public balls, where also the most lewd ruffraff is present, and which is connected with drinking bouts, does not happen, and cannot happen in the name of Jesus Christ and His name.

Rather, it is done in honor of the three-headed idol of the world, the lust of the eyes, the lust of the flesh, and the lust of the arrogant life. Thereby all the commandments of God are sinned against, all discipline and respectability are left behind.

And the wilder and wilder it gets, the better it is for this people. That a Christian could take part in such dances is purely impossible. How could he keep an unharmed conscience in such revelries? How could he be in such places, where the devil, the world and the flesh are indulged in so unashamedly, without feeling the fear of hell in his heart? Truly, whoever has a thoroughly awakened conscience will immediately admit that a Christian cannot be in such places. Therefore, parents should also keep their children from such sinful situations with all seriousness, or God will demand it of them. Preachers and congregations should fight with all their might against such a being, so that it does not break in among them; and this must be done in time, before a large part becomes indifferent to it, where it is then too late. For when this Delilah breaks into a congregation, it pokes out the eyes of many, so that they no longer recognize what is sin for sin.

So that we can protect our dancing youth from such ruin, what shall we do? Here, good advice will be expensive. - First of all, then, listen to the advice of the respectable, honorable world, and see how it pleases you. It says, "Why don't you put on public dances even for young people and see to it that things are done properly among them; then they will stay away from such places where things are done indecently and shamelessly. What shall we say to this? I, according to my shortsightedness, say that it is without any doubt the best advice the world can give. This much is obvious to my reason, namely: If one would sacrifice to a wolf every day as many sheep as he desired, he would probably not tear so many at once. I am also reminded here of the proverb: If one does the children their will, then they do not cry. I am afraid, however, that in this way the little dog would learn to eat leather. For when children get their way, they always want to have their way. Therefore I reject the wise counsel of Ahitophel, I mean of the world, because it is only a crutch on which a lame man walks. Hear then a Christian counsel. We want to try to make our young people Christians by God's grace with God's word! If we have achieved this, we have won. For only then, when it has become Pentecost in the heart, i.e., when the Holy Spirit has established the Kingdom of God, which is peace and joy in the Holy Spirit, in the heart - only then does the lust of the world, and joy in the

The flesh leaves the heart, and a holy joy and heavenly delight enters the heart. Then man hates what he has loved the most until now; then he sinfully despises what he has loved the most.

Then he sings and plays to the Lord in his heart, as he has sung and sounded to the devil and his wife, the world. If God would have it so with all of us, then we would also be able to sing and play under the devil.

In the use of the means, the discipline and guidance of the Holy Spirit will always do the right thing, will not offend anyone, but will serve the betterment of many. For not everything that is permitted is beneficial and corrective, but much that is harmful because it is not used in the right place and in the right way. If I do not harm myself with it, I may harm someone else with it; and if I harm someone else with it, I no longer walk according to love. Hear what St. Paul says: "But if your brother is grieved at your food (we add: and at your drink, and at all your careless conduct), you are not walking according to love. Dear one, do not spoil with your food

(and with your drink) the one for whose sake Christ died. Rather, do not spoil him with your dancing, for which the Son of God shed his blood! Therefore, see to it that your treasure is not blasphemed. He who serves Christ in the use of means is pleasing to God and worthy of men."

The sermon, 32 pages octavo with printed color cover, is available from A. Wiebusch and Son in St. Louis, Mo. for the price of 10 cents (and postage 2 cents), and in Parthieen at 90 cents pr. Dozen (and postage 10 cents). B.

Church News.

After the Zion congregation in Carver Co., Minn. had to dismiss its former pastor, F. Kahmeyer, because of a long, serious illness and had now been served for a year by the undersigned, the same again appointed its own pastor. This appointment came to the candidate Adam Fried. Hein. Fischer, after he had completed his studies at the Concordia Seminary in St. Louis. On the 7th Sunday after Trinity, April 30, he was solemnly ordained by the undersigned on behalf of the Honorable Presidium of the Northern District and inducted into his office.

May the Lord give this under-shepherd wisdom and faithfulness to lead many souls to Christ through His pure Word.

C. H. Sprengeler, Pastor.

Address: 8th Isolier,
OarvL, Oarvor Oo., Nmn.

After Mr. Heinr. Aug. Allwardt, a pupil of our theoretical institution in Concordia College at St. Louis, had well passed the prescribed examination and had received and accepted a calling from the congregations in Marquette Co, Wis, he was ordained by the undersigned on the 9th Sunday after Trinity by order of the Presidency of the Northern District in the midst of his congregations and inducted into his office.

May the Lord and Arch Shepherd of His host bless the work of this servant of His, so that it may bring glory to His name and salvation to many immortal souls.

Woodsand, Wis. 26 Aug. 1865.

Ed. Multanowski.

Address: Usv. Hoinr. ^uZ.

Ilg, rri8vlllo ? . O., Nartzuette Oo., ^Vis.

16

After Mr. Georg Schamm, cnixä. tkeol., kirun profession of the Lutheran St. Paul parish at the Clrfky, Barttwlomew Co., Ind. had received and accepted, the same has been ordained by me in the order of the Presidium middle district on the 9th Sunday after Tritt., the 13th of August, and introduced into his office.

May the Lord bless the work of this servant of His. G. Kuchle.

Address: Hev. (I. Lesiurmn, oaro ok Hsv. O. Küolrlo, 6oluwbü8, Inä.

On the 5th Sunday after Trinity, the newly built church of St. Jacob's Parish at Wolcottsburg, Eric Co., N. A., (branch of Wolcottsville) was solemnly dedicated to the service of the Triune God.

Also, the pastorate of the latter congregation, which had been vacant since Easter of this year, was filled again by Rev. M. Stephan of Adams Township, Allen Co., Ind. After he had received a regular call from Wolcottsviue and accepted it with the consent of his former congregation, he was introduced there on the 13th Sunday after Trin. by the undersigned on behalf of the Reverend Presidium of the Eastern District of the Synod and according to the regulations of the Agenda.

May the Lord of the Church adorn his servant with many blessings and be his help and shield. C. T h. Ruhland.

Buffalo, N. A., Sept. 7, 1865.

Address: Uev. Uni-bin Ltoplemn, ^Vol6Ott8vi116, HINAnru, 60th, Iss. L.

On the 12th Sunday after Trinity, Mr. Theodor Mießler, Candidate of Theology, was ordained in the midst of his congregation in Cole Camp by order of the Honorable Presidium of the Western District by the undersigned with the assistance of Pastor I. M. Hahn, and committed to all the confessions of the Lutheran Church, as well as introduced to the branch congregation in Tebo on the following Wednesday.

The Lord adorn this servant of his with many blessings, and let him bring forth much fruit, which shall remain unto life eternal. H. Fick.

Address: Usv. Nis88lor,

Ools Onrnp, öenton Oo., Uo.

4

Here is one more remark. There are Lutheran Christians who are looking for cheap and good land to settle near already existing orthodox congregations, where churches and schools are already established and where they can find the necessary spiritual care for themselves and their children. To these serve notice that such land is still available in Benton County, in the congregations of Pastors I. M. Hahn, Th. Mießler, as well as in the branch parish Tebo, furthermore in Lafayette County in the parish of Pastor F. I. Biltz. The land costs from 4 to 30 dollars per acre, depending on its quality, location and the improvements made, at a distance of 1-5 miles from the respective churches. The land is suitable for grain growing, viticulture, and fruit raising, but catfish and cattle raising predominate; hemp is also grown in fertile Lafayette County. Those communities are located in the large prairies of the West, which allow an almost unlimited view, but there are enough forests, and there is no shortage of water. The climate is very healthy. The distance from St. Louis is about 200 enql. Miles. The mischief of bushwhacking has completely ceased. The pastors mentioned above will be glad to give more detailed information.

Address: Hsv. ss. IVl. Halm, Dnlcs Oreslc ?. O., Uenton 6o., No. - and R.ev. bV I. Uik?, Oon- ooräia k. O., Oo., Ulo.

Conference - Displays.

The members of the Fort Wayne Preachers' Conference will meet in Fort Wayne Tuesday sen October 3 d.).

W. S. Stubnatzy.

Fort Wayne, Ind, September 11, 1865.

The Michigan Districts - Conference will hold, g. e. G., its meeting this year in Monroe, Mich. from Oct. 12 to 15 incl.

M. Günther.

(Receipt and thanks.

Fordcn Scmin arhaushalt: Von Hrn.Past. Leb manu 2 Bush. Peaches u. 1 Bush. Apples; from Mr. Lindemann here \$2,50; from several gardeners of the community of Mr. Past. Hamann 1 bush. Pears, 34 barrels of potatoes, 2 bush. Cucumbers, 4 feet of apples, 1 Bush, sweet potatoes, 1 Pck beans, 1 Pck rothe Ruben, 1 Peck onions, 1 Peck Tomatoes.

For poor students: By Hrn Past. I. P. Beyer ges. auf der Kindtaufe bei I. Basse -2,35 ; by Hin. Past. I. C- Schneider. Collecte his Gem. \$15; by N. N. \$2; by Hrn. Past. Böse by Mrs. Wilhelmine Bockermann P2. Astl g. Crämer.

With kind thanks against the mild givers I certify to have received:

For poor seminary students: by teacher Bartling, collected at Willen's wedding in Addison. -8, deßgl. on H. Wieginnann's wedding \$15,21. by Past. Schumann (for Ries and Müller) 510. on W. Lange's wedding at Emmet, Dodge Co, Wis, (for Pie- ritz) ges. \$1,10. by the Women's Club at Sheboygan (for Röhrig) \$7. by the Gem. Schaumburg \$34, IO. On teacher Backhaus' wedding s. \$12.70 From teacher I. Grüber \$l. From the community in Logansport (for Köbel) \$20. From some members of the community in Rock Island Ill,75. From Rev. Friedrich \$3; from his wife \$2.

Znm Scminarhausha.lt: Past. Polacks Gem. \$11.

On the travel allowance of the Brunn'schen Sendlinge: On Ph. Zumalsten's wedding in Cooperögrve s. \$8. By Mrs. N. N. \$1. By Past. Stephan'S Gem. \$6,10. By Past. Beyer at the school festival at Laporte ges. \$15,05, By Past. Laib \$1,30. by Mrs. Günther and Mrs. Kornhaus in Addison \$3. by Past. Engelbert'S Gem. \$5.45. From C. Wcycl \$2. From Past. Listing 50 cts. From Past. Ruf's 75 cts. Collected from H. Gerling's Kindtaufe \$2,20.

For curtains: From Past. Stepban's congregation \$6. from the Women's Association in Ehester \$5. from LührS in Addison 50 Cts. From the Women's Association of Bethlehem Congregational Church, St. Louis, \$7. From 2 friends of the Boston Seminary \$5. From Birkner in New York \$l. From the 2nd Women's Association in Past. Wunder's Gem. \$5. A. Selle.

Addison, 19. Aug. 1865.

With heartfelt thanks to geaenGolt and the kind givers, I certify the receiptM "gender gifts:

For the seminary household: From the two women's clubs in the Cleveland communities I received 22 towels, 16 pillowcases, 13 sheets, ^shirts, 9 handkerchiefs, 2P. Stockings and 1 cap. From H. Schönewald 1 doz. Spoons, 1 handcuff, some brushes 2c.

For poor students I received money: from H. Plagge in Addison §12. Past. Nützels Gem. §10. From Mrs. Wischmeier, thank offering for happy delivery §5. From Past. Daib §1.70. From the Virginians' Association in Cleveland, Westside. §19. from Bro. Leopold §5. by G. Schäfer, collected at his wedding §7,12. by Rev. Seuel from an unnamed person §5 ; by Fr. Lasckmann §3. I. H. Böhm §5. H. Haag §5. H. Schake §5. by Past. Fritze §7. by Fr. Ester §5. I. Fortlage §3. by Fr. Fahle §2. by Mr. Gertenbach, collected at his wedding §4. by Past. Lochner by G. Schweitzer §H.

For F e n s t e r v o r h ä n g e : From Fr. M. HenrichS in Danville §2. Fr. Günther §1. Fr. Kornhas 51. From Past. Engelbert §1. From the women in Past. Fricke's congregation at Indianapolis §33. by Past. Jäbker §3. By Past. Schwensen by Fr. Frickc §1. Fr. Kruse in Addison §1. Z. C. W. L i n d e m a n n . I

Ei "gone inder pale eastern Districts:

For poor students: From F. Blum in Baltimore §2. for heathen mission: from F. Stutz in Wasbingtvn from his LiebcSkaffe §5. for inncre Miss i'o u: from the Gem. in Baltimore §33,50. from Past. Kä'hlec's Gem. §10. For Lchrergehalte From F. Stutz out of his LicbeSkasse §10. Gem. in Port Richmond §13,26. To C o l l e g e - U n t e r h a l t : Gem. in Washington §16. for Semiuary construction inAddison: F. Fritze in Baltimore for curtains §1. for P a s t o r B r u n n ' S pupils: from F. Stutz's LicbeSkasse §5. from Klöpffr in N. I. §1. by Past. O. Hanser on Burkhard's baptism of children §8. To the widows' fund: I. Möhring in Baltimore §5. To the church building in Cove: Gem. in Baltimore §32,46. To the church building in Fort Dodge: Vou of the same §34,54. For sick pastors: P. Sander in Baltimore 50 EtS. To the hospital' at St. Louis: By Rev. O. Hanser on M. Köhler's infant baptism ges. §2,50. I. Birkner.

New York, Aug. 1, 1865. no. 92 William Str.

Received

For a r m e Z L g l i n g : By Past. E. Mangels - dorf Belleville, Ill . by N. and I. Schüßler, A. Georg, K Meier each §2; H. and K. Nagel, Mittenzwei, Eggers- mann, Blomeukamp A. Brandenburg, E. MangelSdocf, EndreS, Ad. Schüßler 51 each ; Hering, Brandmcier, Koll- meier. H. Rütter, Fr. Nagel, Steineke each 50 cts; Rebold 30 cts; Wolpert 75 cts; H. Nolte, Vetter, Fr. Rütter, Eierkuß, Jung, Franzis each 25 cts; N. N. 45 cts; Summa §23. G. Alex. S a x e r .

Get" to the lau of the school teacher - seminar:

| | | | |
|--------------------------------------------------------|-----------------|-----------------|--------|
| By Mr. Past. Hattstädt,,Kass..d.-nörd. Distr. § 15,2,5 | ''' Bonnet, | , d. middle. ,, | 223,59 |
| ,,,,Birkner | , " d. östl. ,, | 9,00 | |
| ,,,, Past. Miracles by H. F.Mullmann, | | | |
| Chicago, Ill. | 10,00 | | |

By v. Gem. d. Hrn. Past. Fürbringer in Franconia"

muth. Mich.

25,00

Collecte at C Fisher's wedding, Bloomington, Ill. 5.21

By Fr. Stävt. Addison, Ill. 2,00

Summa §293,! >5

Addison, I. Sept. 1865. h. Bartling.

Received:

To the Sy n o d a l - K a s s e Western District: from the Immanuel? - District in St. Louis, Mo., §13.75; from TrinityS - District in St. Louis, Mo., §11,55; Collecte of the Gem. of the Past. Hamann in Carondelet. Mo., §20.35; of the Gem. of the Past. Wunder, Chicago, Ill, §4.90; by teacher Barthel, St. Louis, Mo . §2.0 ; by the Gem. of the Past. Th. Mießler, Cole Camp, Benton Co, Mo , §11 15. To C o l l e g e - U n t e r h a l t S - K a s s : From the Immanuels - District in St. Louis, Mo , §11.00; from the TrinityS - District in St. Louis, Mo , §11.00; from theG-mI of Mr. Past. Ströckfuß, Washington Co, Ill, §10.50; from Mrs. Caroline Innk, Oshkosh, WiS., 51.50. To the s y n o d a l - M i s s i o n ö - K a s s : From the Virgins - Association of the Gem. deö Past. Hcid, Peoria, Ill, §10.00: from the TrinityS - District in St. Louis, Mo., §2.60 ; from the Women - Association of the Gem. of the Past. Miracle, Chicago, Ill, §3.60 ; from the Norwegian Gem. of the Past Brandt, Rock Niver, WiS., §7.60 ; from the Norwegian Gem. of the Past. Brandt in Pine Lake, Wis. §5.53; by the Norwegian comm. of the Past. Brandt at Asbippun, Wis. §6.00. For inner mission: from F. W. Eggerking, Warsaw, Ill, §5.00; by Past. Holls ges. at F. Moos'S wedding, Centreville, Ill, §3.45. For Rev. Röbbelen: Vou Mrs. Hörr, Cape Girardeau, Mo., §1.00; by I. H. Sterthmannin Tebo, Benton Co., Mo. §1.00. ForPast. BrunnS Anstalt inStcedcn; By Mich. Schrack, L-t. Louis, Mo., §1,1 "O; by Phil. Löhr by Past. Böse, St. Louis, Mo. (in silver) §3.00. For Past. Brunn's pupils: by Mrs. Hörr, Cape Girardeau, Mo., 51, "0; by Joh. Mießner, Frohna, Perry Co, Mo, §1.00; by F. Fischer, Frohna, Perry Co, Mo, §2.00; by Mrs. Kuhnecke, Carondelet, Mo , §1.00. For Past. Gross in Richmond, Va: From Jacob Frank, St. Louis, Mo , 50c.; from Mich. Schrack. St. Louis, Mo., 50c.; from Joh. Georg Vetter, St. Louis, Mo., §1.00; vou Mrs. Kuhnecke, Carondelet, Mo., §1.0'1; from C Kalbfleisch Sr, CollinSville, Ill, §1.00; from C. Kalbfleischjnn , CottinSville, Ill, §2.00; from Mr. Metz, Collinsviilc, Ill, §2.00. Ed. Roschke.

changed address:

Inch. HisblinZ,

Oobö, Will 6o., III.

Printed by A. Wiebusch u. Sohn. St. Louis, Mo.

Volume 22.

St. Louis, Mon., October 1, 1865. **no. 3.**

(From Past. Fick's "Lift up your heads!"

Get ready!

Therefore you also be ready, for the Son of Man will come at an hour when you do not think.
Matth. 24, 44.

How? if the Lord appeared at this moment? If suddenly the trumpets sounded through the universe, and still today the angels put us on trial: Are you sure that this day is for your salvation? Alas! then the wretched world would howl in terror; then it would gladly fly on the wings of the dawn;
Then they cry, "Fall upon us, ye mountains and hills! To cover us from the wrath of the Judge of the World.

Woe, woe to the despisers, they are lost! It is too late to send themselves festively to the wedding, It is too late to decorate the lamps with oil: In vain they knock at the gates of grace. The day of salvation is gone, the heavens are shut, For ever the pleasant time is gone, For? no power then can buy forgiveness: Eternity begins, the books are unsealed.
The Lord sits on the throne, surrounded by choirs of angels;
Woe to those who then stand on his left: they must bow down on their knees before him, and hear from the king's mouth this severe sentence: "Depart from me, ye cursed, into the eternal flames! You did not serve me in my brothers on earth." Therefore they shall be tormented with the devils, And the lake of fire shall smite upon them.

Look! Any moment can bring judgment to us.
O woe unto thee! if the Lord found thee without repentance: thou wouldst fall into the hands of the living God, and eternal torments of hell would pierce thee. But God truly does not want you to perish; therefore turn to your God this very day, so that you will not fall prey to Satan forever, but will one day stand happily at the right hand of Christ.

Why would you desire the vain goods of Mammon, desire earthly treasures, money and abundance? Why do you want to be resplendent in gold, in velvet and silk? Even today the fire's glow can consume the world. Why wouldst thou run after high honors, And live all days gloriously and in joy?
Why do you want to surrender to filthy carnality? Even today, the whole earth can burn.

Even today, what is visible can disappear like smoke.
Soon the miser sees his treasure evaporate like steam, The sinner's lust must soon run dry forever, Of all honor there is soon no trace to be found. The mocker's mockery soon turns into howling, Then their mocking laughter becomes an eternal cry of pain;
When they feel hell, even despisers believe, What God threatened, he will Suddenly overtake them.

O foolishness! To hang one's heart on earthly goods, which will burn like chaff on the day of judgment. O blindness! To God, the highest good, the source of light, To prefer the goods that so soon scorch.
O madness! to choose hell instead of heaven, To indulge for a short time in the foul pleasure of the senses. O Satan's deceit! That they gain the nothing, the world, they buy with the damnation of their souls.

Ah! let us hasten to save our souls!
Ah! Buy it out, the time we still call ours! Up, up! snatch the heart from the false idols! Break the devil's chains of sin in God's power! Hell looms, heaven beckons, the end draws near, Judgment day may appear any moment: Ah! hear the Savior plead, entreat, entice, weep: Come unto me, that ye may receive blessedness.

When a heavy storm is about to unload, man notices it from the threatening signs of misfortune, and everything tries to avoid the fury of the storm: The skipper hurries from the sea to sheltering shores, And fearfully the dove flies into the crevices of the rock. Behold! all signs announce the nearness of judgment: Alas, let us flee to Christ this very day from the woe, Before the terrors of damnation flash upon us.

The day of salvation still lasts, the Savior's voice still resounds.

Voice,

A heaven full of grace still shines above us, Still we are most kindly invited by God: "Receive salvation in vain, And salvation from the wrath!"
O let us take this gift with glad thanks, With holy sorrow our sins repent, And rejoice in our Savior with all our heart; So we may not be ashamed at the last day.

Where the doctrine of perfect sanctification in this life, which is contrary to Scripture, and in general the enthusiastic confusion and mixing up of justification with sanctification, leads to, the "Christlicher Botschafter" (Christian Messenger) of July 28 of this year provides a striking proof in an article under the above heading. The author was presented with the question whether a person, if he is completely or thoroughly sanctified, is also freed from evil thoughts. And how does he answer this question? First, as an indisputable truth, he asserts that already in this life man is redeemed from indwelling sin, sinful inclinations and impulses, or carnal urges, which are conquered in justification, but rarely eradicated, and can and must be completely cleansed from all stain of sin, and thus already in this life can and must be completely or thoroughly sanctified, in order to ultimately stand before God and enter heaven. He therefore asserts not only the possibility of perfect sanctification on earth, but also the necessity of it for salvation. And the scriptural concept of sanctification, according to which perfection is hoped for only after death in that life, he declares to be an erroneous and very dangerous one, which is suitable to calm people in their sins and to keep them from the pursuit of sanctification. For (he adds) if one does not believe in the possibility of being completely sanctified before death, it is quite natural that one does not expect this state sooner, does not strive for it sooner, and consequently continues in a more or less sin-stained perennial until the end.

This is the judgment of prudent reason, to which the devil opened his eye in paradise, and it is just that it fumbles and fools with its hands at noon, because it arrogantly overlooks the revealed reason of faith. What reason asserts, reason can overthrow again. Here is also a sentence of reason: Where is greater danger to reassure man in his sin, if he, according to this dreamed-up doctrine, flatters himself with the delusion of being perfectly holy from a certain point in his life, but can thereby deceive himself miserably and get lost in such self-deception, or if he is urged to pursue sanctification with the utmost diligence to the end, because we daily make much sin-

and probably deserve vain punishment? Who is in greater danger of slackening in sanctification, the one who falsely imagines that he has already reached the goal, or the one who knows that he should reach it but is still far from it? Obviously, it is unreasonable to conclude as the "Christian Messenger" concludes, since the matter is rather the other way around.

But it does not depend on reason, it depends only on the teaching of the holy scripture, on God's word. Yes, according to the law and testimony, if they do not say this, they will not have the dawn. It is true that the "Christian Messenger" also refers to the Scriptures, especially to passages such as this: "He who is born of God does not sin"; but in this way he only proves that he has learned to carry his once assumed false concept of sanctification into the Scriptures. He himself admits that in the justified Christian sanctification has merely begun and is still deficient. Is such a justified Christian not born of God? Why does he still sin? Why is his sanctification deficient? He who is born of God

is born, he does not sin. The apostle says

here is obviously something completely different than what the "Christian messenger" puts into this and other passages of Scripture. From the context and harmony of the whole scripture it is obvious that John does not want to say anything else than this: Whoever is born of God, even though he may not mendaciously pretend that he has no sin, he may not do sin wilfully and knowingly. This, like the other biblical passages referred to by the author, contains no trace of a perfect sanctification of the born-again.

It is said to be a harmful doctrine when the orthodox church teaches that Christians, even the holiest on earth, sin daily with thoughts, words and deeds. Traun, we also truly wish that sin in man would one day completely cease, that the image of God would be perfectly restored already in this life, that the preachers of perfect sanctification would not prove to be false prophets, and that all those who flatter themselves to be completely sanctified and without sin would not deceive themselves to their eternal harm. But this will probably remain a pious wish. What good is our wishing if we desire the unattainable? Should we deceive ourselves about ourselves just because we would like to be without sin? It is better for us to remain in all simplicity on the path shown to us by Scripture, even if it would be very humiliating for us, than to get lost on the self-chosen path of our own holiness. There is no doubt, however, that God's Word teaches us everywhere that we can neither before nor after our

We are not of the truth if we say that we have no sin. Whether we say this in an unconverted state or after we have entered the ranks of God's children through regeneration, from the moment we say we have no sin, we are no longer God's children, but have become slaves to him who is the father of lies and whom pride first plunged into the eternal abyss.

has. What will the preachers of perfect sanctification do with passages of Scripture like the following? Will it be possible

How can we be able to strike them in the face? 1 John 1:8: If we say we have no sin, we deceive ourselves and the truth is not in us. Prov. 20, 9.: Who can say, I am pure in heart and clean from my sin? Phil. 3:12: Not that I have already apprehended it, or am already perfect; but I pursue after it, whether I may apprehend it. 1 Cor. 4, 4: I am not conscious of anything, but in this I am not

justified. Are not these and countless other sayings, which because of their overwhelming clarity do not suffer any false gloss, nothing but mighty thunderbolts against the pompous, false, glittering holiness, since one also wants to have the evil sinful impulses of the depraved heart eradicated with stump and stick ? Where are the spotless, blameless saints, as that dream of the enthusiasts paints them? Is it John, is it Paul, or Isaiah, or Daniel, who all ask God for forgiveness of sin daily to their end, and always confess that all their own righteousness is like an unblemished garment? Of course, this must have been a very handsome white devil who rose from the abyss with this lying doctrine of perfect sanctification and knew how to persuade the people who slept there in safety.

However, this is not to deny that Scripture attributes a perfect righteousness to believers, as the apostle Paul says: "There is therefore nothing condemnable in those who are in Christ. But this is not the righteousness of life, which remains imperfect all the time, but it is the righteousness of faith, or the absolutely perfect righteousness of Jesus Christ imputed to faith, which covers all our sins, even the deficiencies of weakness, all our imperfections superfluously and abundantly, and in which alone we can stand before God. This righteousness of faith is also the only consolation in death, while a zealot based on his own holiness, who makes perfect sanctification a condition of blessedness, when he feels the lack of it in death, must go there with doubt.

The truly frightening aspect of this false teaching contrary to Scripture, however, only becomes fully apparent in its conclusions. "Is man, when he is completely, or thoroughly, sanctified, also freed from evil thoughts?" This question must, of course, force itself upon everyone who accepts the false doctrine of perfect sanctification, and yet experiences that all kinds of evil thoughts are continually stirring in his heart. How should he regard and judge such thoughts? Are they proof enough for him (and they certainly are) that his dreamed-of perfect sanctification is nothing but a dangerous self-deception, a lie, - or are what he feels as evil thoughts no more evil thoughts than those that no longer arise from a thoroughly sanctified heart?

be able to climb? Here is a precarious cliff, where even the last remnant of humility and sincere self-knowledge can fail. Unfortunately, the "Christian Ambassador" has not happily circumnavigated this cliff. Should one think it possible that a Christian wanting to be a counselor of consciences, in order to hold on to a false doctrine, would stoop so far and forget that he finally claims that in a perfectly sanctified man evil thoughts are not evil thoughts? No, this is beyond all comprehension. The ambassador brings it about in a most strange, perverse conclusion. With unbelievable audacity he literally says the following: "Evil thoughts are thoughts about evil. But they are not necessarily always really evil or sinful, therefore we must make a distinction between thoughts about evil and evil or sinful thoughts." What contradictions! Evil thoughts are thoughts about evil, but then evil thoughts must be distinguished from thoughts about evil.

about evil should be strictly distinguished again! A sadder confusion of concepts is truly unthinkable. But which is the goal at which he finally arrives? It is this: "Thus we assume that the completely sanctified Christian is freed from all sinful thoughts, although not from all thoughts, which are evil in their nature and can become sinful if they are nurtured and nourished. Consequently, where a Christian merely does not cherish and nourish the sinful thoughts that present themselves in his heart, according to this rapture they are not sinful thoughts. Yes, the temptation to sin and the

Being plagued with scattered thoughts of evil and sin, and even the most violent temptations of the mind to sin, says the messenger, do not harm the Christian if he does not enter into temptation and temptation. There is nothing sinful about it at all! Even the temptation of Christ is cited as an example and proof of how a perfect saint, in spite of all superstitions and

I will remain without sin if I accumulate evil thoughts. Does not your skin shiver, dear reader, because of such swarming spirits? Do you not feel the dreadful abyss of self-deception, of arrogant self-idolatry, to which

such a perverse master leads his disciples? Instead of bending down in the dust with Paulo every day before the mercy seat and

To make the sincere confession: I know that in me, that is, in my flesh, dwells no good; I do that which I do not nullify, evil; I wretched man, who will deliver me from the body of this death? - Instead of acknowledging the inherent uncleanness of the

In order to avoid the daily plea for forgiveness in the Lord's Prayer, not only for past sins in the fifth petition, but also for sins that stick to the heart in the first and second and third petitions, the followers of this damned doctrine get into such a frenzy that they, completely blinded by arrogance and spiritual pride, speak themselves pure, declare themselves saints,

even if they cannot deny the evil thoughts rising in their heart; for these are not really their own evil thoughts, impulses, inclinations, as they gleissfully pretend: they are rather nothing but thoughts.

of Satan, with which they are only breathed upon from without, as with a wind, irrespective of their inward perfection. This is what happens when one leaves and abandons the pure teaching of the Scriptures; the deviation, which at first seems slight, finally becomes a wide, yawning chasm in which arrogance, lies, and finally the devil along with the whole of hell have room. This is where the sad confusion of justification with sanctification leads.

This error of a perfect sanctification possible on earth is not new, it is ancient. Luther also had a lot to fight against this false spirit. We want

I will only mention a few testimonies from him that belong here and will certainly shed the clearest light on this subject. In the writing: "Grund und Ursach aller Artikel, so durch römische Bulle unrechtlich verdammt sind" ("Reason and Cause of All Articles Unlawfully Condemned by Roman Bulls"), it says among other things about the equation of heaven

Matth. 13, 33. as follows: The same new heaven is faith and the grace of the Spirit; but it does not at once make us thoroughly leavened, but finely and carefully by and by it makes us like it, new and the bread of God. So that this life is not piety but becoming pious, not health but becoming healthy, not being but becoming, not rest but exercise. We are not yet, but we are becoming; it has not yet been done, nor is it done, but it is in process and in progress. It is not the end, it is the way; not everything glows and glitters yet, but everything feasts. And that we may bring it to an end: the Lord's Prayer alone confesses that we are all still in sins, since all the saints must also pray: let your name be sanctified, your kingdom come, your will be done, by which they actually confess that they do not yet sufficiently sanctify God's name, and yet could not pray this unless the Spirit had already begun to sanctify it.

So they confess that they do not yet do the will of God, and yet they would not ask if they had not begun to do His will. Neither can it be said that in these prayers the saints are praying for their past...

We pray for our past sins alone, and not for the rest of our present sins. For for past sins there is a special prayer in the Lord's Prayer, which reads: Forgive us our trespasses as we forgive those who trespass against us. But these prayers are clearly as follows

on the remaining present sins, because they ask for the future honor of divine name, future obedience of divine will, future possession of divine kingdom, as they are still partly in the devil's kingdom. But I know well what they are accustomed to say to all this, namely, that such

The evil that remains after baptism is not sin, and they invent a new name for it, saying that it is a chastisement and not guilt, indeed that it is more a defect or infirmity than sin.

Here I answer and say that they can do all this from

to say of one's own will without Scripture, reason and cause, (indeed) contrary to Scripture, for St. Paul does not say thus: I find fault in myself, but with expressed words: I serve after the flesh the law of sin. Furthermore: The sin that dwells in me does evil. And St. John does not say: If we say that we -have no fault, but: If we say that we have no sin

have. How often St. Jerome complains that evil desire rages in his flesh, not only after his baptism, but also when he fasted, watched, worked and was most holy. And St. Cyprian, in a sermon on the pestilence of death, takes no other consolation than from sins,

and says: "We must fight without ceasing against avarice, against unchastity, against anger, against ambition. Must we strive constantly and through toil and unwillingness?

with the carnal desires, with the attractions of the world. The spirit of man is surrounded

The one who is encamped and surrounded by the devil's temptations can hardly meet all the challenges,

hard to resist all. When avarice is depressed, unchastity rises up. When unchastity is depressed, vain honor follows. If vain honor is despised, anger is enraged, arrogance is inflated, drunkenness appears, and hatred tears apart unity. Here you must curse, which God has forbidden; here you must swear, which is not fitting. The spirit of man must suffer so much persecution, so much danger must be endured.

the heart awaits. And should we still desire to stand here under such swords of the devil for a long time? since it is rather to be prayed that by the speedy help of death we may soon come to Christ.

In the church postilion, Ev. on the Day of Pentecost, Luther writes: "Therefore I say that one must be prudent here and see to it that one does not so defy and joyfully insist on the Holy Spirit,

as some arrogant, presumptuous enthusiasts do, so that no one may be too sure and think that he is perfect in every way. For a devout Christian man is nevertheless also flesh and blood, like other people, only that he beats himself with sin and evil desire and feels what he does not like to feel. So it must always be mixed that one feels both the Holy Spirit and our sin and imperfection. heit.

A dying high court preacher and a Saxon elector prince.

The Saxon high court preacher I am referring to was the pious Dr. Jacob Weller and the Elector Prince was the subsequent Elector of Saxony-

Johann Georg III, who was not quite seventeen years old at the time. Although the dear readers have certainly already heard a lot of details about the pious Weller, I will tell some things about him for the time being.

Jacob Weller was a native of Voigtland. He came from the Electoral Saxon town of Markneukirchen, where his father Georg was a white baker. His mother was the daughter of a mountain preacher in Marienberg. Whoever saw the master baker Georg Weller at his baking trough probably thought that he came from a simple bourgeois family. However, he came from a noble family whose full name was Weller von Molßdorf. His father had died prematurely, and since there was no fortune, the boy had to learn a trade. And when he became a master of the same craft, it would have been strange if he had called himself the master baker Weller von Molßdorf; therefore he called himself Weller.

However, Georg Weller had not completely lost the knightly passion of his ancestors over the kneading of bread. Twice in his life he went to war against the Turks in Hungary, one time with five horses, the other time with four, and brought home various wounds and a paralyzed right hand as a sign of his bravery. This was the father of our Jacob Weller. Certainly a whimsical apparition; a Markneukirchen baker of nobility who went to the Turkish war with five horses. But he was also a pious man, who took care of the education of his children and also of Jacob, who was born on December 7, 1602 and baptized the next day.

Little Jacob was a capable head. The Lord had equipped him with beautiful gifts. If this had not been the case, he would hardly have become something mediocre. For in the turbulent years in which the time of his education fell, he was thrown from one school to another. And if someone is not innately gifted, nothing good will come of him. Here, too, many cooks easily spoil the broth. First Jacob attended the town school in Markneukirchen, then in his eleventh year he was sent to Schlackenwalde in Bohemia, where there was a good Protestant school at that time. Later, however, the imperial general Tilly invaded Bohemia, and it was more advisable for the Protestants to withdraw. Jacob went back to Saxony, searched there in vain for a place to stay, and finally went to Nuremberg to the grammar school at St. Egidien. From there, a nobleman recommended the young man, because he excelled, to Schleusingen to the flourishing grammar school of the county of Henneberg. But because this fell in the sad time of the tippers and wippers, who melted down the good money and replaced it with worthless money, he could hardly stay there for a year. All alone he made himself

on his way back to Nuremberg, and if God had not taken him into His faithful protection, he could easily have been slain on this journey by marauding soldiers who filled the area. Finally, he was ready to move to Wittenberg to attend the university. But when he got as far as Torgau, his bariatric existence was at an end. Then he took heart and went to the superintendent there, Dr. Wilhelm Lyser, told him his plans and lamented his poverty. The superintendent felt him on the teeth, and since he found him well versed in the sciences, he exhorted him to further diligence and gave him a Ortsthaler (7-1/2 Gr.) to take with him on his way. With this, our Jacob sat down on an Elbe ship and sailed from Torgau all the way to Mittenberg. When he moved there, he brought just one penny with him as the remainder of the superintendent's gift. "Where now," he later wrote about this, "my master's and licentiate's and doctor's titles have been placed and so many beautiful books that God has given me, I do not know; God has done it, which poor fellows who trust God can well take comfort in." - —

In the beginning, he helped himself miserably with "Famuliren", i.e. with all kinds of lesser scholarly manual labor, which, however, was often also connected with bodily services, and for which he received a small monetary wage. Such a famulus was in the houses of the scholars pretty much what a servant was in other houses, except that he kept time to study when he felt like it. In this position it may have been quite sad for poor Jacob at times. Once the Christmas holidays came. Then the poor man, because he was very hungry and wanted to have some Christmas joy, made himself a little cake of flour and put it on the oven to bake. But when it was ready, his master's dog came and snatched it, and the poor famulus had to follow him and go to bed hungry on the first Christmas day.

Finally, however, the Lord gave him more friendly days. A distinguished gentleman took him into his house so that he could hold what we would now call a collective school there. Among the children he had to instruct were those of the pious professor Balthasar Meißner, who took a liking to the ambitious young man and later became supportive of him. In addition, he also taught less talented students and thus saved himself some money. With all this, he also studied diligently himself and made quite a lot of progress, especially in the knowledge of the Oriental languages.

After Jacob Weller became a master, he entered the academic career, i.e. he began to give lectures at the university with surprising success. Three and a half hundred students attended his lectures, and because there was not enough room in any of the lecture halls for the many listeners, the council of Wittenberg granted him use of the monastery church for his lectures. At first they were more concerned with philosophical and linguistic subjects, but after he had sat for a while at the feet of the theological professors of Wittenberg, he also began to give theological lectures with great success, so that he was soon offered an extraordinary theological professorship at the University of Wittenberg. In 1635 he became Doctor of Theology and in the

same year full professor of Oriental languages. After his richly blessed work in Wittenberg, he became superintendent in Braunschweig in 1640. For the sake of brevity, I will remain silent about the numerous appointments elsewhere, all of which he declined, however much one may recognize from this what a capable force Jacob Weller was. But when the electoral Saxon court preacher Dr. Mathias Hoe von Hoenegg died in March 1645, Weller was asked to return to Saxony in his place. And because he had enjoyed much Saxon benevolence during his studies, he believed he could not refuse this call. Towards the beginning of 1646, he moved to Dresden, guided by the warm love of the people of Brunswick. After his departure, it was decreed in Brunswick that a prayer for him for a happy journey should be read from all the pulpits and that he should continue until the wagoners from Saxony returned. And when they were back, public thanks were also given to the Lord in church for his happy arrival in Saxony. Isn't it true, dear readers, that this is a more beautiful sign of love than the obituaries in public papers that have become customary in our days?

The Elector who summoned Wellern to Dresden was Johann Georg I, the same whose statue now stands in the city named after him, Johann-Georgenstadt. From then on, Weller had the most intimate relationship with him and his High House. On all ways that God the Lord went with the High Family, the high court preacher and confessor accompanied them with the word of God. There was always a pleasant verbal communication between the princely pastor and the regent's family, as it had existed before and continued for a while, until later Spener, who was less gifted for verbal communication, took the path of the much more miserable written pastoral care for the first time.

One of the first joyful events that Weller was able to celebrate with the electoral family and the whole country was the birth of the prince we will hear about later. On July 22, 1647, a prince was born to the Elector Johann Georg (II), the son of the reigning Elector Johann Georg I, who was also named Johann Georg (III) in the baptism. There Weller played the "baptismal sermon" on Gal. 3, 26. 27.: You are all God's children through faith in Christ, for as many of you as were baptized have put on Christ. Of the many other cases in which he had been baptized to the electoral house from

I will now keep silent about the fact that we stood by God's word with a compassionate or cheerful heart. But there is one thing I do not want to leave unmentioned, because it concerns our Prince Johann Georg (III). He had reached the age of seven, when one day Weller had to introduce the General Superintendent Abraham Calovius into his office. He had done so in a speech on Ezek. 3, 17-19, in which he presented the high honor, heavy burden and salutary benefit of the sacred office of preaching. After the church celebration, the ecclesiastical lords dined at the princely table. Then, above the table, in front of the ears of all present, the father of our prince (Johann Georg II, who was still elector prince at that time) turned to the chief court preacher with the words: "Doctor Weller, today you have bound the souls of the listeners on the soul of the superintendent. Hear now: I bind you the soul of my young prince (Joh. Georg III) on your soul, that, because the father (Joh. Georg I.) is now living to a ripe old age by divine grace, and I cannot know when God will call upon me, that after my death you will not let the young lord be educated in any other doctrine than the one in which I was born, am now living, and by divine assistance and help want to remain steadfast until my blessed end and live and die on it, namely in the true Lutheran religion of the unchanged Augsburg Confession.

On October 8, 1656, the old Elector George I died. He was succeeded by his son George II. Among other things, Weller took the latter to Frankfurt am Main in 1658 for the election and coronation of Emperor Leopold. More important, however, was the joint work of the two on a large edition of the Bible, which the Elector not only had printed at his expense in Lüneburg and decorated with engravings, but also corrected with his own hands and for which Weller, after having had the leading supervision over the entire work, wrote a beautiful preface "von der Herrlichkeit und Lobe göttlichen Wortes" ("Of the Glory and Praise of the Divine Word"). The elector rewarded Weller's efforts with a very handsome gift, which he enclosed with his own New Year's greeting (1662). The short letter he wrote with it may stand here. "Most reverend sir! With the wish of the most high God a blissful peaceful and joyful New Year and all that is useful to Your Reverence in soul and body, along with long life and constant health! May God preserve him not only this year, but also for many years to come for the best of His Christian Church and give him what his heart desires, as I wish him from the bottom of my heart and soul for the dear New Year. In addition, I also want to honor Your Reverence as my dear confessor with a small New Year, of one thousand

Thalers of my kind, which he would like to make use of this time, and I remain until death his and his family's ever faithful and well-functioning Lord Johann George, Elector.

In the following year, Weller had to travel to Copenhagen in Denmark with the Most Serene Electress and the young Elector Prince, who had just turned sixteen at the time. He could not be absent on this trip. For he had to attend - admittedly somewhat early by our standards - the ceremonial engagement of the Elector Prince to the Danish Princess Anna. (The wedding was held three years later, after Weller's death).

Finally, around Lent of 1664, he accompanied his electoral master to Regensburg to the Imperial Diet; for the rulers of those days were accustomed to take with them on all such journeys not only the personal physicians, but also the soul physicians, and to have them preach to them on the way. (Joh. Georg I had taken Wellern with him when he went on a big deer hunt, and Weller had then preached bravely about soul hunting and the like). The journey to Regensburg, however, was very bad for our Oberhofprediger. He had already been attacked by fever showers when he arrived in Regensburg. The Elector had sent him his personal physician and he had also become somewhat better. But when he returned home to Dresden after two months, a violent illness broke out that would not go away until he finally succumbed to it on July 6 at the age of 61 years and 7 months.

In all the severe sufferings brought on by the illness, God abundantly strengthened him by the power of His Holy Spirit, so that in faithful patience he willingly and gladly accepted everything from the hand of God and joyfully surrendered to His will.

He was particularly comforted by the fact that his dear most illustrious master, the Elector himself, visited twice on his sickbed. It was also particularly sweet that on May 27, the holy evening before Pentecost, the Elector with his wife, the Elector Prince and a woman who was at court at the time, the four princes and the princess of Lauenburg, who were present, went to the house of their pastor, who was approaching death, in order to be absolved and consecrated by him once again before the communion, which they intended to have the next day. Afterwards, all four princely persons communicated publicly on Pentecost Sunday in the castle church.

When the Elector was informed soon after that Dr. Weller was coming to an end, he not only went to him once again to receive his priestly blessing, but also sent his only son, the Elector Prince Johann Georg, to him so that they could take leave of each other. On this occasion, the pious Weller gave the Elector not only his blessing but also many heartfelt confessional words. He gave him a number of admonitions. But the words he said to him at that time, and in general how everything happened, we still know today; for the then informant of the Prin-

Hofmann, who later became superintendent in Torgau and died as a senior in Thorn in Prussia, without Weller noticing, behind an umbrella that stood in the room, the words of the faithful confessor, which were spoken only with difficulty and slowly, were poorly distinguished and then written down more completely from faithful memory.

They are primarily what I wanted to share with my dear readers. I only ask that one not be offended by the ponderous and formal style of the old time, but keep in mind its delicious content.

The last farewell and blessing given to the Elector of Saxony, Dr. Jacob Weller, himself, by the Elector Johann George the Third, Duke of Saxony, Jülich, Cleve and Berg.

Auf- und angemerket und aus dem Munde des theuren Mannes alsobimm in die Feder gebracht und ausgezeichnet von Hochgedachter Sr. kurprinzlichen Durchl. Informator, Paul Hoffmann, Theol. Licent.

Serene Prince Elector, Gracious Sir!

Because the pious God, according to His Fatherly will, has so far attacked me with such great and protracted weakness that I now feel that God wants to make a change with me and transfer me by a blessed death from this world into eternal life, Yesterday and today at night the sickness has been so hard on me that the doctors do not believe that I will survive it, and therefore I see that my merciful God is hastening with me from this place, so I have not only today received from your Electoral Highness on both sides, as Father and Madam, a letter from the Holy Roman Emperor, the Holy Roman Emperor, the Holy Roman Emperor. I have not only said farewell to you on both sides as Father and Mother and faithfully entrusted you into the hands of my pious God, but I have also especially cordially greeted Your Electorate. She has now sent for me to take my leave with her and to bid her farewell. First of all, I must remind Your Highness that when you were born happy and healthy into this world here in the Electoral Palace, I, together with the entire Electoral Court, rejoiced over it with all my heart and thought of my God with tears, and from that moment on, by heartfelt prayer and devout wish, I immured your dear princely body and soul in the blood-soaked wounds of my Redeemer JEsu Christ. To Your Elector. I have faithfully taken care of your princely soul at all times since your childhood. I have baptized you, I have taught you the first Lord's Prayer, fed you with God's pure and unadulterated word, and have always faithfully cared for your princely soul, which is so dear to me, until now. Now then, my end is at the door, and according to all appearances I will soon bless this world, so I admonish Your Serene Highness here before God's face at last, as

22

Your first pastor and confessor, you want above all to remain steadfast in the one heavenly truth of the Word of God, which I have taught you, and in the once recognized beatific doctrine of the holy Gospel, to which I also humbly admonish Your Father and Mother's Grace, and never ever to renounce from it, to be heartily opposed to all heresies and innovations in religion, and whatever else runs contrary to God's words, and to stand by this doctrine, which I have so far preached publicly and written, not only for myself until your, God grant it! also to make every effort that the same, as during the reign of your most blessed grandfather, may be practiced, propagated and spread unhindered in all churches, universities and schools of these countries. Just as Your Highnesses will with this heavenly doctrine, so that your soul will be fed, stand well before God's judgement on that great day, so I will appear before God's face with joy and fearlessly give a speech and answer about it. Apart from this, I kindly exhort Your Highness to lead a Christian and praiseworthy life. You want to hold God's word and its servants dear and valuable above all things, faithfully take care of the churches and schools, promote God's honor in your countries, beware of cursing and abusing God's holy name and the reverend sacraments, pray gladly and with devotion that God will assign His holy angels to you, so that you will not be harmed by dangerous riding, but will be protected from all misfortune, misery and danger under the protection of the Most Blessed Trinity.

You want to respect your electoral parents and those who are in your place, and you do not want to grieve them; you want to live a sober and moderate life, beware of disorderly anger and live in such a way that you do not anger God. Ah, my prince, there are evil times ahead, and I do not know what God has decided for us. There is no need for me now; God is hastening, I hope, with me from hence, so that I shall not see the misery and misery that might break in here. Do you now want it to stand well, and all ruin and danger to be averted from the country, and even once after the death of your father (which God will prevent by grace for many years to come!) your regiment shall be happy, peaceful, and in good health.) Your regiment shall be happy, peaceful and blessed: ah, so you must see to it that you keep a gracious God, you must beware of willful sins, love your subjects, and remember that not the country is created and ordered for the prince's sake, but the prince for the country's sake. Well, I hope that Your Elector. Serene Highnesses will accept this faithful admonition, which I have now made to you on my deathbed and at the end of the day, I am pleased and gracious to have received and accepted you as your confessor and first pastor, but also to follow it and to live your life according to it. And now I hasten to the purpose, and because it shall be divorced in all respects in this world, so I take Your Elector Princely Body and Soul. I take your princely body and soul, which I have hitherto fed with God's word, and fed and watered with Christ's body and blood in the holy and reverend Lord's Supper, which have been so dear to me, and place them in the arms of the most blessed Trinity, and in the precious wounds of your Savior and Redeemer JEsu Christ. May God bind your body and soul into the covenant of the living. May He bless all your steps and footsteps; may He preserve your dear princely body from sickness and other accidents, from impurity and defilement, and keep it in good, constant health and long life; may He preserve your dear princely soul from committing wanton sins and let you grow and increase more and more in the knowledge of God and all princely virtues; may He preserve your princely name from evil reverberations and contempt. Alas, the world is slippery, and speaks more evil of great princes and lords than good, therefore the prince should see to it that he no longer gives it cause to speak evil. God protect you from contempt, which he usually pours on princes when they do not fear him, and keep you as a signet ring; God make you great, defend you against all enemies; He bring you to honor and make you and your electoral parents together with the whole electoral house a blessing forever! He also bless the royal princess and the work in Denmark and let it be carried out happily in due time with health, joy and honor of your most honored parents and the whole country. May you live together in peace for a long time! God protect, God keep, God bless you both temporally and eternally!

Now, my dear prince, do you want the pious God to say yes and amen to this, and to let you feel the power of this blessing in life and dermaleins also in death, oh, then fear God and love His word! You honor and look to your electoral parents, and whoever else belongs under the fourth commandment, of which I have often told you, and do not grieve and anger them! For if you honor your parents and follow those who advise you good things on God's account, you will certainly also receive the blessing that God has especially attached to this commandment, namely: It will go well with you, and you will live long on earth, and see the happiness of Jerusalem forever.

(Up to this point, His Electorate had listened with great attention and sitting. Sublime had listened with great attention and sitting, but now you stood up and bowed reverently and voluntarily with Dero princely head on the bed and received again with laid on hand and shedding of many tears the blessing with the following words:)

Finally, I entrust you once again into the hands of the Most Blessed Trinity, God the Heavenly Father, God the Son and God the Holy Spirit. May He bless you in body and soul, in goods and honors, and may you grow and increase in the fear of God and in the knowledge of your Savior JEsu Christ. May He preserve your going out and coming in from now on until eternity, and keep you to eternal life! Amen.

Thereupon Her Elector. Serene Highnesses rose again and kissed, as it were in thanksgiving, as a spiritual son of confession and church, the hand of this dying Jacob, as your father of the soul, of their own accord, which they also wetted with their princely

tears, and after they graciously thanked her for the priestly blessing, which he bestowed upon her in the end, (which Jesus graciously wants to remain over their Highnesses) and for the great fatherly faithfulness, care and good deeds, which he has done by means of his priestly blessing. (which JEsus graciously wishes to keep over His Serene Highness), and for the great fatherly faithfulness, care and good deeds which he has done for your soul by means of his office and prayer up to now, you also added your wish, albeit with somewhat brittle words because of the frequent tears, that you still hoped to God and also wished that he would feel improvement and that God would help him up again. However, should God have decided otherwise about him, you hereby also commend his soul into the hands of God, and wanted to sigh to God that He would abundantly repay all faithfulness shown to him (the Elector Prince) with heavenly joys and blessings in eternal life. And after you have once again looked at each other eagerly and shaken hands, and the Lord High Court Preacher has also asked you to show all princely grace and support to his family after his death, and your royal family has promised and taken your farewell from the room with thundering eyes, and has also reminded me at the door that I should once again take my leave of the Doctor, which I have also done, your Elector Princes, who have been away from him for so long, have meanwhile asked me to take their leave of them. Serene Highnesses, who have been so long awaited by the Superintendent of Freiberg, Dr. Starcke, and Dr. Martini, Elector. Appellatonsrath and Professore at Wittenberg, both of whom were the Oberhofprediger's oath-men (sons-in-law), are waiting for my most humble advice in the hall in front of the room until I not only do what you have ordered me to do, and at the same time, in addition to heartfelt thanksgiving mingled with tears for the manifold affection and love shown to me, I left behind a fervent wish that God would refresh him on his sickbed and, since he should not now rise from this bed, let him make a desired happy entry into the eternal life of joy, but that he would also receive a beautiful, glorious blessing.

Thereupon His Electoral Highnesses, in the most humbled company of the above-mentioned persons, went back to the house and to the Electoral Palace.

Such has Your Electorate. Serene Highness

That was the farewell to the Elector Prince. Now a little of Wetter's uplifting end. When he became weaker and weaker in the evening of June 28, he summoned his two brothers in office, the court preachers Lucius and Herrbrand, to bid them farewell. He freely declared to them that he would stick to the doctrine he had publicly practiced from God's Word until his blessed end and that he intended to appear with it in joy before the judgment seat of Jesus Christ. He had entrusted his soul to the whole Holy Trinity and wanted to depart blessed in true faith in Jesus Christ. - But the Lord did not yet come to redeem the faithful servant.

[illegible]

In addition to countless other persons, the Elector and the Elector Prince also escorted his corpse. Funeral sermons were held not only in Dresden but also in other places on the occasion of his departure. At the funeral service in the Kreuzkirche in Dresden, which was also attended by the two most illustrious lords, the sermon was held on Weller's self-chosen verse Rom. 12, 21: Do not let evil overcome you, but overcome evil with good.

During his reign (1680-1691), he was more active in military campaigns outside the country than in the Cabinet. But this was due to the historical events of his time. And in addition he was a fighter of God, who led the motto: "Jehovah my banner." His decisive aid in the relief of Vienna besieged by the Turks (1683), his campaigns against France in 1684, 89 and 91 gave him a significance for the whole of Germany. He was called "the pestilence of the Turks, the terror of the French and the pillar of Germany". At home in Saxony, where he had already ruled Lusatia during his father's lifetime and resided in Ortenburg Castle in Bautzen, he pleasantly contrasted the simplicity of his courtly behavior with his father's love of pomp, which did not quite rhyme with his other pious simplicity and humility. The fact that he was the elector who dismissed the high court preacher Philipp Jakob Spener to Berlin may not have been solely, or even mainly, due to the fact that the elector was impressed by the content of the Spener felt that the admonition directed at him had been violated, but also that he had not

Weller did not stand to continue the way of verbal admonition, on which the confessors of the electors had achieved many things for centuries, but turned in writing to the elector, even to the then queen of Sweden. A verbal word would certainly not have failed to make the same impression on the Elector, who thought well Lutheran in all things and therefore probably also of the office of the keys, that the word of the dying Weller had made on the Elector Prince. Since that first abandonment of the beautiful oral intercourse, however, it has never again come to the previous meeting of the princes and their court clergy, even where the court was still Lutheran. (Pilgrims from Saxony.)

Ehren-Oertel, the apostate Lutheran, the buffoon editor of the Catholic Church Newspaper, says in No. 52: "Is not the devil himself also the originator of Lutheranism and all Protestantism? Was not the devil the first who protested against God and his decrees? If a Protestant today speaks against unbelief, the unbeliever can rightly answer him: You yourself are an unbeliever, because you do not believe in the church, although it is written in the Christian confession: I believe in a holy catholic church 2c." - Oertel, the apostate Lutheran, knows that Lutheranism arose out of obedience to God and His Word and out of the struggle against the Roman-Papist antichrist. Oertel knows that God says, for example, during the celebration of the Holy Communion: "Drink the

Lord's Supper. But that the "Pabst" says to Rome: you shall not be obedient to God, but you shall be obedient to God. and I command: You shall not all drink from it, but only my priests shall drink, so that they are something greater and better than the ordinary Christians. Oertel knows that it is written: "You shall worship God, your Lord, and serve Him alone", but that the impudent "Pabst" at Rome commands: "You shall not worship God, your Lord, and serve Him alone, but the Virgin Mary also. He knows that the abominable mass comedy in the Catholic churches is "against God and his order" and that Dr. Luther did not protest against God and his orders, but against the devil's disorders in the papacy. He knows this, and against his better knowledge and conscience, this apostate writes the opposite, and thus serves the father of lies with knowledge and will. It is also not true that in the Christian confession it is written: "I believe in a holy Catholic church", but only: "I believe in a holy church" (quite clearly so in the Aquileian form of the symbol, according to Rufinus: "*Et in Spiritu sancto. Sanctum ecclesiam*"). Oertel may rely on the fact that before the last judgment his purrs and Hanswurstiades will be of no help to him, in order to cover with them his denial of the truth and his apostasy. B.

Kirchweih - Festival.

The 13th Sunday after Trinity (September 10) was a day of joy for many Lutheran Christians in the area, because on that day we were allowed to give a house to the Lord and his service, where he wants to dwell with his honor and grace through the preaching of the gospel. This happened in the small town of Troy. There is still no congregation of its own, but only a number of members of the congregation of the undersigned live in its vicinity, some of them 10 miles away from the local church. As a result of their own and other people's needs, and no less on the impulse of Christ's love, a beautiful piece of land was purchased there and a school was founded in the previous fall. But because there was no Lutheran church yet, and because by God's grace some, perhaps many, could still be saved from error, it was decided, trusting in God, to build not only a simple schoolhouse, but a brick church, adorned with a steeple and a beautiful bell, which at the same time, until it pleases the Lord to change it for the benefit of His kingdom, would also house the school. The work is done, thanks be to God. May he now, for the sake of Christ Jesus, graciously continue to help us and not only preserve his pure word and the gracious sacraments, but also, according to his mercy, grant that in the aforementioned place, where for the sake of necessity preaching can now only be done temporarily, his holy gospel will soon be preached more often. Amen.

In the morning, Prof. Brauer preached on Joh. 14, 23, for the eternal blessing of many of the large audience, some of whom had come from far away. Afterwards we ate at a common table under shady fruit trees and had another service, where the undersigned preached, because other pastors were prevented from appearing. A. Wagner.

Church News.

After the Lutheran congregation at St. Johns Creek, Franklin Co., Mo., had been served by false teachers for a long time, the congregation, tired of false prophets and longing for pure doctrine, turned to President Büniger with the request to provide them with a preacher. Since no one was available, he entrusted the undersigned with the task of serving the congregation. After I had provided it with pure Word and Sacrament for some time, it appointed Mr. G. Brügemann, who studied at the Concordia Seminary in St. Louis and was examined there. In accordance with the order of the Honorable President of the Western District, he was ordained on the 5th Sunday after Trinity and committed to all the symbolic books of the Lutheran Church.

May the Lord make him able to carry out the ministry of the New Testament and make him a blessing to many. W. Dorn.

Address: Rov. 6l. Rrüzsmann,

Lsau basket, l'inulcllri Oo., ^lo.

Candidate Heinrich Ernst, prepared for the holy ministry. Preaching Ministry at our First Skeolog. Seminary and called by the Lutheran congregations of Janesville, Hanover Junction and Whitewater, Wis., was ordained by me on August 20, the 10th Sunday after Trinity, in the midst of the Janesville congregation and with the assistance of the honorable Mr. H. Dnborg, pastor of the Norwegian Lutheran congregation at Whitewater, according to the regulations of the agendas.

Since the first of 1852, missionary work has been done in these areas, first by myself, then by other ministers. For a long time it seemed that no congregations would be formed; finally one of the congregations fell into the hands of a hireling. Then love urged Mr. Duborg, who in the meantime had been appointed to the Norwegian congregation at Whitewater, to take care of his Norwegian congregations as well as the German fellow believers there and to gather them into congregations. And behold, the renewed attempt succeeded by God's grace. Yes, the word of the Lord shall not return empty, and when His hour is present, the scattered seed comes up unexpectedly. In this good confidence, may the Lord let the newly called continue to work in the field that has now been sown, "so that he who sows and he who reaps may rejoice together. (Joh. 4, 36.)

F. Lochner, currently Vice President of the Northern District.

Address: II. Lrn8b,

Box 509. stun68villo, ^Vis.

Lift up your heads!

Songs of consolation and revival for Christians in this last sorrowful time.

By H. Fick.

This excellent booklet has already been advertised once in the "Lutheraner", but, as we hear, unfortunately without any particular success. This is truly to be deplored, because it shows how little sense for poetry and German language we Germans have here in America. How is that supposed to get better? Only in such a way that we finally pick ourselves up and seriously begin to read good German books with diligence, in order to first get a taste for them again. To the end I have because in the front columns a poem from

I have had it printed in the first booklet, so that everyone can see for himself what healthy food is offered to the soul here. But as far as the form of the delicious content is concerned, you will soon find out, if you pay some attention, that the language is genuinely German, and that it is both fine and pure has long been recognized in Germany, where high demands are made in this respect. Therefore, you I. fathers of the house, buy the beautiful and good booklet for yourselves and your grown-up sons and daughters and read it diligently. For if you would not take care of the reading of good German books in your families, you should not be surprised in the end if your children, out of ignorance, would learn to despise their beautiful German mother tongue and would completely fall into English, while German is our church language and should remain our family language. Or could you wish that your children should one day no longer be able to read our German Bible, our German core hymns and core prayers, our excellent German sermon and edification books? You certainly don't want that; but therefore also make sure that your children acquire a taste for the beautiful German language. For this purpose, the first booklet can serve admirably, which you can have in a beautiful outer design from Messrs. A. Wiebusch and Sohn here for the cheap price of 60 cents (postage 8 cents extra). C.

Conference - Displays.

The Michigan Districts -Conference will hold, g. c. G., its meeting this year in Monroe, Mich., from Oct. 12 to 15 incl.

M. Günther.

The Northern Illinois Conference, God willing, will hold its next meeting at the home of Mr. Past. A. Reinke at Blue Island, Cook Co, Ill, on the 26th, 27th and 28th of September.

L. Lochner, Secr. p. b.

(Submitted)

I am urged by several of my parishioners to let it be known in the "Lutheran" that there are many farms for sale here on these Creeks, and there these people here would like to have Lutherans for neighbors.

Here on Lyons Creek are some places whose owners live in other states; these are not yet broken out, so they are still wild prairie. In addition, however, two Baptists and a Methodist want to move away here. These farms have been established. For further information, please contact Onrl Lrelimsr, 8ix milö Oroolc k. 0., Morris Oo., I<uu8L8.

The Lutheran pastor lives here on Lyons Creek.

At Diamond Creek, many Americans sell their holdings, fully established farms of 2 by 80 acres for 1000 dollars.

For more information, please contact Lrn8LOounoil Orovo)?. 0., Uorx,8 Oo., I<UN8:;8.

Likewise on Davis Creek are farms whose owners are engaged in other business or have remained in the field as soldiers: tilled land, 2 by 80 acres at 300-500 dollars.

For more information, please contact (also the head) Oüri8bian ZVobrol, ssuneblon Olb^ k. 0., Duvis Oo., Kultus. !

Still I notice that every farm is provided with wood i and water and that the land is very fertile, so that people who are here 6-8 years are in the best prosperity.

Lyons Creek, Kansas, in Sept. 1865.

R. Köhler, luth. past.

Misprint in the northern synod report.

On page 44, the following sentence is missing the words printed in blocked type:

When Luther says that it is not seditious to punish the obvious sin of the authorities, but rather that it is seditious not to punish them, he means to say 2c."

Page 61 in the middle read: "wholesome deemed form" instead of "wholesome to be deemed form".

M. Günther.

Changed addresses r

In-eod Lru8t, teacher, oaro ok ksv. ^Vo^ol,". Aanäorsvillo, Ourmstnäb Oo., Inä.

Cso. OollinZor, teacher, onro kov. 0. Oross, 13ox 134. kietimonä, Vn,.

ss. O DonuinZor, teacher, oars kov. ^s. 1^ Half, Lox 764. ornst kapiclZ, Xsot Oo., Uieli

O. l'ooürmLmi, teacher, oaro ok Rov. 8b. I<6^1, 435 K.sänDoä 8b. LülinäelpiliiL, La.

O-rrl Koedel, teacher caro ok Lov. VVunäor, OlneaAO, III.

Ioüli Hrrkoor, teacher
your ok llev. 0. L. Loäo, Şorb

K. VoZel, Teacher H.ästi80H, Du LkZO Oo.,

ti. Oi088N0r, Leher, eu-re ok kov. öl. ölo^or, Lsuvonzvorbü Oib^, Lans.

LruustonZbsin, teacher

oaro ok llov. Lü. ^Vnml)8AN.N88, öln^villo, VostZs Oo., ^Vi8.

Honr^ Kolk, teacher, ears ok kov. IV Nütsol, ölox)^8villo, Union Oo., 0-

D. öloibobm, teacher
Oü "8ber, Knnstoipli Oo., III.

VV. ^1. iloffmnnn, teacher, ^ästi8on, Du knZ6 Oo., III.

Books - Display.

Burck, I. C. F., Vorsehung und Menschenschicksale. A Collection of Strange Evidence of the Wisdom, Love and Justice of God in the Particular Life of Individuals. - Geb. §2,00.

The same, Examples of Good. Noble actions and character traits from the history of all times and peoples.
3 volumes. §2,M.

Sackmann, Jobst, Plattdeutsche Predigten. Eighth enlarged edition. With a biography of Sackmann and several additions, edited by Friedrich Voigts. With Sackmann's picture. Broc. 75c.

Andreä, I. V., The Good Life of a Righteous Servant of God. Brochures. 30c.

Harms, Erbauliches in Hoch- und Plattdeutscher Spracht. Brochures. 35c.

Masii, H. G., Kurzer Bericht von dem Unterschied der wahren Evangelisch-Lutherischen und der Reformirten Lehre. Brochures.
60c.

Sartorins, Dr. E., Ueber den alt- und neutestamentlichen Cultus. Brochures. §1,00.
Fort Wayne, Ind. A. F. Siemon L Bro.

- >" «»—>

Printing by A. Wiebusch n. Sobn. St. Louis, Mo.

Volume 22, St. Louis, Monday, October 15, 1865, No. 4.

(Sent in by Past. Köstering.)

Honorary Monument of Faithful Witnesses to the Truth or The life and work of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

(Continued.)

Georg Spalatin.

Georg Spalatin, the court preacher of Prince Frederick the Wise, the so-called mediator between theologians and princes at the time of the Reformation, was born on February 16, 1482 (according to others on January 17, 1484) in Spalt, in the present district of Middle Franconia in the Kingdom of Bavaria. His real name was G. Burckhard; according to the custom of the scholars of that time, however, he called himself from his hometown Spalt - Spalatin, or Spalatinus.- Nothing is known about the circumstances of his parents, except that his father was a tanner and fed himself honestly, albeit miserably, with his family. To his deceased parents, Georg donated a so-called Jahrgedächtniß, or anniversary, from which it can be assumed that they passed away before the time of the Reformation. Spalatin received his first lessons in his hometown. Physically a delicate, weak boy, he soon revealed a lively, sharp, clear mind, a great diligence, and a good sense of humor.

a lively sense for everything worth knowing. Thus his parents sent the ambitious son, 15 years old, to the Latin school at St. Sebald in Nuremberg for his further education. Here he stayed for two years, after which he went to the University of Erfurt, where he probably already became acquainted with Luther, who, as an eighteen-year-old youth, went to the university there two years later. While Luther remained in Erfurt and completed his studies there, our Spalatin was drawn to the University of Wittenberg, which had been newly founded by Prince Frederick the Wise in 1502. Later, however, he returned to Erfurt; a decisive moment in his life had now come for him, whether he would turn entirely to theology or whether he would throw himself into the arms of legal scholarship: he chose the latter. However, it seems that these studies could not completely satisfy his mind, and surely the hand of God was involved here, who directs the heart of man like streams of water. God wanted to make a theologian out of our Spalatin, therefore He inclined his heart to the decision: from now on to become a servant of the divine word in the holy ministry. He wanted to make a theologian out of our Spalatin.

It was not long before his decision was carried out. After he had been a tutor for two years, he received, in 1507, after previous ordination, a call as a pastor in the village of Hohenkirchen in Gotha. But not long

His effectiveness here lasted for only two years, because the future Elector John the Steadfast appointed him as teacher and educator of his only motherless son John Frederick at his court. With faithfulness Spalatin took care of the six-year-old boy, and awakened the first germs of true Christian education in the tender soul, so that later he became an excellent fighter of Jesus Christ and a prince who was a caretaker and nurse of the church. - In 1511, Spalatin took over the position of court master and educator of the two princes Otto and Ernst of Brunswick-Lüneburg, who were studying in Wittenberg. Both later became faithful confessors and defenders of the truth; one of them, Ernst, co-signed the confession handed over to the emperor at Augsburg.

Seven years had passed since Spalatin had left the university, and these years he had spent mostly as an educator; now, however, the good Lord wanted to place him in such an office, in which he could be of most use to the church and the state with his rich and versatile gifts. In 1514, the Elector of Saxony, Frederick the Wise, appointed him his court chaplain and secretary, in which position he now had to be around and with the prince most of the time, assisting him with counsel and action and accompanying him on his travels. It is a fine testimony to Spalatin that he was held in such high esteem by this wise, valiant prince, and that he remained with him until his death.

Temporarily edited by the teachers' college of the theological seminary in St. Louis.

He remained at the end of his life. And this was not because he was a courtier in soft clothes and a toady who hung his coat to the wind and courted the prince's favor; rather, it was his pure mind and his heartfelt piety that earned him the prince's favor. He was made for this prince. Frederick the Wise was known to have never outwardly broken completely with the papacy, and yet he was devoted to the Reformation and very fond of Luther. The cautious Spalatin was the right man to lead this prince. He had also understood his position well; he recognized in the influential position he had now gained through God's grace the calling given to him by God to promote the good in the church as well as in the state through word and deed; and we will hear further how he did this. It is true that he himself was not a creative spirit, lifting the world off its hinges, as Luther was, someone says of him; nor was he a scholar, like Melancthon, who was a pioneer in the field of knowledge and created new forms and rules with great independence; - his business was primarily to observe calmly the course of what moved the times, and to cherish and cultivate and promote to the best of his ability that which revealed itself to his pure mind as truth, as good and useful. He was, according to the well-known saying, a still water, but - deep. A pope once said: If it had not been for Spalatin, Luther and his teachings would never have come so far. Although Spalatin never thought this of himself, much less said it, it is true in a certain respect. He was Luther's constant advocate at the electoral court, and he sought to fortify all obstacles to the Reformation from there as much as he could. If one takes Luther's letters to Spalatin at hand, it is touching to read with what confidence he turned to Spalatin in all matters that he had to present at the princely court and asked for his intercession. His loyalty, his modesty flowing from true humility, his amiable nature, earned our Spalatin the friendship of all with whom he came into contact.

Now that we have tried in the foregoing to form a vivid picture of Spalatin, we want to show further how he was active in the work of the Reformation. - His first meeting with Luther took place in Erfurt, where they were both students. Later, after Luther had already become Doctor of Sacred Scripture, their paths met. Later, after Luther had already become a Doctor of Sacred Scripture, their paths met again in Wittenberg, where Spalatin was staying in the capacity of a courtier to the two princes mentioned above. During this time, he had already entered the inner circle of Luther's most intimate friends, and remained in this circle after he had been summoned to the court of the Elector. At that time, Luther and his friends were already, as far as their knowledge extended and the circumstances

They were engaged in pre-Reformation work, first of all by purifying the University of Wittenberg of the half-pagan school theology and by introducing good, useful books for the studying youth. They were also busy for the people, who were completely immersed in ignorance, by translating good writings of the old church fathers into the German language, which were appropriate for the people, in order to prepare food for the hungry souls, which was not served to them in the papal church. Our Spalatin was also active in this pious enterprise. In 1516 he asked his friend Luther which books he should translate into German. He answered him on December 14: "You ask for my judgment on your plan to translate works into German. You ask for what is beyond my powers. Who am I to judge what pleases or benefits the people; since it is solely a matter of grace that what pleases and benefits can please and benefit. Or do you not know that the more wholesome something is, the less it pleases and benefits? What is more wholesome than the gospel? But it does not please, and to most it is a stench of death unto death, and to few it is only a stench of life unto life. Perhaps you say that with your printed matter you only want to benefit those who like the good. Then you do not need my judgment. The sheep always hear the voice of the shepherd and flee only the voice of the stranger. Therefore, whatever you do, if it is only good and the voice of Christ, do not doubt that it will please and benefit, but only a few and isolated, because the sheep are very isolated in this land of wolves. Above all, desire the counsel and will of Christ in humble prayer, who does not like even the good that is done without his command. Isa.30."

A year later, after Luther had written the above words, he came out with his 95 sentences, with which he aroused the pope, the devil and the whole world against him. Here Spalatin proved to be a friend in need. He took the most intimate part in the struggles that now broke out against Luther; for in his view of indulgences he was in agreement with Luther, although he had not yet risen to a high level of recognition of it. Luther was asked by Rome to recant his sentences and to ask for mercy, or, if not, to appear personally in Rome within 60 days to answer for them. He could not and would not do the former; so he was in danger of having to follow the citation to Rome. In this distress he turned to Spalatin with the request that he, as a wise Esther at the princely court, try to bring it about with the prince that he (Luther) be interrogated in Germany. But it was very difficult to find the right way to escape the Roman deceit; for they would rather have built Luther a funeral pyre in Rome than anything else. However, the efforts of our Spalatin succeeded in persuading the Elector that he should take it upon himself to condemn the Papal

He succeeded in determining that Luther's interrogation would take place in Germany. The place designated for this purpose was Augsburg, where Luther arrived on October 7, 1518. He wrote his experiences there in detail to Spalatin, which became so important to him that he began to write a work that same year, which he called the Christian Religionshändel. It is an attempt at a history of the Reformation and is considered by experts to be one of the most accurate documents of it. - With this interrogation, however, the dispute was not yet settled; Luther had indeed explained himself, as befitted a Christian man, but the legate succinctly

demanded a retraction. Thus, the situation was no better than before. Therefore, after his return from Augsburg, Luther wrote to Spalatin: "Today, by the grace of God, I have come to Wittenberg in good health, but I do not know how long I shall remain there; for my cause is such that I am suspended between fear and hope." And it really seems that Luther had decided at that time to leave Saxony; not out of concern for his life, for he would have gladly given it up for the sake of truth, but out of concern for the Elector, who fell out of favor with the papal chair because of him. This was a serious concern for him, so that it would not appear as if the Elector was involved in his cause. But before he carried out his decision, it was Spalatin who wrote to him: "Stay, stay, if you are not already gone"; and Luther stayed. - In the same year, another papal envoy appeared at the Saxon court, Karl von Miltitz, to deliver the consecrated papal gift, the golden rose, to the Elector. This gift was at the same time a request to the Elector to transport Luther to Rome and to nip his teachings in the bud; indeed, this was the aim of the gift. And even more: the Pope himself had addressed a letter to our Spalatin, in which he asked for his help in suppressing Luther's error, with an attached promise: then all his wishes would be fulfilled. So we see: By denying the truth, Spalatin could have earned himself a cardinal's hat or at least a bishop's miter. We also see how highly Spalatin's influence was regarded at the princely court in Rome, and that such an influential man could have been a great hindrance to the Reformation efforts if God's grace had not taken hold of his heart. But here, too, he saw through the Roman intrigues and thwarted them. Luther had to present himself again for interrogation, which took place at Altenburg, in Spalatin's apartment; but even here, nothing more was achieved than that Luther bore witness to the truth and came more and more to the conviction that the Roman court did not want to suffer the truth. But for the moment a truce seemed to have come; but the enemies did not rest, the

The second disputation was held in Leipzig, in which Luther also took part, and here it again became clearer that the gap between the papacy and the truth was much greater than had been believed. Spalatin, when he learned that Luther also intended to take part in the upcoming disputation, expressed his serious reservations against it; but Luther wrote to him: "I implore you, my Spalatin, not to fear too much and eat away at your heart with human thoughts. You know that if Christ did not drive me and my cause, it would be over with me for a long time. The scripture and truth of the church cannot be acted upon, because one would anger this beast (Rome). Therefore, do not hope that I will be calm and safe. Let the enemies believe that I am foolish. This thing, if it be of God, shall have no end, it shall leave me even as Christ his disciples and acquaintance, all my friends, and the truth be alone, which help itself by their hand, not mine, not thine, not any man's: and this hour have I seen from the beginning." - Another time he wrote: "I beseech you, my Spalatin, if you think rightly of the gospel, do not believe that its cause can be tried without tumult, uproar and sedition. You will not make a pen out of a sword, nor peace out of war. The word of God is sword, war, destruction, trouble, perdition, poison, and (as Amos says) like the bear in the way and the lioness in the forest, so it meets the children of Ephraim. It is the war of the Lord, who has not come to bring peace. Do not hope, therefore, that Christ will be promoted in the world with peace and mildness, seeing that he fought with his own blood, and after him all the martyrs."

So the year 1521 approached and with it the Diet of Worms. Here Luther had to appear before the emperor and the empire. Spalatin had also had to accompany his Elector here, and could therefore be an eye and ear witness to what was going on here. He had already arrived in Worms a few weeks earlier than Luther, and when he learned why Luther was to be sent there, he became seriously concerned for Luther's life; therefore, he wrote to him in haste and asked him not to come to Worms after all. At Oppenheim, Luther received Spalatin's letter, but said when he read it: And if there were as many devils in Worms as there are tiles on the roofs, he still wanted to go in and kick the Behemoth in the mouth. In the name of God, Luther entered Worms on a Saxon cart that the Wittenberg magistrate had provided for him. When he had done his duty on the following day and the day after, and had concluded with the words: "Here I stand, I cannot help it, God help me," the Elector said to Spalatin: "O how beautifully Father Martin has spoken today before Emperor and Empire, courageously enough, perhaps too courageously!" Also on Spala Luther's defense of his faith had made a deep impression on tin, and he had been strengthened in his conviction that Luther's cause was from God. Soon thereafter he wrote: "The proof of the crowd has lost all validity with me, so that I cannot at all convince myself that something must be true simply because the majority accepts it. That is why I hold the Protestant cause in the same esteem and honor as all great and learned men hold it." Spalatin was also one of the few who knew about this when Luther was brought to the Wartburg Castle for safekeeping on the Prince Elector's orders. Even in this solitude, Luther did not forget his friend Spalatin, and he, in turn, helped him in every way. I will not stop complaining to you, Luther wrote, because you are worthy of being complained about after you have become a righteous evangelical.

That Spalatin, as we have seen, was and remained Luther's faithful support even in adversity is something great; but that he remained so even when Luther severely rebuked him for his small faith is even more astonishing. When Luther wanted to publish a text against the Archbishop of Mainz, and Spalatin did not allow it to be printed, and therefore apologized to Luther in a letter, the latter wrote to Spalatin from the Wartburg: "I have hardly read more unpleasant letters than your last, so that I not only postponed, but also decided not to answer you at all. First of all, I do not want to suffer what you say, that the prince does not want it to be written against the Mainzer, or what could disturb the common peace. I would rather lose you and the prince himself and all creatures. For, if I have resisted his creator, the pope, why should I yield to his creature (the Mainzer)? You say nicely that one must not disturb the common peace. But you want to let the eternal peace of God be disturbed by the ungodly and blasphemous effects of corruption? Not so, my Spalatin, not so, my prince; but for the sheep one must resist that abominable wolf with all one's strength." - Spalatin found himself in an even more difficult situation when the papal abuses in Wittenberg began to be stopped, which the Elector was so unwilling to suffer. He was particularly fond of the All Saints' Church, which he had built or enlarged, and on which he had spent two hundred thousand ducats. The number of clergy at this church amounted to 80 people, and the number of relics, which were heaped together here with much effort and great expense from all over Europe, was very large. In all calendars, hunts Seckendorf, no saint is to be found, of whom something was not to be found in this church; may it be bones, teeth, hair, clothes or household utensils. And not only of the fictitious saints of the papacy, but also of the real saints of the Holy Scriptures, there were remains in this church. Scriptures were to be found in this church; so

z. For example, some soot from the glowing furnace, where Sadrach, Meshach and Abed Nego were thrown in, and from the Virgin Mary yarn, house, bed drawer, milk, hair, clothes, cloak, veil, shirt, belt, a sweat cloth sprinkled with Christ's blood, and so on. The number of masses that had to be held annually in this church was 9900, and the weight of wax candles burned in one year in this church was 355 cents. - The then provost, Justus Jonas, of whom we have already heard, took serious action to put an end to these abominable abuses, especially the blasphemous masses. The way in which these abuses were to be stopped was, of course, quite different from that of the Zwickau iconoclasts, for this evil was resolutely opposed; they only wanted to establish a sensible service according to the apostle's words. It was well known that with the tearing down of external abuses, unbelief and superstition had not yet been torn from the hearts of the people, but that with the careful tearing down, a strong building up had to be connected. - The provost Jonas therefore made serious representations to the electoral court, but his efforts were mostly unsuccessful. Frederick the Wise, a pious Papist and not averse to the Gospel, was too attached to the external customs and abuses to be able to part with them, and as a prudent politician he calculated beforehand the consequences that the abolition of the previous customs might have; he feared, if not the Pope's, the Emperor's wrath. And the court's view had to be represented by Spalatin, which brought him face to face with the Wittenbergers. It cannot be denied that he showed his weak side in this deal. His timidity and his worldly wisdom, born of courtly considerations, which he shared with his Elector, put him in a crooked position. Like the Wittenbergers, he recognized the prevailing abuses and wished to put an end to them; but he thought that the time was not yet right for this; one must also keep in mind the general tranquility, which could easily be disturbed by this; a general free council in prospect must decide on this, and so on. In a word: he still stood in the deceived hope that it was not necessary to cleanse the temple with a scourge, as the Lord Christ did, but that it could be done with a soft fox's tail. This reminds us of the words of the Lord Christ in the Advent, when he speaks of the hard clothing of the Baptist and of the soft clothing of those who are in the houses of the kings; only the application to Spalatin must be made with the difference that he did not want to forgive anything at all for the truth, but stood in the deceived opinion that he

could preach it without rumor, without angering the Baalites. This is an impossibility! - He speaks about his position in the measurement controversy

The prince himself in a letter to Luther: "The prince is heartily fond of the gospel, but he will not tolerate innovations, especially in matters which have been confirmed by the public consensus of all Christendom for so many centuries and which cannot be changed without the greatest unrest in Christendom, even if one would turn the highest to the lowest..... One speaks out quickly, one acts quickly, which one would perhaps better not have said and not have done, except with careful consideration.... I often think with amazement of what our Bostadius said to me in Worms, namely, that he feared that nothing in Luther's teaching would please the laity more than that he scolded and rebuked the priests. In addition, remember the words of Emperor Max, who said: a country is easily taken, but to win it back, significant forces are necessary..... Do not think that I am worried for my livelihood if the private masses are eliminated. I do not fear so much for mine, and I am sure that that almighty God still lives, who also feeds the birds of the sky."

(To be continued.)

To the ecclesiastical chronicle.

The Norwegian Lutheran Church in this country is not only spreading more and more, but is also establishing itself more and more deeply. Among other signs of its prosperity, one of the most important is undoubtedly the visible prosperity of its college in Decorah, Iowa. Professor F. A. Schmidt reports the following on August 30: "Today the classes have started again. About 65 new students applied; however, since we can only accept as many as can be accommodated in one class, we had to reject a considerable number of applications."

Romanism in the United States. The "Wahrheitsfreund" of Sept. 20 reports an article from the Münster "Sonntagsblatt" in which it is proved that in America "within 40 years 4⁶ million have been lost to the Catholic Church, who by descent and birth must be its own. To this the "Truth Friend" himself makes the remark: "We would be very grateful if anyone could refute this conclusion in any thorough way. Is it true that the Catholic Church has lost 4 million people in the last 40 years? Millions of their children for lack of priests, teachers, and other religious institutions, then we certainly have cause to redouble our zeal for our holy religion if possible. If possible, we should redouble our zeal for our holy religion."

Informatorium. Readers will recall that in the tenth number of last year's issue we shared some testimonies from Luther about true Christians being not only priests and kings, but also prophets.

be. As was to be expected, these testimonies were a nasty thorn in the side of the "Informatorium" of Buffalo. In the number of this paper of October 1, this doctrine is therefore really declared to be Missourian fanaticism and a passage from the sermons of a theologian of the previous century by the name of Joh. Gottlob Carpzov is cited against it. But if this Carpzov really teaches about that point differently than Luther, what would be proven by that? - Nothing more than that Carpzov had already fallen away from Luther's teaching in this, as the Buffaloes have now fallen away from it. Carpzov, however, does not even reject Luther's teaching, but only seeks to refute the Pietist inversion of this teaching, which we also reject. But the worst thing in the essay of the "Informatorium" is that the writer completely conceals the fact that our essay was composed of passages from Luther, but rather presents it as if that doctrine were only a new Pietist and Missourian frenzy. We ask, can there be a greater dishonesty? - Or does the "Informatorium" still want to be so honest and communicate to its readers the testimonies of Luther that we have communicated without distorting additions?

Well, we will see.

The richest church in America is undoubtedly the Protestant Episcopal Trinity Church in New York. It owns over twenty million dollars.

The Roman Catholic Synod, which began on Sept. 18 in Buffalo, has decreed that from now on dancing is forbidden at all fairs, pic nics, excursions (the necessity of which was greatly regretted), if they are organized for the benefit of a church or a charitable purpose, under penalty of confiscation of the proceeds for the benefit of orphans. With the Romans even money confiscation belongs to the church punishments and while they are ashamed to let dance for the church, they are not ashamed to let eat and drink and play lottery for them. 1 Cor. 10, 7.

East Indian Heathen Mission. In this year's annual report of the Lutheran Mission Society in Leipzig, we find, among other things, the following gratifying information: "The total number of our European workers now amounts to 18, including the two latter brothers and Miss. Ouchterlony, to 18, namely 17 missionaries and 1 factor of our printing house. Perhaps we may add an 18th to the 17 missionaries, namely the one formerly employed at the

The first of these is Miss. Herre, who joined the Trankebar Synod some time ago and asked to be accepted into our missionary service. But expect

We will receive more specific news from India. What we welcome with particular joy, however, is the increase in missionary forces

that we have gained from the natives themselves in the last year. This is and remains

The goal we are striving for is to establish the church among the Tamuls in such a way that in time it will be able to provide for its needs from its own resources, for which, of course, the formation of a domestic body of preachers and teachers is one of the most necessary prerequisites. However far this goal may lie ahead of us, and however weakly we may approach it, we are nevertheless getting closer, and the ordination of four Tamulian candidates, which took place on February 19 of this year, is again an important step forward on the way to this goal. May the Lord grant us many more such days of joy as this ordination day in Trankebar was. - In total, there are now 6 native preachers, 66 catechists, 94 school teachers, 28 deacons and chiefs, and 41 other church servants working in our mission. But if we have to thank our God for these blessings from the bottom of our hearts, then even more so for the rich harvest that He has given us again from the heathen in the past year. It was even richer than the already rich harvest of 1863. No less than 690 Gentiles were added to the Christian community this time through Holy Baptism. With one exception, this is the largest number we have ever collected in the course of a year. And that exception occurred at a time when there was famine and hunger in the country, which made it necessary for many who might otherwise have preferred to stay outside to come in. Thus, we will be able to look forward to the present rich blessings with all the more confidence, since there have been no such special external "necessities" in the past year. Of course, there will not have been a lack of "all kinds of fish" (Matth. 13, 47. 48.) even among this amount of caught fish. According to the word of the Lord, this cannot be otherwise, and is already evident in the thousands that the holy apostles caught with the net of the Lord. A look at the conditions of the apostolic churches shows that it was no different. But still, the holy apostles did not reject anyone who had the However, the holy apostles did not reject anyone who wanted to be baptized and whose desire was not shown by factual evidence to be a deception and hypocrisy. We want to remain with this apostolic practice of baptism and ask God to enlighten our brothers with His Holy Spirit to always practice the right way. We want to remain with this apostolic practice and ask God to enlighten our brothers with His Holy Spirit to always strike the right healthy balance between an unjustified haste in administering the sacrament on the one hand, and an equally unjustified restraint and denial of the same on the other. - The number of all Christians belonging to our mission has now risen to 7100, and the number of localities in which they reside to 262."

In a mission report, which Pastor Harms made in this year and reported in his Missionary Bulletin (July 1865), it says among other things, as follows: "False doctrine is here (Matth. 16, 6-11.) called a leaven, and rightly so, for in doctrine one small point corrupts the whole. False teaching ruins the whole mission.

If our missionaries brought false doctrine to the Gentiles, they would bring them rat poison instead of the bread of life. A little leaven leavened the whole dough. Therefore, false teaching should not be tolerated in the mission. If I am no longer in charge of the mission work for a long time and my successor, whom I will appoint, comes here with false teaching, then the two inspectors must first rebel against it, and if that does not help, the whole mission college, and if that also does not help, the whole mission community. False doctrine, however, is that which is, first, contrary to the Bible and, second, contrary to our Lutheran confessions. By this you can recognize them. Therefore, test my successor to see if his teaching is in accordance with the Bible and the confessions; if you do not find it to be, then get rid of him, he has nothing to do with our cause.

The Reformirte Kirchenzeitung of Philadelphia of October 7 complains and gives examples that many in Germany and America know nothing of the existence of a German Reformed Church in the United States. She says that "the heads and leaders" of her church should see to it that the existence of the same would become more known. Yes, the aforementioned church newspaper gets into such a fervor about the matter that, forgetting itself, it writes: "Who would not soon proclaim: Give us a superintendent, a bishop, or a kind of pope, who as a father unselfishly cares for the whole house!" Ey, ey! Where is the dear church newspaper going! - W. [Walther]

From Berlin in Prussia, the editor of the reformed "Evangelist" of Cleveland, who is now staying there, writes: "Our reformed church has at present in this royal city, whose kings once professed their allegiance to it" (and even expelled a Paul Gerhardt because of his Lutheran loyalty), "only few, hardly noticeable connections, its interests have been completely absorbed into those of the Union, and from the Union the religious and ecclesiastical life has now washed over into the Lutheran church. " W. [Walther].

"Perfect Sanctification." To what the "Lutheran" of Sept. 15 wrote on this subject, the "Christian Messenger" in Cleveland of Oct. 6 replies, among other things, as follows: "Eccl. 12:13. Mich. 6:8. These passages of the Bible decide that it is man's duty to keep God's commandments or word, and that such is required of him, and that is enough. Therefore, whoever denies that the faithful or born-again can keep God's commandments, denies God's Word and declares God to be a tyrant who demands more from His creatures than they can do by virtue of His grace and assistance." One can see from this that the "Christian Messenger" is, first of all, badly enough versed in logic or the art of reasoning, and therefore knows even the old logical basic-

A debito ad posse non valet consequentia, that is, it is not valid to conclude from the should to the can. From this, too, one sees that the "messenger's" doctrine of original sin must also be in a bad way; for if he were familiar with this doctrine, he would not be appalled that God, after the fall of man, has a right to demand even that which man is absolutely unable to perform. Or does a creditor immediately lose the right to demand his borrowed capital when the debtor has brought it through? Matth. 18, 23-25. - The "Lutheran" had also asked the editor of the "Messenger" if he would not have to tremble before himself if he claimed to fulfill all his duties. What does the "Ambassador" answer to this? He writes among other things: "Why should not the Christian, knowing that all his sins are forgiven him for Christ's sake, and that he is sanctified in His blood, rejoice in the Lord always?" One sees from this that the "messenger" felt hit here and therefore evades. For he was not asked whether he does not tremble because of the forgiveness of sins, but whether he does not tremble when he claims that he is already perfect, that he no longer needs forgiveness, because he fulfills all his duties. We can only wish that God would have mercy on such poor saints, blinded by the devil, caught in his snares, and hopeful, who think they are already perfect. These are they that say, I am rich, and have plenty, and may have nothing; and know not that they are wretched and miserable, poor, blind, and bare. Rev. 3, 17. - By the way, it goes without saying that the "Ambassador" in his essay spouts venom and bile of gossip and slander against us Lutherans of the Missouri Synod. His "perfect love and sanctification" is just such that it can bear no other fruit. W. [Walther]

Vote on the existence of God. The Masons gathered in Paris held a vote on the question whether the existence of God and the immortality of the soul should still be maintained or should be dropped. Genuinely progressive, after the great principles of 1789, which elevated the Goddess of Reason to the altar in the person of a harlot. 86 members voted for, 83 against the two beliefs. Since God had only a very weak majority, which he perhaps owed to the influence of the emperor, his rule is very doubtful according to constitutional principles. Who will blame the Catholic Church if it does not cover such blasphemies with the cloak of love? When recently the Marshal Magnan, Grand Master of the Masonic Lodge, died, the Archbishop of Paris buried him in person with ecclesiastical honors. But for this he received a harsh reprimand from the Pope.

(Münkel's N. Ztbl.)

Two avengers.

They put a whole Lüneburg farmer)of in another place.

The farm lies broad and proud under its oaks, and happy faces are on it every day, and God's blessing in field and stable. But it

was not always so breezy when the ancients ruled. Their hatred against the "pious" was without bounds; and their house was desolate, and lay under heavy arm. Behold, piety came into their own house. She came in two avengers from the city. She sat in the two seamstresses for the first time again at this blank oak table. The two old maids sat with their needles bent over their work, softly humming their songs, a mild ray of kindness emanating from them and lighting up, where they sat, the dreary, gloomy house. And when they finished their work, the two girls would crowd around them, and they would tell of a secret inner life and a glory that seemed to the children like a shimmering cloud, which, still breathed on by the sun, stands above distant mountains when evening has long since fallen in the valley. It was the blessedness, the breath from the upper world. It crept secretly through these two night-women into the homestead; - "like a plague," said the old man later, and struck the table with his hard fist, - "like a quiet, silent step of blessing," said Marilies, and looked out into the green courtyard. And Hanjochen, the heir to the court, meant it too.

It was house lifting in the village, there was an outbreak. Marilies was supposed to carry the wreath to the old man and to say the saying at the same time. Now there are sayings of this kind that are good and honest, but there are also those that are full of folly, even shameful. This was one of them.

"Hanjochen," said Marilies, "I'm not saying the spell here!"

"So let stay," said Hanjochen.

"But, Hanjochen, I won't stay to dance either!"

"So? Then go home, Marilies!" said Hanjochen.

Marilies was very concerned about this and remained silent. Then she said, "Hanjochen, you will stay there, won't you?"

"Ei, girl," said Hanjochen, a tall, strapping lad, always firm and decisive, he was the eldest, "ei, girl, what do you think you're doing, I'm going home too."

"Like this? Hanjochen? Like this?"

Now it came to the discussion. She had not known that Hanjochen had long since dug out an old book called "The School of the Cross" and had sat over it and studied it with prayers. Now it came to day, and one made discoveries about the other, more and more beautiful ones. How happy and blessed the children were. And now Angret, the other sister, joined in the same bliss. Juergen and Fritz were not happy and joyful, they were still too

high, but as the "younger" brothers, they quietly put up with it. - So it was; Marilies wore the wreath with ribbons and flowers, and she did not say the spell, but turned red and looked among herself, and soon she went home, and Hanjochen did not dance with her, but went home too, and Angret too. They sat down under the tall, cool oaks in the courtyard, and they were as comfortable as a king and queens. For where three are together under a blue sky and oak green, where the swallows glide through the balmy air, and the stork stands on the roof, and far away sounds the music and the shouting, but here it is so quiet and secret and solemn, - so the Lord is there in the midst of them. How He stood at the musicians' table, they did not know, and it would be safer under the oaks in the homestead, they thought, and much more beautiful.

But now came the thunderstorm. For the old man was in complete agreement with his old lady that this pestilence and the mockery of the village were not to be tolerated. An end was to be put to it. Hanjochen should leave the house, and if he did not turn around and become reasonable again, he should be disinherited, yes disinherited, the old man assured more than once.

Hanjochen had to leave home, far away, and serve. He served, his mind did not change, but was called: "You have redeemed me, you faithful God, my Savior".

Marilies and Angret stayed at home. They endured the mother's growling and grumbling and the father's fists and ranting. They were quiet and worked beyond their strength, they worked for fours, yes they worked, the good children, that they became lean and miserable looking. For what piety would be, they wanted to show their parents by deed and not by words. But when Marilies wanted to write to Hanjochen, the old man did not suffer, and more than once he darkly tore up the letter he had begun or already completed. But Marilies and Angret did not change, they did not go to dances, it was too rough and too wild for them, and they stuck to their meaning, which was: "You have redeemed me, you faithful God, my Savior".

The other day, the old, gloomy innkeeper died, and his wife quickly followed. How did she die? I do not know. Hanjochen was summoned by a messenger and quickly had to go home and take over the inn. Now everything has changed in one fell swoop.

The farm lies wide and cool under its oaks. And bright, fresh faces walk through field and stable. God's blessing is with them all the way. The field yields rye and buckwheat in abundance, the immen bear, and some missionaries from Hermannsburg, who come to the village from time to time, know about it. Well over twenty cows and oxen stand in the stable, and Marilies and Angret milk six large buckets of milk every day. Hanjochen is the master and is so fond of his brothers and sisters.

Girls cherish him so beautifully, and the firm, resolute nature he has now suits him as well as the Lord. In the mornings and in the evenings he runs from the Scriptures, and Marilies is the sexton in singing; ei, how it resounds over the yard, when the five brothers and sisters lift up!

This is what the two seamstresses have done. When they come on their way, they know where to stop; they always stop at the five, the two good old maids.

Do they not belong to the company of disciples and apostles whom the Lord sends to cast out unclean spirits, two by two? (Sunday Messenger.)

The Power of Mother's Prayer.

In a tavern in Bavaria, young boys got into a fight over beer, but were broken up by the innkeeper and other guests. Such things happen frequently in old Bavaria, often resulting in bloody heads, and not infrequently knives are drawn without much regard for the life and health of the other. When they had quieted down a bit, the old forester, who was sitting by, said: "Listen to me, you young fellows, and take an example. I was young, hot-tempered and strong; once I met a man in the inn whom I had known for a long time, for I knew that he was secretly poaching. It soon came to stabbing arguments, then I went over him, and I think I would have finished him off, but the innkeeper, a huge man, tore me away, and I was pushed out the door with the help of the other guests. Now I could walk, but inside me it was boiling. Since my enemy had to go home the same way I did, and we both had to pass through the forest, the devil told me to lie in wait for him in the woods. My shotgun was well loaded, I stuck myself in a bush and moonlight shone on the way he had to come. A voice spoke in me: "Don't do it, you are a murderer", - rage and revenge drowned out this voice. Then a rabbit came and played quite peacefully, but I was careful not to shoot, because I had to save my shot for another game. Suddenly a fox drove out of the bushes, grabbed the rabbit by the neck, and before I could stop it, it had disappeared into the bushes with the robbery. I stamped my foot, I was furious about the fox - then suddenly it occurred to me: And aren't you worse than the predator? This is an unreasonable animal, and you want to attack a Christian man with murder? Then I struck myself, shot the shotgun into the air and went home. My mother, who was keeping house for me, came to meet me. "O have I been worried about you," she said, "about your long absence!" But I was too much agitated, went up to my chamber, unhooked my shotgun and bag, fell down on my knees, and thanked God for averting my thoughts of revenge. My mother, well noticing that I was very moved, was When she asked what had caused it, I told her everything honestly and openly. "Wonderful!" she said, "just four hours ago I was on my knees in the chamber, praying to God for you that no harm would come to you." Was that a coincidence? Philosophers may rack

their brains over it and practice their disputation - pious Christians know and confess: The prayer of the righteous does much, if it is earnest! - But the old forester said: "I have to thank the prayers of my old pious mother that I can still sit here today as a happy man.
(Sunday Messenger.)

Promise wants to have a hold.

Blessed Johann Tobias Kiessling in Nuremberg was also a great friend of children, because he once stood by the small and lowly in the country. When he crossed the street, it was often impossible to cope with all the children who wanted to greet Mr. Kiessling and shake his hand. In addition, he was a godfather to the whole world. Admittedly, the connerions in which he found himself through the majority of his sponsorships were not of the kind that he would have been much envied for. For the majority of his godparents not only belonged to the poorest people in the city, but with many of them their conduct was not exactly praiseworthy. But if, in order to dissuade him, he was told one thing or another about the new relatives, which was not at all praiseworthy, he always answered: "They are human beings after all, they are redeemed Christians, perhaps the Lord will bring them around. And so he himself baptized the child of the most despised and contemptible parents, prayed for it with all his heart, and later, when no one else cared for the poor, abandoned worms, he took care of their outer and inner salvation as a true father.

He spent many free hours on the inner care of the poor children entrusted to him by Holy Baptism. He spent many a free hour on the inner care of the poor children entrusted to him through baptism, especially on Sunday afternoons. There, one could almost always see a considerable number of poor children in Kießling's hanse, most of whom belonged to his godparents or to one of his sisters. There they were admonished in the most penetrating way, instructed in the "main doctrines" of Christianity, told stories from the Holy Scriptures and other edifying stories. They were told stories from the Holy Scriptures and other edifying books, shown pictures and sung with. Of course, there was no lack of external, physical refreshment. The blessing was not lacking, the great friend of children in heaven blessed Kiessling's efforts, that he saw in several of his godparents and the other poor children the fruits of his prayers, his admonitions and teachings. (From Wölbling.)

Death display.

It pleased the Lord, according to His unsearchable and all-wise counsel, to take away from time into blessed eternity Pastor

Ernst Friedrich Hüsemann. He was born on August 2, 1827 in Wimmer, in the Principality of Osnabrück, Kingdom of Hanover. He died last Sunday, when on the 8th of October, in the parsonage at Minden, Washington County, Ill. (just at the moment when the blessing was said in church), as a result of dysentery, having brought his age here on earth to 38 years 2 months and 6 days. On October 10, his unburied body was buried in the ground with a large crowd of people and many, many tears. Pastors Streckfuß and Baumgart were also present; the former delivered the eulogy. It was granted to me, the closest relative and most trusted brother of the Blessed, to preach the funeral sermon. I was present in St. Louis when the deeply saddening news of the death of my dear brother Hüsemann reached there. There was no peace for me: I had to go there to pay my last respects to him and to wet his grave with my tears. Yes, truly, I am sorry for you, my dearest brother Hüsemann! I had much joy and delight in you. - May the Lord have mercy on the bereaved widow and her four children and make His promise to them come true: I will be the father of the fatherless and the husband of the widow. - But to the afflicted, very large congregation the Lord will soon give again a shepherd after His heart, who will feed them and lead them to the living fountains of water. God willing, I will soon place a memorial of honor in the "Lutheran" and describe his most edifying life and his richly blessed work in more detail.

F. Köstering, pastor at Altenburg.

Filling stone.

When the Roman Catholic priest baptizes, reads the Gospel to the people, prays the Lord's Prayer, he is God's servant according to the profession of the church, even if he is the devil's member through unbelief of the heart against Christ. But if, for example, he worships the holy virgin or the devil, he is a servant of God. If, however, he worships the Blessed Virgin or makes the sacrifice of the Mass, pretending to offer Christ daily in an unbloody way for the sins of the living and the dead, he alone is the devil's servant. He is therefore, as it were, a double monster with a human upper body and a dragon's tail.

Church News.

My previous vicar, Mr. F. r. Dubpernell from Amweiler in Rheinbaiern, who has been cooling his education in the practical seminary at St. Louis, has been duly called as pastor by one of my branch in Town Wallace, Canada West, and has been ordained by me on behalf of Mr. Pastor Keyl, assisted by Mr. Pastor Koch on XIV. p. 1^{rin}. and verpslich. tet on the symbolic books. God bless shepherds and flock!

A. Ernst.

West Woolwtch, C. W., 26 Septbr. 1865.

Address: llev. Vr. llubpernott,

8b!plo k. O., kertli 6o., O. IV.

Mr. Johann Friedrich Traugott Körner, hitherto a pupil of the practical theological seminary in St. Louis, who, after having passed the Eramen pro eanäiäatura, had received a regular appointment as assistant preacher from the Lutheran congregation of Trinity in New York, was appointed yesterday, the 15th Sunday after Tr., by order of the honorable Presidium of the Eastern District. by the undersigned with the assistance of Rev. Chr. Körner and inducted into his office. F. W. Föhlinger.

New York, Sept. 25, 1865.

Address: llev. l'r. l'. Xörner, 303 La8d Xintü 8t., Xon Vorlc Oit^.

Negotiations

the

eleventh annual assembly

of the

Middle Districts.

The same, 20 pages in large octavo, have just left the press and are available in good external condition from Mr. M. C. Barthel here for the price of 10 cents. In addition to the excellent synodal address, they contain the highly readable and heed-worthy discussion of "the guiding principles for acceptance or non-acceptance of a profession on the part of such a preacher or teacher who is already in office.

The Lutheran Watchman.

Under this title, the undersigned, trusting in God's gracious help, intends to publish an English Lutheran journal from January 1, 1866. Should so many subscribers come forward by then that the printing costs are at least approximately covered, the journal will appear twice a month at the annual subscription price of one dollar. Friends of the cause and especially the dear brothers in office are hereby requested to report to me as soon as possible how many signatures they have collected. F. A. Schmidt.

Decorah, Iowa.

Quitt and thanks.

For poor students received from Mr. Pfeifer, Sr. in Philadelphia \$5. C. F. W. Walther.

For the seminary household: From the Faßholz brothers here, 1 barrel of kitchen vegetables. From nern from Pastor Hamann's Gem. 2 barrels-> ^rkl" kitchen vegetables, and 1 p. potatoes. ^ilenverein in Vcnedy 19 shirts and 16 p. StrümW^om Frauenverein in Bremen 27 gall. Apple butter. From gardener GieSking v. da 3 barrels of cucumbers.

For the S emin ar -Haush a lt: Don several gardeners from Past. Hamann's Gem., 1 Bushei apples, 2^ barrels sweet and other potatoes, 14 barrels cabbage, 4 Bushel TomatocS. 4 Bush. Onions, 4 bush. Beans, 14 barrels of kitchen vegetables; by Past. Weisel, from N. N., a bed sheet, 1 Dtzd. Pillowcases; from Pass. Claus Gem., 25 gall. Mustard cucumbers; from Mr. GieseKing<das., 1 Bush. Sweet potatoes, 1 do. red and 1 do. yellow turnips, 1 do. Cabbage and kitchen vegetables; from the women's club, that, 6 undershirts, 6 underpants, 2 stein jugs of 5 and 6 gallons; from Rock- spring, from gardener Metzger, 4 bush. Apples, 1 barrel of cabbage; do. GieseKing, 2 bush. Apples, 4 barrels of cabbage; do. Faßholz Brothers. 4 bush. Onions; out of Past. Molls Gem: W. Stockmann, 2 bush. Potatoes, 2Dtzd. Eggs; F. Behrhorst, 1 bush. Potatoes, 2 Dtzd. Eggs; H. Brasep 5 Bush. Potatoes; Schröder, 20 eggs; DLrge, 4 Bush. Apples, 1 Dtzd. Eggs; H. Pieper, 3 Dtzd. Eggs; C. Lückner, 1 bush. Potatoes, 1 Dtzd. Eggs; F. Lückner, 14 bush. Potatoes; F. Wortmann, 3 Dtzd. Eggs; K. Feldmann, 2 Dtzd. do.; H. Lückner, 2 Bush. Potatoes; H. Döding, 14 Dtzd. Eggs; H*. Niermann, 4 dtzd. do.; I. Dornseif, 1 bush. Potatoes.

For poor students: From Past. Biedermanns Gem., auf Uhdes Kindtaufe ges. \$3,70, für die Brunnschen Zögt.; von Lehrer Weissinger \$2,25 für dieselben,

For poor students: By Past. Hamann by Mrs. Becker \$1. by H. W. A. F. here \$20 for Prof. Crämer's son. Through Past. P. Beyer, collected at Carl Dannchl's wedding \$6,60. A. Crämer.

For poor children: By Mrs. H. Pallmeier as a thank offering for happy delivery \$5. By Dr. Sihler from I. Lischeit \$2; H. Böster \$3; W. Wahmhoff \$4; Chr. Koch \$10. For W. Keyl by G. Schimpf \$30. For H. Sieck by G. Schimpf \$24. For F. Walther on the baptism of children by C. Löhr in Past. Geyer'S Gem. ges. \$5. For Ad. Geyer by H. BehrenS in Past. Geyer'S Gem. \$2.75. For M. Große by H. Möllering. For Ad. SchwankovSkv from the Women's Association of Martini - Gem. at Fort Wayne \$7.

For the budget: By Past. Trautmann from the communion treasury sr. Gem. \$15.

For school purposed: By N. N. in Kendallville \$5. G. Alex. Saxer.

With heartfelt gratitude, I still certify the receipt of the following gifts:

For poor students: By Past. Heinemann, by I. Dierson, \$5; sent to Ph. Müller's wedding, \$10,25. By Past. König, on Herzog's child baptism, \$6,25; by Mr. Kornhorst, \$2.

For window curtains: by Mrs. A. Koch, of the Women's Association in Minden, \$10; by Mrs. Rabe, \$1; by Mrs. Brauns in Eh., \$1; by H. Rosenwinkel, \$1; by Past. König, from the Women's Association in his community, \$5; Fr. Friedrich in Saginaw, \$1. - In Sumina, \$91 was received for this purpose, with which the costs were covered.

I. C. W. Lindemann.

Received in the Raffe of the Eastern District:

For heathen mission: From F. Stutz from his LiebcSkasse \$2,50. For inner mission: From the same \$2,50. For college maintenance fund: From the Gem. in New York: for July \$10,10; for August \$12,6. For Past. Röbbelen: From G. Emmert \$2,50. For Brunn's pupils: From G. Merkel, Berlin, thank offering for happy return from the war \$5. For Dir. Saxer's substitutes: Gem. in Washington \$14,26. For sick pastors: G. Emmert is Washington \$2,50. I. Birkner.

New York, Sept. 1, 1865. nro. 92 William Str.

For Pastor Kahmeyer received from Pastors Schäfer and Jox -1 each, Pastor Oestermeier -5; by Past. Wyneken from H. Hciel -2; from A. Backhaus in Laporte -1; by dens. from W. Backhaus, W. Hellermann, E. Busch each-1. From Keller-1. Bente from Past. HuSmann'S Gem. -2. T. EHlert from Past. Sallmann's Gem. -5. By Mr. Past. Sihler from d. Unterstützungskasse für kranke u. bedürftige Prediger -50,

IV.L. Already a year ago I sent a receipt list for -133.00 from Past. Lindemann'SGcm. and from some members of the neighboring congregations, deßgl. for-25,00 from members of the Fort Wayne Pastoral Conference; however, the same has probably been lost, since it has not been published to date. The list of individual gifts "st got lost to me. Fr. Rupprecht.

Archchald, Fulton Co, O., Sept 11, 1865.

Received for the Lutheran hospital and asylum:

Collecte at the celebration of Mr. Haas' silver wedding anniversary, St" Louis, \$3.30. By Past. Wagner on Fr. Rusche's wedding collected -5.50. Bon Mrs. Elisabeth Könemann gift -3. Vows by I. F. H. -5. W. Hagemann in St. Charles -1. By Neumüller from d. Gem. Alten- bürg, Mo., ges. -5. By Beiner in Neumelle -1. By N. N. Gift -1. By teacher Barthel of N. N. Vow-5. Collecte in Past. Stephan's Gem. -6. From an unnamed person in the Immanuel's Gem. in St. Louis as a thank offering for happy delivery of his wife -5. Past. Biltz's Gem., Coll. -12.25. By Past. Hoffmann by Friedr. Krenz -5. By Past. Büniger by Kassirer Bonnet -6. By I. T. Schuricht; by Kassirer Birkner -5.50.; Past. Hattstädt, Kassirer, -33.60.: Kassirer Bonnet -74.75. By Past. Lrhmann by Mrs. Dorothea Köhler, vows -3. Bon G. S. Bürger in Dwight -5. From Protz in Iowa City -1. From Alex. Rohlfing as a gift 1 full tablecloth.

For the orphanage:

By Beiner in Neumelle, Mo., -1.

L. E. E. B e r t r a m, Kassirer.

Entered into S. Raffé of the Middle District:

To the synodal treasury; By Past. Sauer of F. Polished \$5, G. Suerkamp -1. Past. Jox'ö Gem. -34. Past. Fleischmann'ö Gem. -14. Past. Jäbker's Gem. -33, by himself -1. Past. Schuster's Gem. -6.65. Past. Zagel's Gem. -13.30. Carl Barner L Co. -10. Past. Schwan -2. Pastors Stubnatzy, Wyneken, Schuster each-1. Past. Wyneken's Gem. nachtr.-4.75. Past. Bodr's Gem. -8.37. Rev. Schoeneberg'S Gem. in Lafayette -12.25; in Reynolds -2.85. R. Stütz -1. Past. Rup- precht'S Gem. -33.25. Past. Weyel -1. Past. Kühn'S Gem. in 3 collects -12.65, by himself -1. F. Schin-"erer -5. Past. Kunz'S Gem. -4.85, by himself -2. teacher Nolting nachtr. -1. past. Oestermeier -1. pastor Wyneken's Gem. -139.40. past. Fricke's Gem. out of the bell bag -58, Coll. -16.10. Teacher Crome -1. Past. Detzer'S Gem. in Desiance -14.70, in Southridge -23.41, from himself -1. Martin Viebach -12. Mrs. Wrede -3. I. Vogel -1. Past. Seuel -1. Louis Gerke -5. Past. Sallmann's Gem. -17.75, by himself -1. Pastor Brackhage -1. Past. Tramm'S Gem. -2.65, by himself -1. Pastors Husmann, Schneider, Zahl, Teacher Rocker each -1. Teacher Kirsch -1.50. G. Schippmann -5. G. Röhrer -2. F. Marschall, Dankopfer -1. Teacher Nolting -1. Past. ReichhaM'S Johannisgem. -5, Zions- gem. -3.06, by himself -1. Past. Schäfer'S Gem. in Zanesville -8, in Greenville -2.30, by himself -2. Past. King -1.50, by Frederick -2.10. Past. Dulitz's gem. in Huntington -10.90. Past. Eirich's Gem.-20.15. H. Werner -7. Past. Husmann's Gem.-15. Past. Schu- mann's Gem. in De Kalb Co.-28.30, in Kendallville -18.70. Past. Hörnicke's Gem. -5. v. Preacher -2. Past. Hörnicke's -2. Past. Steger's Gem. -5.12, by himself -1. Past. Merz -1. Past. Frederking's Gem. -10.55. Past. Nützel'S Gem. -28.55, by himself -2. Mrs. C. Schneider -1.80. Past. Traub'S Gem. -5.50. Past. Niethammer'S Dreieinigkeitsgem. -16.55, Jacobus- gem. -26.29, by himself -1. Past. Bühl-1. pastor Fricke -1. teacher Herpoltzheimer -1.50. Nie. Ollerich -1. Pastor Frederking's gem. from the communion fund -10. Past. Schöneberg -1.50. teacher Albrecht -1.50. bar- chels -8.20. for Mr. Saxer's substitutes: Dan. Kornhaas -1. Past. Sauer's Gem, Co." -16. Past. Bode's Gem. -3.78. Past. Wyneken -1. whose Gem. -14.25. Past. -,ricke's Gem. -20.35. From N. N. as a thank offering for happy delivery -5. For teachers' salaries: Past. Wichmann's Gem., Psingst - Collecte -10. For poor students: Through Past. Stubnatzy at R. Steger's wedding -6.20. Past. Schöneberg'S Gem. -3.80. By the Women's Association from ders. Gem. -7. K. Rümmler -1. G. Hoffmann -5. Past. Oestermeier's Gem. for Stud. Carl Schmidt -10. Past. Burghardt -2. Mrs. Glaser -1. Past. Dulitz's Gem. in Lancaster -2.35. From the Women's Association of the Gem. in Liverpool -6. By Past. Fricke of Carl Rösener -2, Christ. Fick-1. On the college annex in Ft. Wayne: Past. Merz's Gem.-9. By Past. Hattstädt -5.50. W. Werner in Memphis -5. Past. Sall- mann's Gem.-6. Past. Tramm'S Gem. -4. H. Woes -3. Past. Frederking's Gem. -5.25. to the hospital in St. Louis: Past. Frederking's Gem. -2.50. To Mrs. Wittwe Biewend: Past. Merz'S Gem. -5. past. Wyneken's Gem. coll. -31.28. Past. Schumaun's Gem. in De Kalb Co. -5. For preacher's and teacher's widows: Past. Merz'S Gem. -5.50. Louis Gerke-2. Past. Buehl-1. To the college household in Fort Wayne: By Past. Hattstädt -23.35. Past. Schuster's Gem.-10. Past. Frederking's Gem. -18.75. to innerMis- sion: by Past. Hattstädt -64. Mrs. Past. K. Ste- vhan-1. G. Beck-5, Miss Schwelmeyer Pl. For traveling preacher: Past. Jäbker's Gem. -20. for Past. Röbbelen: Emma Griese -2'. Past. Oestermeyer's Gem. -9. By Past. Jox, on D. Lüders wedding s. -14.25. Deßgl. on Fr. Kromann's wedding s. -12.75. Mrs. Schwiering-3.25. A. M. Rusiner in Peru -1. Past. Jox -1. By Past. Fricke by N. N. -10. toward the travel expenses of Brunn's - pupils: pastor Sihler's Gem. -54.24. Heine-3. Friedrich-5.. Sewing club in Past. Eirich's Gem. -20. on the German Lutheran church in Baltimore: Wilhelm Hrgemann -2. on the heathen mission: Past. Schöneberg'S Gem. -2.50. Pastor Siegers Gem. -7.50. To the Nassau Mission: through Past. Rupprecht von D. Haag -20. For the general praeses: Past. Oestermeyer's Gem. -1.50. Past. König's Gem., from d. Centkasse -20. For sick pastors: H. Bente -1. Louis Gerke -2. By Past. Stubnatzy from N. N. -4. Past. Eirich's Gem. -18. Past. Merz's Gem. 50 cts. For Past. Kahmeyerr Leonh. Schnell -1. Regine Offenbach -5. For col- lege in Fort Wayne: Past. Mees' St. Paul's- Gem, Columbus, O., -90. Past. Ross' Gem. -2. whose time in West Jefferson -2. Past. Jox' Gem. -15.12. To

the school seminary in Addison; Rev. Merz' Gem. -12.80. Further, has been received through Rev. Weyel from his Trinity Gem. -10.95, St. Peter's Gem. -3.50, Emanuel's Gem. -3.25, Confirmants -5.80, Virgin Kath. Keck -1; Heinr. Müller, thank-offering for gracious protection and happy return to the family after three years of war service -5; Mrs. U. thank-offering -2; deßgl. Mrs. Dor. Umbach -1.; total -32.50.; and is to be used as follows: -27.50 for poor school seminarians, and -5 for Pastor Groß in Nichmond. For Rev. Gross in Richmond: by Past. King on Hackstede's infant baptism ges. -7.50. Singe- ganged school fees: W. Berninger-6. H. Reinhardt -6. G. Greef -6. W. Werner -6. K. Ringwald-6. Vogler-6. C. B o n n e t.

Fort Wayne, Sept. 9, 1865.

Received in -er Raffé western Districts:

To the College Debt Redemption Fund in St. Louis: From H. W. A. F. in St. Louis -45. Past. Burkhardt's Gem. in Dundee, Ill., Collecte -9,10.

To the synodal treasury: Dom Immanuel-Distr. in St. Louis -8.15. H. W. A. F. in St. Louis -50. Collecte der Gem. des Past. Dr. Gotsch in Memphis, u. z. by W. Baumann, H. Böke, Aug. Feustel, Herm. Gliedkamp, Herm. Langbein, W. Reinhard, W. Ruschhaupt, Fr. Schaper, Joh. Schamm, Fr. Stotz each -1, Alb. Cordes, K. Tönsmann each -2, Ph. Eckert 10 Cts, Dr. Gotsch, Heinr. Griebel each -3, Heinr. Hampe, W. Werner each -5, Herm. Lkppold, W. Ringwald, H. Wolf 50 Cts. each, together -31.60. Dreieinigkeits-Distr. in St. Louis -12.45. Past. Moll's Gem. at New Gehlenbeck, Ill., -6.40. Pastors Best at Palmyra, Mo., F. Schmitt at Dwight, Ill., and Pres.

Bünger in St. Louis, each -2. Past. Kähler's Gem. in Glasgow, Mo., -5. teacher Fischer, Chicago, -1. By Past. Zucker, ges. on H. Mesenbrink's infant baptism, Proviso, Ill., -4. Mr. F. Odendahl, St. Louis, -1. Past. L. Lochner's Gem. the, Matteson, Ill., -23.15. Immanuel's Dist. the, St. Louis, -8.75. Trinity Dist. the, -13.15.

To the College. Maintenance: Immanuel-District in St. Louis -11. Trinity-Distr. there -11. Past. Schumann 65 cts. Past. Kuehler's Gem. in Glasgow, Mo., -5. Past. Gotsch's Gem. in Akron, O., from the college treasury, -8. Past. Biedermann's Gem. of, New Wells, Mo., Harvest Festival- Collecte, -8.50. Dreieinigkeits- Dist. of, St. Louis, -11. Immanuel-Dist. das. of, -11.

For Prof. Biewend: Past. Kähler's Gem. in Glasgow, Mo., -5.

Regarding the travel expenses of Mr. Präse Bünger: Gem. Bethalto, Ill., -5. G. S. Bürger in Dwight, Ill., -1.

To the Synod Mission Fund: Dreieinigkeits-Distr. in St. Louis -2.10. M. Hahn in Dwight, Ill., -2. Mrs. L. Kopp, Peoria, Ill., Thank-offering -1. Teacher Luecke's schoolchildren, Chicago, -1. Th. Reinhardt das., -1. Immanuel-Dist., St. Louis, -3.75. Trinity-Dist. das., -3.*

For inner mission: from H. W. A. F. in St. Louis -20th I. C. Beck, Neshkoro, Wis., -3rd I. Messner, Rockland, Mich., -1.75th H. Bensemann, Thornton Station, Ill., -2nd Gottlob Weise, St. Louis, -2nd.

For Past. Röbbelen: Herm. Bünger in St. Louis -5. H. W. A. F. from there -10.

For poor sick pastors: H. W. A. F. in St. Louis -15.

For poor students: Mrs. Barbara Vogel in Springfield, Ill., thank offering for happy delivery -5. I. C. Dinkel, Little River, Ind, 25 Cts. From the Young Men's Association in Past. Heidö Gem, Peoria, Ill., -10.

For the Brunn's Daughters: H. W. A. F. in St. Louis -25. By Past. Jüngel on Karl Brandes wedding in Cooper Co, Mo, ges. -3.45. By dens. on Ch. Muntzel's wedding that. -4.55. Past. Jüngel himself -2. Past. Kähler's Gem. in Glasgow, Mo., -5. I. F. Spitze, Warsaw, Ill., -5.

Zur Brunn'scheu Anstalt in Sterben: H. W. A. F. in St. Louis -10. of some Nassauers at Ode! by Past. Schmitt in Dwight, Ill., -1.65. C. Koch, Chicago, Ill., -1.

For Pastor Groß in Richmond: W. Göner in St. Louis -1. Lindemann in St. Louis -1.50. Heinrich Behrens, Carlinville, Ill., -1.

On church building in Detroit: G. M. Hahn, H. Helm, G. Siemantel in Past. Schmitt's Gem. in Dwight, Ill., je-1. E. Noschke.

To the preachers' and teachers' widows' and orphans' treasury

have been received:

I. Regular contributions from pastors and teachers:

For 1864 (I -1.50: Mennicke, M. Eirich, Ulrich, F. Schmitt, Werfelmann, Engelbert, Rolf, Stecher, Simon, Hügli.

For 1865 G -1.50: Bartelt, Becker, N. Beyr, Böhlting, Prof. Brauer, Engelbert, Erk, Evers, Fatbaurr, Fürstenau, Glaser, Himmler, Hügli, L. Krumsieg, Kundinger, Link, L. Loßner, Ottmann, Richter, R. Riedel, Rolf, Rufs, F. Schmitt, Simon, Speckhardt, Stecher, Strafen, Trautmann, Ulrich, WambSganß, Werfelmann, Wüstemann (-1.00); G -2.00: Bernthal, Daib, Kolb, Pfeifer, Steinbach, Stange.

For 1866 G -1.50: Pollack, Horst, Rauschert (-2.00).

II. gifts:

From Past. Biltz' Gem. -11,10. From N. N. by Past. Schaller in St. Louis -5. I. F. Bünger.

Printed by A. Wiebusch & Son. St. Louis, Mo.

Volume 22, St., Louis, Mo. November 1, 1865, No. 5.

(Sent in by Past. Köstering.)

Honorary Monument of Faithful Witnesses to the Truth or The life and work of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

Georg Spalatin.

(Continued.)

In 1524, Spalatin decided to resign from his office at court. He had grown quite disgusted with court life, and he was very depressed by the frequent contempt for the word he preached. He had also heard the speeches of some frivolous courtiers who had said that his voice was too weak, his person too unattractive, and so on. He therefore asked Luther for advice. He wrote: "You probably have some reason. One does not hear the word, and the wise man says: Where one does not hear, do not lose the words. But where still some hear, one must not desist, otherwise I would also have had to remain silent long ago with such contempt of the word. Therefore, if you have no other cause that weighs on your conscience, foreign injustice and malice are not enough for you to leave your position or do anything else. For if honor does not drive you from such a place, I can think of no cause that should move you. You, who now have the court completely

and can be of use to many at the prince, consider what a newcomer, when he takes your place, must do before he gets to know that court. And if all this were to happen, when will it be possible for him to gain such great confidence and respect from the prince as you possess through long experience?" - Later Luther wrote: "But see if it is not a temptation which later, when you are away from the court, will bring you incurable remorse. Satan is a mischievous man. Therefore I advise you now even more to stay, so that the spirit may be tested whether it is of God or whether you are tempted, than to rely on the prince who is so close to the grave, and thus disturb his last days by a new servant; for if he died soon after your departure, it would always hurt you that you did not stay with him until that day." - How difficult it became for our dear Spalatin to overcome the terrible challenge, of which every faithful preacher must taste something, can be seen from the following words: "It grieves me, he writes, that I sometimes fail in the preaching of the gospel of the grace of God, as I once failed when I was still stuck in the papist ceremonies. Some miss in me the appearance of the figure, others the strength, the pleasantness of the voice, the brevity of the speech, so that it seems to me that nothing is better than to give way to so many strange people in God's name. But what strange thing do I encounter in them? After all, I hear

by people who, as children would have been amazed, dare to prefer some even to Dr. Luther. - Yes, I experience it more and more every day, the truth of that word of Dido in Virgil: Nowhere is true fidelity, so that I pray not once for myself and my studies: so all this pretended being becomes a disgust to me. But God cannot lie, who says in Ezekiel, Thou dwellest among the scorpions." - But Luther's faith-strengthening words pulled our Spalatin out of this challenge. He wrote: "See to it that you overcome the thoughts of your weariness with preaching. Christ has called you; submit to him, serve him, and be formed according to his good pleasure. You do not know now what you are doing, but you will know later. It is a mere temptation that you do not clearly see why you suffer it. We, who find your spectators, see it better. Therefore you must not believe yourself, but rather us, who in and before the Lord admonish you. It so happens that Satan fills those whom he finds pleasing in God with displeasure at their office; but those whom he finds displeasing, he inflames with ambition for it. Therefore, you must be a strong man and boldly despise the spirit of displeasure."

Luther's prophesying words, how soon the old Elector could pass away, came true sooner than one had suspected. He fell ill soon thereafter; and although his condition was not at first thought to be questionable

How glad Spalatin was that he had not followed the advice of his troubled heart, but that of his much clearer-sighted friend; now he could still be the comforter of the passing prince. In his will, the Elector also gave him very gracious consideration for his loyal services; he bequeathed him 160 gold florins, which he was to receive annually until his death. Also, during his stay at the court, he received a very high salary according to the monetary relations of that time, namely 400 florins annually; whereas, for example, Melancthon, this teacher of Germany, only received 200 florins in later years. Also, the Elector Spalatin offered annually on his birthday as many gold florins in his church, as Spalatin had become years old.

After the death of Frederick the Wise, Spalatin soon left the court, but, although divorced in the flesh, remained undivorced from it for life. He followed a call to Altenburg, where Wencelaus Link (of whom we will hear more later) had been his predecessor. On August 13, 1525, he held his inaugural sermon here, having been inducted into his office the day before. Here he still had to fight many a hard battle; for although this city had long since accepted the Gospel, the canons (a kind of secular clergy in the papacy who held the benefice of a collegiate church) at St. George's Abbey were still hostile to the Reformation. Spalatin now had to deal with them. His task became even more difficult when, in 1527, he was appointed as a visitator of the churches in the capacity of a superintendent and as the head of an inspection, to which the Eastern and Western regions were assigned for investigation. In this office he encountered many pleasant things, but also much that was distressing. There were still many papist-minded priests who held mass and administered the Lord's Supper under one figure, which was now seriously forbidden to them. Others did not care at all about the salvation of their confessors, and they were threatened with dismissal if they did not improve. Others lived in undisguised intercourse with their cooks, and these were confirmed in their office if they promised to enter marriage in an orderly manner. Still others were openly usurers and mammon servants; still others were notorious drunkards, and so on. It is easy to imagine the effort and enormous hardship that must have been involved in the visitations at that time. Luther, who was also a visitator, makes this clear enough in the preface to the Small Catechism, where he says: "Help, dear God! How many a pity I have seen that the common man knows nothing at all of Christian doctrine, especially in the villages; and unfortunately many pastors are almost (very) clumsy and incapable of teaching", etc. To Spalatin wrote

At that time, he said: "Our church visitation is progressing. But oh! what an Augean stable we have to clean up, and how often we think of you, who will probably have to clean up similar clutter or even greater among your hard Voigtland people."

If we had said earlier that Spalatin remained connected with the princely court for the rest of his life, this should be taken to mean that the following Electors (John the Steadfast and John Frederick the Magnanimous) also made use of him in important matters. We will briefly describe the most important of these. - In 1530, he and several others were summoned by the Elector to the Imperial Diet in Augsburg. Here he stood firm against the papists. In the useless sub-actions of the committees, Spalatin had to perform the office of a notary, for which he was considered particularly suitable. He also described in detail the religious negotiations of this Imperial Diet. Of the Augsburg Confession he says: "It is a confession the like of which has never been seen, not only in a thousand years, but since the world stood. It is not to be found in any history, nor in any old teacher." - In 1531 he traveled with Prince John Frederick to Cologne, where a Roman king was to be elected, and from there to the convention in Schmalkalden, where the question was to be negotiated: whether one may drive out force with force, that is, whether one may fight the emperor in case he needs force in religious matters - which question was answered in the affirmative. - In the following year, Spalatin attended the convention at Schweinfurt, where he preached on the first day of Easter to such a large audience that he had to preach in the open air the next day; and he continued to do so until the Feast of Ascension. There he sowed many a seed on a fertile land, which brought forth its fruit in its time. Later, on request, he wrote "a faithful instruction from God's Word of all that a Christian man should know" to the Christians at Schweinfurt. - In 1533 he had to appear in Weimar on behalf of the Elector in order to negotiate with the papal legate concerning a general council; and in the same year he had to hold another visitation, on which occasion all completely unfit, ignorant and vicious preachers were removed from office. - In 1534 he traveled with the Elector to Bohemia for a peace negotiation, in the following year to Vienna for the Elector's enfeoffment ceremony, and then to Venice to purchase books for the Mittenberg University. In the following year he was in Wittenberg, when the agreement with the Oberlanders was concluded, and in 1537 in Schmalkalden, where he co-signed the articles named after this city. In 1539 he helped to bring about the Reformation in the late duke's

The beginning of this was made in Leipzig, where Luther first preached during the "days of Pentecost", and on this occasion the people fell on their knees out of great emotion and thanked God that they could now hear his word without being persecuted.

Thus we have now come to the end of Spalatin's life. Before we describe it in more detail, however, we still want to say something about his family life, as much as we have been able to find out about it. - In 1525, on June 13, Luther had entered into holy matrimony, and had thereby again committed a not insignificant sin against the papacy, as the old Mathesius says; for with this act he had rejected the pope's prohibition as a devil's prohibition, condemned the lewd life of many priests as a whore's and boy's life, and in fact brought the marriage state back to honor as a holy order pleasing to God. Spalatin followed Luther's example. On

November 19 of the same year, he married Catharina Heidenreich, the only daughter of the Altenburg choir vicar. She was poor, but kind and honorable, a virgin who, as he himself said, would have been born for him. Luther, who could not be present at his wedding, sent him a wedding gift and wrote in addition: "As unlovely as your marriage is to your Baalite brothers, so pleasant is it to me, indeed God has not let me see anything dearer in you apart from the Gospel than that I should see and hear you married; although this too is no small gift and fruit of the Gospel." And in regard to the blasphemers of his married state, Luther gave him this advice: "First of all, do not give way to the proud Baalites, but joyfully despise them again and answer them with splendid speech, such as the following: You, too, would have taken to marriage in order to testify before God and men, and especially before themselves, that you did not consent to their evil, impure, godless and devilish church, or rather to their Sodom, condemned to fire and brimstone from heaven and soon to be consumed. Therefore, warn them still to desist from their abominations and cease to blaspheme God's word and work." - Spalatin's marriage was childless at first; only after six years had passed did he have hope of being able to take a dear child into his arms. Luther wished him a holy Abel; but according to God's will a little daughter was born to him on January 16, 1532, who was named Anna in her baptism. This daughter was just 15 years old when her father died; she was later happily married in Altenburg, and saw children and children's children. Spalatin did not have a son; another daughter Catharina, born in 1533, must have died early.

The last years of Spalatin's life were now approaching, and he thought of his duty to order his house. For his family, he bought a house and some land, so that they could

He also said that after his death he would like to have a little loaf of bread. Since the year 1540, he was no longer much absent from church affairs, but could wait at home in the quiet of his office as usual; only the matrimonial matters, with which he was approached as superintendent, made him much too troublesome and embittered his last days. A serious challenge he had over a marriage matter consumed his last strength. - It was probably in the first days of the year 1544, when a preacher from his diocese, who wanted to remarry his deceased wife's stepmother, asked Spalatin for permission to do so. Spalatin gave the desired permission. When asked about this, Luther gave his answer to Amsdorf that this marriage was to be considered incestuous if the widow's deceased husband had been the father of the deceased stepmother; the marriage was to be dissolved or the preacher was to be expelled. Now in Spalatin heavy thoughts of conscience awoke, which tormented him terribly. But here, as often, Luther was again his advisor and comforter. We cannot bring ourselves to let Luther's strange letter of consolation, which can also be a source of comfort for many others, follow here unabridged. It reads thus:

"God's grace and peace in Christ, and comfort of the Holy Spirit. Amen.

My dearest Spalatin, I have a heartfelt compassion for you, and I earnestly ask our Lord Christ to strengthen you and give you a cheerful spirit. I would like to know, and also ask diligently, what your concern is, or how it has an occasion for your weakness: I am told by some that it is nothing other than sadness and melancholy of spirit, which has occurred over a marriage case, in which a pastor has taken his deceased wife's stepmother, and has entrusted her to him. If this is so, I beg you with the utmost diligence, for the sake of our Lord Christ, not to stand on yourselves, that is, not to judge according to your heart's thoughts and feelings, but to hear me, your brother, who speaks to you in Christ's name; if not, sadness will take over and kill you (according to the word of St. Paul, 2 Cor. Pauli, 2 Cor. 7, 10: The sadness of the world causes death), as I have often experienced with myself, and in 1540 with Philippo at Weimar, whom in the landgrave's matter the sadness and melancholy had already put to death; but Christ raised him up again through my mouth.

Now, I say that you have sinned in this, and let the guilt be partly yours, because you may have approved of such a marriage. Yea, I will say further, though ye have committed more and greater sin in this case, and others, than Manasseh king of Judah, though the destruction which he did was not to be quenched in the days of his seed, until Jerusalem was destroyed, and lay in ashes.

On the other hand, your troubles are quite easy, moreover, they are also temporal, and therefore he is well advised. But if you are to blame for it, will you grieve to death over it and sin against God even more grievously? This would happen if you were to faint and fall from great sorrow over this matter. It is enough that you have sinned in this. But the sin would disappear and be covered, if only the sorrow (which is greater and more shameful than the sin itself) would cease, and you would hear the blessed comfort that the Lord holds out to you through the prophet, when he says, Ezk. 33:11: "As I live, I have no pleasure in the sinner's death, but that he should repent and live. Do you think that the ! Lord's hand is too short that he alone cannot help you? Isa. 59, 1. Or has he ceased to be gracious and merciful to you alone? Ps. 77, 10. Or are you the first who, through your sin, have made it so bad that we now have no high priest who can have compassion on our weakness? Or does it seem miraculous or new to you that a man living in the flesh should be surrounded by so many devils' innumerable fiery darts, should sometimes be wounded, or even fall to the ground?

As the matter looks to you, my dear Spalatin, either you are not well experienced nor proven in the dispute or fight against sin, evil conscience, accusation of the law, and terror of death; or Satan has brought to your eyes and memory all the consolation you have ever read in the Scriptures and grasped from it, so that you, apart from the challenge, equipped in the very best way, have known to remember what Christ's office and benefits are. Yes, as far as I can tell, he has presented to you all the beautiful Christian sermons of God's grace and mercy in Christ, so that you have taught, admonished and comforted others with a cheerful spirit and great joyful courage, torn from your hearts. O you will have been too tender a sinner so far, making him conscience only about bad little sin. Therefore, my faithful request and admonition is that you join us and keep us, who are real, great, damned sinners, so that you do not make us small or belittle Christ, as He alone could help us from imaginary bad, childish sins. No, no, that would not be good for us, but he is appointed by God as Savior, who alone can and will redeem, even from real great, grave, damned transgressions and misdeeds, such as the greatest, worst, and in sum all sinners on earth have committed, if they believe in him otherwise, and desire his grace and help from the bottom of their hearts. In this way, Dr. Staupitz comforted me, since I also once lay ill in this very hospital and in the same affliction as you are now, and I think I would have died of great sorrow and sadness if he had not consoled me. Ei, you want, he said, a

The sinner must be a fictitious, even painted sinner, and therefore have only a fictitious, painted Savior.

You have to get right into the matter and get used to it, so that you know and believe that Christ is your true and eternal Savior, and you, on the other hand, are a true, great, damned sinner. For God does not joke, neither does he deal in fictitious things; but he was in earnest when he sent his one and only Son into the world, and gave him for us all. Rom. 8, 32. Joh. 3, 16. These and similar thoughts (drawn from the comforting sayings of the Scriptures) have been pulled out of your memory by the wicked Satan, so that you cannot remember them now in your great anguish and melancholy, nor can you comfort yourselves with them. Therefore, for

God's sake, give ear to me (your brother in Christ) and listen diligently to what I am saying to you, who is not afflicted with such heavy trials as you are now, but is standing in Christ and is strong, for this very reason, so that you who are weak, chased and frightened by the devil, may stand on me and raise yourselves up, until you, too, are set right again, may defy the devil and sing against him with confidence: One pushes me, that I should fall, but the Lord helps me, Ps. 118, 13. Remember now, I am Peter, who reaches out his hand to you, and says to you: In the name of Jesus rise up and walk. Acts 3:6 - My dear Spalatin, listen and believe the words that Christ speaks to you through me, for I am not wrong, I know that, much less do I speak something devilish, but Christ speaks through me (because I reproach you with His word), and command you to obey and believe your brother in the common faith of Christianity. He himself has absolved you from this and all sins, so we share in your sins and help you bear them. Therefore see to it that you also become partakers with us of our comfort, which is true, certain and lasting, and which the Lord himself commanded us to impart to you, and also commanded you to accept from us. For as it is against our will, yea, it grieveth us that ye should be so miserably afflicted with heavy sorrow: so rather hath he great displeasure in it (for he is gracious, merciful, patient, and of great kindness and faithfulness, and soon repenteth of punishment, Joel 2:15).

Therefore, God is not to blame for your sorrow, because he has given us the right to comfort you, which is a sure sign that he hates and condemns your sorrow, which is the devil's plague. Therefore, you should not allow the devil to model and represent Christ to you differently than he does in truth, but believe the scripture, which testifies that he appeared to destroy the works of the devil (as your sorrow is also), 1 John 3:8. You have been afraid enough, you have been sad enough, you have paid enough, even more than enough, therefore do not reject the comfort, let yourselves be helped.

Behold, my dear Spalatin, how out of a faithful heart I act and speak with you. I will accept it as the highest recompense that can happen to me from you, if this comfort of mine, that is, the Lord Christ's own absolution, forgiveness, resurrection, takes place with you; which, if you do, you yourselves will have to say and confess (when things improve with you) that you have made the dearest, most pleasant sacrifice to the Lord with such obedience; as it is written, Ps. 147, II: The Lord is pleased with those who fear him, who hope in his goodness. Item, Ps. 34, 19: The Lord is near to those who are of a broken heart, and helps those who are of a troubled mind; and Ps. 51, 19: The sacrifices that please God are a troubled spirit, a troubled and a troubled heart you, God, will not despise. Therefore go on, and let the sorrowful devil with his sadness, which hath grieved us sore in your midst, desire also to disturb our joy which we have in the Lord, yea, if he could, devour us all at once; but Christ our Lord chastise him, and will chastise him, who by his Spirit strengthen, comfort, and sustain you, Amen." (See, W. ed., tom. x, x. 2023e.)

With such words of faith Luther comforted his old friend and comrade-in-arms in the Lord's war, when Satan had tripped him up and almost fell him. He also hurried to Altenburg himself, in order to be able to speak orally and even more cordially with Spalatin, and spent a lovely day with him. Melanchthon also contributed to Spalatin's comfort and wrote to him: "First, I pray with all my heart to our Lord Jesus Christ, who was crucified and resurrected for us, that he may comfort you with his Holy Spirit, who kindles life and joy. Then I also pray and beseech you that you also raise yourself up by the thought of the will of Christ. Christ does not want us to sink ourselves into despair and death, but He wants us to resist the murderer of men, the devil, who incites us to doubt God's mercy. Be brave and joyful because Christ is given to us, as the angels sing: Behold, I proclaim to you great joy; joy - he says, commanding us to rejoice. Nor have you any right reason to mourn. You have faithfully promoted the Church of God, and I know that the attitude of the best prince towards you is the most benevolent. I know that all those whose reputation is high are heartily pleased with you, and all wish that you would not be so tormented. Therefore, drive away the sadness and calm down and rejoice in Christ." - Also the Elector Johann Friedrich, when he heard of Spalatin's great melancholy, sent him a letter of consolation and asked him to 'take care of everything that is good for him,' and actually showed him his benevolence by sending his personal physician along with medicines and fortifying drinks to Spalatin. But, although such a heap of comforters could not help the sick and challenged

Although they must have delighted the man, they were not able to snatch him from the jaws of death.

His heart was confident in God's grace and Christ's merit, but his physical condition worsened. When his faithful wife reported this to the Elector, he ordered her to lock up her husband's books and manuscripts, because he had confided in him many secret things that he did not want everyone to know. On January 15, 1545, Spalatin had Holy Communion served to him. On the following day in the evening, he delivered his spirit into the hands of his heavenly Father and gently and blissfully passed away. His ailing wife survived him for a few more years and passed from time into eternity on December 3, 1551.

But we write on our Spalatin's memory the words of the 129th Psalm: "They have often pressed me from my youth, say Israel: they have often pressed me from my youth; but - they have not overpowered me."

To the ecclesiastical chronicle.

Progress of Unbelief in Germany. After the recent publication in Germany of the shameful books on the life of Jesus by Renan, Schenkel and Strauss, it seemed as if the unbelief there had played its last trump against Christ and as if it could not drag down the life of the highly praised Son of God even deeper into the muck of its blasphemies. But far from it! Recently a certain Dr. Dulk appeared in Stuttgart and other cities, who has now published the life of Jesus in the form of a comedy, under the title. "Jesus the Christian. A Play for the People's Stage in Nine Acts with an Epilogue." It is true that the rationalists have played comedy with Christo on the pulpit long enough, but they still tried to make people believe that they were filled with a holy timidity before Christo; but now, the devil thinks, it is time to throw off the mask and put the rationalist pulpit straight on the stage. W. [Walther]

Politics in the Church. On Sept. 7-15, the Alleghany Lutheran (?) Synod met at Hollidaysburg, Pennsylvania. It, too, elected committees, as has now become customary, which were charged with drafting synodal resolutions not only on the religious but also on the political conditions of the country and submitting them to the synod for decision. Thus, concerning the latter point, as the Observer of September 29 reports, it was decided, among other things, "that we still believe in the brotherhood of man as taught in God's Word, and >in the inalienable rights of mankind. rights as clearly expressed in the second paragraph of the Declaration of Independence." The Declaration of Independence is thus the second source from which the Alleghany Lutheran Synod draws its Articles of Faith. Orthodox Lutherans, on the other hand, who happily swear by the Constitution of the United States, thank God that He has prevented them from being required to swear by the Declaration of Independence. An orthodox Lutheran knows well about inalienable human duties, but nothing about inalienable human rights, except the right to do one's duty. W. [Walther]

"Put your sword in its sheath. Under this heading, there is a submission in the "Reformirten Kirchenzeitung" of October 21, which we cannot fully subscribe to, but which nevertheless contains many suggestions worth taking to heart, some of which we would like to share with our readers. The sender writes: "God's almighty and merciful hand has delivered us from a long, terribly bloody civil war, in which the horrors of war have been brought before our eyes in the most gruesome manner, and the devastated cities and fields still bear witness to this sad past, the many graves of our fallen sons and fathers, the hospitals filled with the wounded and crippled, the maimed living among us, the bleeding hearts of fathers and mothers, widows and orphans, brothers and sisters and friends, - and would we not all have cause to pray: O Lord! save us from such a terrible judgment? - But already the belligerence is stirring again, and that in a religious party, under a religious mask, which calls upon us: to fight with all spiritual and physical strength against Roman Catholicism and superstition! - Is this the meaning of Christ, to improve the conditions of our country? Does not the Lord say to His servants: He who takes the sword perishes by the sword? - Is this the task we have learned from the four-year civil war? Indeed, Romanism in its false political unity is making giant strides in our country, which announces a serious future for us, and so also unbelief pervades our nation like an all-scorching and devastating spiritual plague that keeps eating away like a cancer, which is also very alarming, but according to the word of God, are our physical forces, i.e. the use of our army and weapons, allowed to us to fight these enemies? Are we not in this way leaving the ground of Christianity and adopting the mind of Muhammad? This betrays the fact that we take flesh for our arm, and have departed from the invisible Lord with our heart, and have mixed the religious sphere too much with the political sphere. The Roman Catholic Church

The Protestant Church has lost this power in the state schools and has even given up the last remnant by discarding confirmation classes. The Sunday schools are not sufficient to bring about a deep religious view in the hearts of the youth. Catechization is an essential branch of practical theology; but who knows anything about this thing in the English churches? It belongs to the Spanish villages in English theology. This is the reason that in our English "ecclesiasticism there is much outward appearance of religion and humanity, but in the background of it materialism and rationalism are superimposed in all layers and will one day appear as a gigantic mountain. Everywhere we notice the lack of the heart and life renewing and the whole world view transforming and transfiguring power of apostolic Christianity. The individual agitations and irritable upsurges, of which a great clamor is often made, are not apostolic Christianity."

San Francisco in California. For some time now, the so-called Evangelicals or Albrechtians have been active here; but all their efforts to raise money in the East to build a church in this city have been in vain. So the trustees of the congregation have come up with a plan in which they hope to achieve their goal. They write the following in the "Christian Messenger" of October 20: "It must be obvious to every observer that in order to make an impression on the public, we must have influence, and such influence as cannot be expected to be exercised by us in our isolated position, separated from the main body and as a poor little group, worshipping in an unsightly little hall. We must let the people of San Francisco know and feel that we are a church which takes its place among other churches of this land; and as representatives of that church we must have a decent house of worship here, or we would as soon leave the field again." (Did the apostles also think so?) "The sooner, therefore, we get a house of God, the sooner we can count on success; for until then we may with certainty consider all the time and money expended as almost entirely lost. ... In order to achieve our purpose, we present the following plan: We want to nominally incorporate the whole church in the eastern states into a "San Francisco Church Building Society."

with a capital of \$5,500, divided into 1100 shares of \$5 each. Thus the whole matter was settled at once, with the exception of the deduction of the shares. We want to charge this mainly to the preachers, under the following an-

order: 1. all preachers in good standing of the

The members of the Evangelical Fellowship are hereby employed as our authorized agents. The agent who places the most shares and sends the money to Rev. C. Hammer, Cleveland, Ohio, who will acknowledge it in our newspapers, shall have as a reward the first premium, a gold pocket watch. The second best a silver *hunting case lever pocket* watch. The third best shall have a silver headed cane with California gold quartz setting; and all who post ten shares and send in the money shall receive a California \$5 gold piece. The prizes will be given as soon as the contributions are all placed, which we think could easily be done by January 1, 1866." - To such aids the Fellowship must resort if it is to pour out "gifts of love" to its members, which prides itself before others on the doctrine of perfect love and sanctification! - — W.

Missionary affairs. The "Sonntagsbote" mentions the following: "In New Zealand the Maoris cruelly murdered the missionary Volkner. They dragged him ashore, hung him from a tree, tore open his belly, threw his entrails to the dogs, drank his blood, distributed his heart and liver and other parts of his body among themselves for consumption, and cut him to pieces. the head off, which she displayed as a sign of victory". His companion, Missionary Grace, who faced a like fate, was saved only by the cleverness and boldness of the English captain." - —

The "Catholic People's Newspaper" published in Baltimore states in no.

Oct. 14. J. a detailed report on the "Seventeenth General Assembly of the Catholic Associations of Germany", which was held in Trier in September. The speeches given there in this report clearly show how the Roman Church knows how to promote its interests in its own way. With its usual insolence and impudence, things were said at this meeting that make a mockery of the word of God as well as of any human education. Let us hear some of them: Baron von Andlaw praises the exhibition of the holy skirt as "a great historical event". Baron von Andlaw praises the exhibition of the holy skirt as "a great historical moment", through which "the revival of the Catholic spirit has taken place anew". The exhibition of that skirt is of as great value as the blood of the martyrs that flowed at Trier. - Canon Heinrich of Mainz, a celebrated speaker, said among other things: "How can we close the first day of the Catholic Assembly without mentioning the greatest deed of our glorious Pope Pius IX, indeed, the greatest deed of all?"

A bitter but powerful medicine for the 19th century is the Encyclica, which will only be recognized in the future, when the 19th century is behind the Encyclica.

humanity. Even if he almost shied away from offering a hymn, since today one offers a hymn to so many that it is almost no longer an honor, his heart urged him to conclude with the call: "Our salvation. Father, the glorious Pope Pius IX, live high!" - The report then continues, "The assembly joined in this shout with jubilation, and almost immediately followed the liveliest applause for the speaker." From the speech of Dr. Crämer from Amsterdam one sees that it does not want to go forward quite with the second loan of the Pope. "The accommodation of the bond, however, was urgently necessary for the maintenance of the Pope's temporal power and his independence and freedom, which otherwise would be threatened in the highest degree." - He then shows the essential difference between the participation in St. Peter's pence and the papal loan; St. Peter's pence - which brings in nine million francs annually - is the filial gift for the general father of Christendom, but the participation in the loan is the declaration of consent to the temporal power of the pope. King. (So only money here, so that the Roman God can remain king.) - Besides, one learns that in Germany 145 cathol. In addition, one learns that in Germany 145 Catholic newspapers appear, 20 of which were founded in the last two years (truly a considerable power!). Furthermore, that the cathol. Students at the various universities in Germany have formed an "academic student association to raise funds for the founding of a free German Catholic university.

which has already achieved a beautiful result. Prof. Dr. Hafner from Mainz rejoiced and wished the assembly luck that after 17 years it had introduced the theater, that it had arrived at this place, at the height of modern education (the sessions were held in the theater). It is not the first time that Christian education has struggled with pagan education in the theater; it has struggled bloodily in the amphitheatres where Christians bled: but it has also struggled with it when the holy skirt reminded us of the light. Rock reminded of the light that enlightens all the world. - Thus these papal servants take their mouths full and boast as if the world were their subject and as if they gave life to the world, while the verdict on the "great whore who sits on many waters" (Rev. 17:1) has long since been pronounced. It is a very special effect of Satan that the papal church in our time can behave as it does. The cult of the pope and Mary is rampant because God's word is despised, which is the only means to recognize the cursed abomination of the papacy and to protect oneself from it. - —

Keep us, O Lord, by thy word, and prevent the murder of the Pope and the Turks.

X.

Luther and the son of Duke George of Saxony.

(An anecdote that has only recently come to light).

As is known, Duke George of Saxony, who lived in Dresden at the time of Luther, was a great enemy of Luther and the Reformation. He had a son named John, who was to succeed him in the regency after George's death. This John, however, as a historian of that time reports, was not only so devoted to drink that he never stayed sober a day, but was also no less hostile to Luther than his father. When the famous painter Lukas Cranach, an intimate friend of Luther, was at the ducal castle in Dresden to execute some paintings for Duke George, Prince John asked him: "What is the expired monk doing in Wittenberg?" Cranach answered: "He writes, reads, preaches and waits for his profession. The prince replies: "Dear, I hear he is doing much good to me, and I hope he will find more favor with me than with my lord father; but when you come to him again, tell him on my account that my father was much too easy on him; but if I come into the regiment, then I want to recover from him what he owed to my lord father. - Soon after, Cranach came to Luther in Wittenberg and told him of the greeting he had received from the prince. Luther smiles and says, "Master Luke, will you also go back up to Dresden?" Cranach answers, "Yes!" "Hey," Luther says, "Duke Hansen reports again on my account that God has protected me from his father's wrath up to this point, so that nothing could have happened to me from him, no matter how ungracious he would have been toward me; therefore I could fear Duke Hansen even less; but this the monk would have him say again: because he defies his father's death and regiment, he should not be worthy to experience his father's death, much less to enter the regiment. For my sake, tell him that again in reply." - Not long after that, Cranach was back in Dresden, and now Prince Johannes wanted to know from him what Luther had answered. Cranach first asks him humbly to spare him, because, he adds, "His ducal graces might be moved to anger by it." But when Johann tells Cranach, he tells him the whole truth. The former is violently frightened, falls silent, and without saying a word, he goes away. And what happens? Luther's prediction comes true; John does not live to see his father George's death, and the government that he had threatened to take and in which he had threatened to make Luther feel his wrath is taken over by his brother, the loyal Lutheran Duke Heinrich, after his father's death.

of Freiberg. When the papist-minded Duke of Brunswick heard of George's death, he blasphemously exclaimed: "I would rather that Duke George had died instead of our Lord in heaven!" - (See: Ratzeberger's Handwritten History of Luther and His Time, edited by Ncudecker. Jena, 1850.) W. [Walthers]

The **same Consistorialrath Woltersdorf** was asked by a distinguished man whether it was proper to pray at a large table. He replied: "I don't know, but I remember seeing a picture among the peasants in Pomerania, on which oxen and donkeys are depicted in a stable at a manger, with the signature:

He who goes unbidden to the table, and looks unbidden from the table. He is like unto cattle and asses, and hath no part in the kingdom of heaven.

The Holy Christian Church.

The old theologian Philipp Nicolai, the famous poet of the wonderful songs: "Wie schön leucht uns der Morgenstern" - "Wachet auf, ruft uns die Stimme," presents the holy Christian church in his writing "Theorie des ewigen Lebens" (Theory of Eternal Life) under an extremely apt simile in the following words:

"We feel in this miserable valley of misery as if poor pilgrims and strangers were wandering in a dark country and in deep murder pits, where it would be pitch dark, and many ravening wolves, roaring lions, poisonous snakes, lime worms, dragons and lizards, as well as bloodthirsty shrub thieves, would be stirring in all places, for which the wanderers would fearfully dread, because of great danger to their bodies, and would not know how to get out or in. There was also a magnificent palace in the same country, on a high mountain, where a rich, benevolent king lived, and lived with his noble princes and chosen household members in great, mighty joy. The same lamented this miserable people, and out of heartfelt love sent his son to them for salvation, to call them to his house of pleasure and to accompany them. The son would come down from the high castle with a bright light and shine, and from there he would also build a narrow bridge down to the people, and put many servants on it with burning torches and lanterns, and let them shine down and call: Come hither, and tread all upon this bridge, that ye may draw nigh unto me, and follow me; and ye shall save your necks, and escape all miseries, and go with me into my Father's house, where all joy and rich food is full enough: Only always approach and go straight, so that you do not deviate from this bridge either to the right or to the left, while avoiding heavy falls and falls nowhere! Who would not heartily like to follow such a blissful voice and highly desired noble light of joy! And who would not think it a terrible blindness, a foolishness, since someone would have more desire to remain in the dark pits of murder than to work himself loose from there, and to aspire to the glorious hall of joy of the royal palace in the air!

A poem against those who say: "It is all nature! "

Thus sings the well-known new patriotic poet E. Moritz Arndt:

Hold on, you old heart, hold on! Look beyond this world, look up to heaven and heavenly,
And in a moment you will be comforted.

Away! Away with the nature talk!
Much higher is your law.
That believe devoutly, that hold fast, That is the comfort that never leaves.

What do fools of nature know?
Nature, too, keeps God's track, but he has to be quiet in it. Who wants to understand God's trace right.

Away with the Elemental Tower,
Through which the seraph and the worm arise from the same flood of smoke, perish in the same flood of sin!

Away! Away from such desolate delusion!
Up to the farthest orbit of the sun, Where that heart of love beats, That bears all the heavens!

-
After the Rev. I. Himmler, formerly pastor at the Lutheran Trinity congregation at Oshkosh, Wisc., had accepted the call to the Lutheran Immanuel congregation at Bay City, Mich. in agreement with this of his former congregation, the same was installed by me on behalf of the Presidium of the Northern District of the Synod of Missouri, Ohio a. St. on the 17th Sunday after Trin., Oct. 8, 1865, assisted by the Rev. Bernthal being installed in his new office.

The Lord, who gives preachers to his Jerusalem, adorn preachers and congregation with many blessings! Ferdinand Sievers, Past.

Frankenlust, Oct. 10, 1865.

Address: Himmler,

Oit[^], Wob.

After Pastor M. Merz of St. Paul's Lutheran Parish in Jackson Co., Ind. had received a regular calling and had also accepted the same with the consent of his former congregation, he was installed in his office by the undersigned on the 17th Sunday after Trin. by order of the Reverend Presidium of the Middle District.

May the Lord bless the work of this servant of His and let him bear much fruit for eternal life. I. G. Sauer.

Adreffe: R, ev. N. Nern,

Lrown8tmvn, Oo., Inä.

After the candidate of the holy preaching ministry Mr. Johannes Herzer, trained at the first tbeol. John Herzer, educated at the First Tbeol Seminary in St. Louis, received and accepted a decent calling from the congregation in Steele Co., Minnesota, he was commissioned by the Honorable Vice Presidency of the Northern District on Oct. 15 (the 18th).

Sunday after Trin.) was ordained by me and introduced into his AM.

The Lord adorn him with many blessings.
H. Grupe.

Address: Rev. "I. Herder,
Nies O06A6 60th, Mnu.

Kirchweih - Festival.

On the 18th Sunday of Trinity the new Lutheran church at Valparaiso, Ind. was solemnly consecrated. In the morning the undersigned preached on the Gospel and Pastor Tramm from the neighboring congregation of Laporte on the Epistle of the Sunday in question. Much to the embellishment of the celebration contributed the singing choir of Laporte, which was present at the church and performed several well-practiced choral pieces. This congregation is again a testimony to the fact that our dear German compatriots often only come to realize when they have been betrayed a few times by ecclesiastical craftsmen, but then become all the more careful. For the time being this hint. The history of the community will follow later.
I. P. Bey er.

Mission Feast.

On the 18th Sunday after Trin. the Lutheran St. John's congregation at Quincy, Ill. in fellowship with their sister congregation at War- saw, Ill. who had come down the Mississippi in large numbers, celebrated a happy and, we hope to God, blessed mission feast. Early, afternoon and evening preaching was given by three neighboring pastors of our synod. A collect for external and internal missions was also collected, which amounted to 51 dollars and 80 cents. I. Seidel, Pastor.

Invitation.

Since the new church of the Lutheran congregation of the Holy Trinity in St. Louis, for which the foundation stone was laid on July 24 of last year, has progressed so far under God's blessing and assistance that, God willing, it will be solemnly consecrated on the first Sunday of Advent, the above congregation hereby takes the liberty of inviting the fellow believers near and far to participate in this joyful celebration.

Comfort and refreshment for the sick.

Bon Hugo Hanser,

the author of the letter from home.

This treatise is actually written for the benefit of wounded and sick soldiers, but will also be a welcome gift to all sick people in general. It describes first the illness, then the doctor and finally the subsequent recovery. It will also provide preachers with material for healing conversations with the sick during their visits to the sick. It is available at ha. den bet A. Wiebusch and Son or at Martin Barthel in St. Louis, the piece at 10 cts, the dozen at 1 dollar.

Death - Display.

It has again pleased the merciful God to bring one of His faithful servants, our dear brother Friedrich Wilhelm Kahmeyer, by a blessed death, out of his protracted

He is to be released from his painful suffering and taken up from the struggling church into the triumphant church, to eternal rest and refreshment. It will not be unwelcome for his many friends to hear a few words about the life and end of the deceased. After all, it is a great thing and does God honor and comfort his children when a minister of the Word can receive public testimony that he was found faithful in his ministry, and in the same faith that he taught, overcame all tribulations and entered full of joyful hope into the joy of his Lord.

Friedrich Wilhelm Kahmeyer was born on December 18, 1826, at Hörringhausen, in the Kingdom of Hanover. His parents were Heinrich Kahmeyer and Maria Kahmeyer, a née Köster; according to his own statement poor people, who in childlike simplicity loved their Savior and in faith in the same preceded him for a long time into blessed eternity. From his earliest youth, only so much is known to his survivors, that he lost his father probably already in the third or fourth year of his age and therefore led the economy of his mother in the old fatherland for a long time! Also, only one older brother, who is still alive, was always remembered by him.

In his twenties, he came to a clear understanding of the pure doctrine of justification through a sermon in Luther's church post on the Gospel on the 19th Sunday after Trinity, and was not only drawn to his Savior with a deep love, but also felt a lively urge to devote himself to his Lord in the service of the mission to the Gentiles; however, in childlike obedience, he complied with the wishes of his mother, who, as a widow, thought she needed him for her physical support. His intimate love for his Savior and his zeal for his kingdom later moved intimate missionary friends to awaken in him once again the desire to serve his Savior in a special ministry, as a preacher of the sweet gospel, this time in the church of North America. At the same time, these friends also succeeded in convincing his mother of God's pleasure in the inner calling he felt for this. Thus, with the consent and heartfelt blessing of his mother, he began his journey to America in 1854 with a few friends, one of whom, Pastor Köstering, was already a preacher in our synod, and after his arrival went to our Lutheran seminary for preachers at Fort Wayne, where he won the heartfelt love of his faithful teachers and all his fellow students in abundance through sincere faithfulness in his profession and through humble, pious conduct. In the spring of 1857 he was dismissed as a candidate for the sacred office. In the spring of 1857 he was dismissed as a candidate of the holy preaching ministry, and appointed preacher and missionary to Minnesota, and because there was not yet a brother minister in that state, was ordained already on his way there, in Coopers Grove, Ill. This took place on August 19, 1857, by Mr. Past. Stubnatzy, with the assistance of Mr. Past. Polack.

Up to that time the deceased enjoyed uninterrupted health, so that he was considered one of the healthiest and most vigorous young men that ever issued from our educational institution. In Minnesota he met an already collected congregation, founded several others, and with rare professional fidelity, under great physical and spiritual exertions, sufferings, privations and persecutions, gave himself to the service of God and his church, indeed he lived entirely to his profession and sacrificed himself to the same. On October 7, 1858, he married the virgin Sophia Klein, a native of Zittersheim, Alsace, and lived with her for 7 years and one day in a marriage pleasing to God. God blessed him in the same with four children, three boys and one girl, two of whom already preceded him into blessed eternity, namely a baby of three years and eleven months and another at the age of twenty-six days.

Already five years ago, God afflicted him with manifold, especially rheumatic ailments, which resulted in a large ulcer on his neck, which could not be healed for more than a year after its opening and made his official duties difficult in many ways. Before this ailment left him completely, the rheumatic pains returned, which soon spread to the right leg and caused the so-called hip gout, which soon made him unable to perform any official duties outside the community in which he lived. Even within this community, increasing pain and weakness soon forced him to completely refrain from all work. Indeed, his suffering increased to such an extent that he was confined to a chair for three quarters of a year, suffering from uninterrupted gout pains, and could not be moved to a bed even once during this entire time. During this time, his congregation provided for his physical needs with heartfelt sympathy and intercession to God, although he had already resigned from his office.

Five quarters of a year ago his condition improved to such an extent that he could again walk about the room with crutches, and hoping that a milder climate might be more conducive to his condition, he had himself taken, with much discomfort, to his brother-in-law, Rev. P. Rupprecht, in Fulton Co, Ohio. In the summer of last year this hope seemed to be fulfilled; he recovered enough to be able to walk a quarter of a mile to our church a few more times. Last winter, however, his condition worsened again, due to a large gouty nodule on his right upper leg, which broke out two weeks before Easter and continued to run until the end of his life. According to the doctor, the onset of the tumor was accompanied by a fever of consumption, which put an end to his life with long and painful suffering. He used the remedies prescribed by the doctor

with willing submission to God's will, although he had long since thought himself convinced that his faithful God was with him on the journey home and was looking forward with firm joy of faith to the day of his redemption. He had already had to resign from his ministry for two years, but he still continued to preach with his joyful confession and with his rich measure of patience that the Lord had given him. He was a faithful servant of God in his ministry, in his walk and in his suffering to the end. He showed many the way to salvation and went ahead of them on the same way, faithfully persevering in firm faith until the end. We are sure of the hope that the word also applies to him: "The teachers who have shown many to righteousness will shine in their Father's kingdom, like the stars, forever and ever. God wanted to glorify Himself in him and achieved His purpose in him. He has held ever more firmly to his Savior, by whose strong hand he has passed over to the place where God wipes away all tears from his eyes and refreshes him with everlasting joy and glory for all his afflictions. There he stands before the throne of grace and shines with the crown of honor. He attained such unspeakable bliss on October 9 of this year, at the age of 38 years, 9 months and 13 days, after working faithfully in God's vineyard for six years. His memory remains a blessing to many. God bless all his benefactors who have refreshed him in his suffering, especially Dr. John in Sheboygan and Dr. Görig in Fort Wayne, who cared for him conscientiously and free of charge during his illness.

The completed one leaves behind, apart from two small children, a grieving widow, who has already been afflicted with an apparently protracted illness for a long time, as a result of the effort and sorrow. She, too, is put on God's heart for further love and intercession, with the kind promise: "Whatever you do to one of the least of these brothers (or sisters) of mine, you have done to me. Amen!

d, Firlton Co, O., Oct 13, 1865. p. Rupprecht.

(Receipt and thanks.

For poor students: Received from Mr. Georg Strickstock \$2; from Mrs. Elisabeth Fey in Echester \$1.50; from Mr. G. Weise in St. Louis \$1; by Rev. Mießler collected at the wedding of Mr. C. Heisterberg's in Benton To., Mo., \$3.65; by Mr. Burfhart in Cincinnati \$4.

For Pastor Röbbelen: By Mr. Nees in Ein- cinnati \$2. C. F. W. Walther.

For the seminar budget: Bon Mr. Laun- hardt from Past. Burfeinds Gem., 4 Bush. Potato; from Mr. Hüsemeier, 4 Bush. Potato; from Past. Popp's Gem. 3 barrel Kart.; from Gärtner Ude from Minerstown 1 barrel Kraut; from the Gem. of Past. Lehman": from himself 15 bush. Apples, from Mr. Hoffman" 3 Bush. Apples, 25 cabbage heads; Mr. Luft 2 Bush. Kart., 23 cabbage heads, Mr. Drog H Bush. Kart., 1 peck apples, 2 peck onions; Mr. Grab 3 Bush. Kart., 25 cabbage heads, 1 peck onions; Mr. Popp 1 Bush. Potatoes. 1 bush. Apples, bush onions; Wittwe Merz 1 bush. Potatoes, 12 cabbage heads, 4 peck onions; Mr. Ziegenhain 2 bush. Potatoes, H Bush. Apples, 13 cabbage heads; Mr. Niebrügge 1 Bush. Potatoes, 1 bush. Apples, 12 cabbage heads; Mr. Jäckel 4 Bush. Kart., 3 Gall. Apple butter, 2 Bush. Apples, 1 peck beans, 1 peck apple slices, 2 bush. Welschkorn, 6 pumpkins and for \$1.50 coffee; from Messrs. Müller, Kalbfleisch and Lange dahier 10 barrels of the best flour; Hrn. Müller 3 Bush. Kartoff. 7 Krautköpfe; For poor students: Bon N. N. from Past. Bilz's Gem. for the Norweg. Christensen student \$5. A. Crämer.

For the household: From the congregation of Mr. Past. Fritze from Mrs. Wißseld two pairs of stockings; from his Immanuelsgemeinde \$5. From Past. Stephan's congregation from Dietrich Rotenbeck two ounces of straw, from W. Brett- müller two sacks of white turnips and 12 heads of cabbage. From the community of Fort Wayne from Mr. Griebel! \$4, from Mr. W. Meyer \$2.50. From Past. Zigel's Gem. from Mr. Torbeck a cartload of wood and a cartload of kraut heads. Collected at the baptism of Mr. Wagner at Pittsburg \$3. From Past. Fleischmanns Gem. from Mr. Brackhage \$16, from Mr. Griebel! \$5. from Past. Bürgers Gem. from Mrs. Stutz 6 sheets. From Past. Bodes Gem. from Mrs. Kohlmeier 10 Psd. butter; from his branch from Mr. G. Gothe a basket full of TomatoeS, a peck of roots, a barrel of pickled cucumbers. 60 crawls. AuS Past. JäbkerS Gem. 24 cabbage heads. From the women's club in Past. Frickes Gem. 2 bosom shirts with 3 collars. From Past. Iox'S Gem. a pair of woolen stockings. From the parish of Past. Mees from Miss E. D. \$16; from Mr. M. G. \$1; from Mr. H. T. \$1. W. Reinke.

The following gifts of love were subsequently received for the church building in St. Paul: Through Past. Winter from an unnamed person \$1. From Past. P. RupprechtS Gem. \$3.50. From C. Bieth in Detroit \$1. From Past. Grupe \$2. by Past. SprengelerS Gem. \$10. God bless the charitable givers! E. Rolf.

For the Lutheran have paid:

The 18th year: Messrs. L. Kolb, I. Wil- kening, G. Schröppel 50 ctS., H. Nickert 50 ctS.

The 19th year: Messrs. Klein, L. Kolb, I. Wilkening, S. Paulus, G. Schröppel, H. Rickert 50ctS., Past. W. Oestermeyer, Past. H. Schierenbeck.

The 20th year: Messrs: H. Misseihorn, H. Schliepsick, H. ThieS, N. Oelri, L. Kolb, M. Hetzner, Past. H. Burkhardt, I. Wilkening, I. Lanz, G. Scholz, S. Paulus, A. Horch 50 ctS., Fetter, G. Schröppel, Past. M. Merz 5 Er., Past. F. Spring, F. Washausen, Past. W. Oestermeyer.

The 21st year: The gentlemen: Past. P. Heid 11 Er., H. Misselhorn, E. Eißfeldt, Past. I. Rupprecht 6 Er." W- Wiesemann, Fr. Meier, H. Brumwort, H. Pieper, I. G. Wiedmann 4 Er., W. LLtkemeyer, H. ThieS 21 Er., C. Müller, Fr. HelmS, G. Moog, M. Wolf, Beireuther, L. Strobel, L. Kolb, Past. Burkhardt 13 Er., F. Pape, Semel, Brinkmann, Dirtmer, H. Stünkel, H. Scheele, A. Bohn 30 Er., I. Mild. C. Steege, H. Perle- Witz, I. Wilkening, F. Schade 50 ctS., C. Schwicker, F. Rothe, I. Bauer, I. Fthd, Past. W. Hattstädt 32 Ex., L. Beck 50 ctS., A. Beck, Bauernfeind, Past. A. Heit- müller, Past. H. Horst \$7.50, S. Paulus, A. Horch, M. Karrer, K. Wester, H. Horch 50ctS., I. Wannemacher, Past. H. Rügenger, Past. I. Trautmann 21 Er., Past. A. F. Ahner 3 Er., C. Steindruck, I. Ernst, Past. O. Hanser 5 Er-, Thüre, Jde, Past. B. Burfeind, Past. E. Mangelsdorf, I. Gebert 50 ctS., H. Erk, P. Scär, C. Große, Kühlenbeck, C. Richter, Fetter, Rothe, G. Schröppel, M. Eberhardt, Past. M. Stephan 6 ex., Past. M. Merz \$1.50, Dumstrey, E. Hackbarth, Past. F. W. Scholz 5 Er., Wendland, Lanzendorf, C. Fink, M. Hackbarth, Past. M. Hamann 2 Er., Past. F. Spring, I. Bruchmann, Past. A. Stecher 8 Er., Past. L. Gräber, E. H. Walther, G. H. Fischer, C. Dovenmühle, I. Gielow, F. Vollmer, Past. M. Tirmenstein 50 cts, I. Laubenstein, I. Müller, I. WolterS, Past. A. Saupert \$4,19, Langele, Schnake, Meier, Past. H. Schöneberg \$3,7", N. Claus, Past. W. Matuschka 12 Ex., G. Ranzenberger 25 Er., I. Härt- lein, H. Raquet, I. Walz, Past. W. Oestermeyer 6 ex., A. Höcken, Past. F. Ottmann 18 Ex.

The 22nd annual: Messrs: Past. W. Sand- voß 6 Ex., M. Seidel, H. Misselhorn, C. Eißfeldt, I. Hügli, H. Müller, C. Läpp, F. Sundermann, E. Müller, F. HelmS, G. Moog, Fr. Both, P. A. Aaseröd, Past.

I. G. Nützet, Frank, I. Filler, Past. I. Rucker, Past. F. Keller, I. Mild, Prof. A. Baumstark, Past. Th. Mer-tens 8 Ex., G. F. Roller 5 Er., H. Maschger, I. Lur 4 Er., I. Meßner, I. Woldenhauer, A. I. Tangemann, H. Grupe, LV Firne, I. Theiß, H. Höft, D. Wrocklage, D. Gils, W. Kriedemann 50 ctS., L. Beck 50 ctS., Past. G. Th. Gotsch, Past. I. M. Johannes 4 ctS., S. Paulus, A. Horch, C. Wolgert, Past. G. Kranz, Past. A. T. Geißen-haimcr, W. Kahle 5 Ex., I. H. Meyer, Past. F. König §29.75, I. Rapp, I. Molter, G. Mertens, H. Voupel, Past. I. Trautmann, W. Hoffman", A. Hofstädter, W. Huhn, M. Rabus, G. Dietsch, Fr. Graue, H. Birkner, Past. B. Burfeind 4 Er., J.,F. Gerding, Past. E. Köhler, M. Härtung, H. u. C. Jmgarteu, D. Kothe, M. Geb-hardt, I. A. Lieber, I. Rosa, F. Leibfarth, Past. I. H. Werfelmann, I. Gebert 50 etS., G. Rinkert, Past. A. KleinegeeS, G. Kling, Past. H. Kühn 22 etS, P. Scär, C. Gerrmann, Past. A. Hoppe §25.90, Past. W. Dam-wann, Kuhlenbeck, Dameyer, Past. M. Merz 2 Ex., Past. L. W. Habel, Past. W. Bartling 7 Er., Past. I. G. Nutz, Biersch, Krell. Hoppe, F. Fink, Bittner, Past. F. Ruff, Pameier, F. Brüggemann, F. Milbrath, H. Treichel, W. Treichel, Hasset, Böhlke, LieberS, Bruß, F. Anger, Past. I. Rupprecht 5 Er., Past. I. G. Hahn, Past. L. Geyer 8 Er., Past. P. Göbel, F. Härtet, Past. A. Meu-nicke 4 Er., I. Martin, Past. A. D. Stecher 7 Er., Past. E. Gräber, Fr. Snitker, M. Walker, A. Reinhardt, G. H. Fischer, C. Dovenmühle, H. Spr g er. C. Scheel, F. Rode, S. Söhlke, E. Lülje, A. Heuer, W. Puschek, F. Welge, C. F. Grupe, Past. J.A.F.W. Müller §115.72, Past. G. K. Schuster, I. Kuntz, M. Appel, A. Kiefer, A. Röder, I. Bauer, D. Hepler, I. Jocky, F. Voll-mer 50 clS., G. Lichtenberger, A. Heimke, P. Schuster, G. Hemlinger, E. Georg," Past. I. Karrer 4 Er., B. Schnackenberg, Past. F. König 15 Er., Past. H. Waldmann, F. Rintelmann, Past. F. Früchtrnicht 7 ex., W. Heine, Past. I. Biltz 9 ex., Past. A. Saupert §32, Past. P. Seuel 10 ex., D. Hellwege, Past. I. Strikter 15 ex., H. Wilkening, Past. H. Schöneberg 26 ex., I. F. Sieving, H. Erk, I. Gotsch 14 ex., H. Schäfer, Lehrer Fritz, C. A. Frentzel 9 ex., Past. A. Wüstemann, Ferd. Käst-ner, Past. A. E. Winter, Past. A. Wagner KEr., Past. H. Bauer 7 Ex., Past. W. Oestermeyer 4 Er., I. Allwardt, L). Grütt, Past. I. Beilharz, G. Keck, C. Müller, I. Deeg, G. Hiller, Past. T. Larsen, Past. I. Hjort, Past. H. Löber 25 ex., Past. G. Heintz, F. Meier, E. Sander, Past. A. Lehmann, N. Schindeldecke, I. Eiche-naucr, I. H. Scheer sen., F. Schmidt 4 Ex., Past. G. Kühle 5 Ex.

Furthermore: Mrs. Schilling. M. C. Barthel.

Changed addresses r kev. ss. 2^ k'. Nüllor, 8 ooeutur 8d-, 6tir ^Vurä,

I^sv. VV. Lommer,

Rev. 6. I". Learning or,

IIsv. JoKn Iil8h, 2^äell, I'orvn ok Llierwan, Lliebo^gun 6o., ^Vi8.

Oreon, ÜLItimors Oo., Nä.

VVnbuun866 6o., Xa,N8U8.

?rol. 2Vnä. ^a8eiotl, OumdriäAo k. O., Ouns 6o., >Vis.

I'. Xrum8is\$, teacher,

ss. P. IV. LunAö, teacher,

keorIU, III.

Oli. II. Iru8s, teacher, oonooräiu,

Printed by A. Wirb usch u. Sohn. St. Louis, M".

6o., Uo.

OolumlriL, Uonros Oo., III.

Volume 22, St. Louis, Monday, November 15, 1865, No. 6.

(Sent in by Prof. Dr. Sihler.)

What would also be very useful to us so-called Missourians at the present time?

What would be very useful and salutary for us so-called Missourians at the present time?

It is a common experience, and Luther also testifies to it, that the preaching of the divine word in unadulterated purity and sincerity seldom lasts for more than an average human age, about 30 years, in one place or in one country. Commonly, the increasing ingratitude for this noblest gift of God is the most prominent cause that moves the Lord to either completely withdraw this gift from the ungrateful or to leave room for the devil, the liar from the beginning and the father of lies, to introduce pernicious sects through false teachers. For in this context, "there must also be sects in the church, so that the righteous may be revealed."

But how, if God does not yet execute this terrible judgment on his Christians, who have become lukewarm and slack, whose salt has become stupid - what is the usual consequence, if the satiableness and ingratitude for the pure Word and Sacrament creeps quietly and gradually more and more into the hearts? Answer: The decreasing seriousness in daily sanctification and renewal.

This, however, shows itself in the following pieces: First, there is no increasing, repentant recognition of the sinful corruption that is inherent in all of us. And this is due to the fact that, precisely as a result of this satiableness towards

God's word, the salutary self-examination in the mirror of the divine law decreases in depth, sharpness and breadth, while God wants it to increase in it. And that is why the deeper, sharper and broader knowledge of sin and self-knowledge does not increase. The practice of the divine law in church, in the home, in school is becoming more and more a dead form and a mechanical habit. Many of our present-day orthodox Christians are far from gaining deeper and deeper insights into the majesty and inviolable holiness of this eternal and unchanging rule and guideline of the divine will and, at the same time, into the unfathomable abyss of the inconceivable and unspeakable inherited and inherited sinful misery and the satanic enmity of the human heart against God.

Many of our orthodox Lutherans also lack much in that the hammer of the divine law would smash the originally hard rock of the heart more and more thoroughly, that this light of the all-knowing God would shine more and more sharply into this and that nook and cranny of the deceitful and deceptive heart; that this sword of the spirit in its penetrating and separating power would show itself more and more as the inner judge of the thoughts and senses of the heart. But what does it help if one also has the form of the pure doctrine of the law in the head, and the increasing experience in the heart is missing, as

the same is spiritual and requires a perfect spiritual and holy man, and how, compared to this requirement, believers are also carnal by nature and sold under sin? What is the use of having the right knowledge of the effect of the law in the conscience, and lacking the growing experience of it in one's own heart and conscience, that one does not recognize himself in his own eyes as a greater and greater sinner, and does not surrender his flesh more and more willingly to the killing and damning power of the law.

Truly this: "I am afraid that my skin shivers, and I am terrified at your rights"; and this: "Create your blessedness with fear and trembling", in short, the demanding, threatening, cursing, killing and condemning of the law seems to be less and less the inner experience in many, who just in their aversion to this power of the law, in which it is

They attack their flesh and, in their hasty flight from the law into the gospel, consider themselves to be true Lutherans. It is no wonder, however, that a carnal, corrupt security creeps quietly and gradually into their hearts and spreads in them, so that the seriousness of sanctification necessarily decreases, and they even experience and enjoy the comfort of the gospel all the less in their hearts, even though they know a lot about it.

For on the other hand, if the law does not constantly precede the gospel and does not sharpen the repentant recognition of sin in the heart.

It is impossible that the desire for the gospel and the true consolation of it should not diminish. For it is not only for the first conversion from darkness to light and from the power of Satan to God that the law must prepare the way for the gospel and be a disciplinarian of honor, but it must also constantly carry out its work and ministry of daily repentance in the flesh of the faithful. For only in this way does it happen that they do not become carnally secure, rich and full, and do not make the gospel the cushion and resting pillow of the old Adam, and thus do not shamefully abuse it, but rather take from the fullness of Christ daily and hourly grace for grace, forgiveness for forgiveness, comfort for comfort. And again, it is precisely through this practice and strengthening of faith that they enter into ever more intimate fellowship and spiritual union with Christ, so that they live more and more in Him through faith and He in them through love. But if the orthodox Lutherans do not proceed in this way, so that they grow salutary in repentance toward God and in faith toward their Lord Jesus Christ, but boast and comfort themselves carnally in the pure Word and Sacrament, then it is very natural that

Third, there is no mention of a serious and persistent struggle against the devil, the world and the flesh. First of all, as far as the devil is concerned, of course such Christians who are becoming weak do not have to suffer high spiritual challenges from him; these happen only to those who pursue sanctification with great earnestness. On a good number of our present Christians, who also believe in Lutheran law, he seems to have an effect by his secret activity, so that he noticeably strengthens and increases in them the natural unwillingness of the flesh to devoutly and searchingly contemplate the Holy Scriptures and to diligently pray silently, give thanks and intercede in the closet. And this is connected with the fact that the devil at the same time strengthens and increases the desire of the flesh in Christians to put themselves on a par with the world and to speak, live and enjoy according to its ways.

But are not true Christians people who have much nobler and more delicious pleasures than the children of this world? Christ, the heavenly bridegroom, has betrothed himself to the believing soul through his gracious work; like John in body, she rests spiritually at his breast, and through the constant bestowal of his sweet and comforting promises he kisses her with the kiss of his mouth, lets her taste the powers of the world to come more sweetly and sensitively in the gospel and sacrament; And if she is already drunk with spiritual delight from these single drops from the joyful stream of eternal life, what awaits her above at the heavenly wedding feast, where He will water her with lust as with a river!

How unworthy it would be for a Christian if he started to give room to worldly lusts.

The children of the unbelieving world, that is, the children of the unbelieving world: Comedies, operas, balls, etc.? Would it not then come to pass that his soul would turn from a chaste and chastened bride of Christ into a slutty harlot whoring with the children of this world? How revolting and disgusting would it not be in the eyes of men if such a harlot, whom a powerful king's son, in spite of her impurity and disgrace, nevertheless took in marriage and placed in the joint possession and enjoyment of his goods and dignities, then ran away from him again, courted with loose companions and prostituted herself in the streets.

But how much more disgusting and abominable it is in the eyes of God when a Christian who had been a believer until then begins again to live according to the flesh and to follow the example of the children of the world in this morally slack and pleasure-seeking time and to join in their amusements and merrymaking. What man who has fresh well water in his house will quench his thirst from a dirty pool outside? And what man who has noble and pure wine in his cellar to gladden his and his friends' hearts with it will drink counterfeit wine or dross in the boozery with lascivious drinking companions?

Truly, our time is serious enough that we, who want to be Christians, would rather have cause to put on mourning clothes after the manner of widows and repent in sackcloth and ashes, than to choose opulence and prosperity and to enjoy ourselves after the manner of the world. Or is it not so, that the enmity against Christ and his word becomes more and more violent and general? that accordingly the idolatry of the human spirit and its knowledge and ability increases more and more? Can not even the duller eye see without difficulty that, as a result of the increasing unbelief, unrighteousness is also gaining the upper hand everywhere and love is growing cold in many? Who could not perceive that the hostile tension and the mutual distrust between princes and peoples is increasing everywhere, and that not only here in this country the blind fanaticism of political partisanship is to be found? Who could be unaware that in all spheres of life, at the instigation of the devil and after God's judgment on the ungrateful and apostate children, all kinds of agitators and agitators are tirelessly engaged in undermining the prestige of the Holy Scriptures, in attacking the divine God, and in the destruction of the Holy Spirit? What do you mean by that? Do you mean that after God's judgment on the unfaithful children, all kinds of agitators and fomenters are busy undermining the prestige of the Holy Scriptures, overthrowing divine and human orders and, under the deceptive pretense of general freedom, finally making the whole world nothing but a great den of thieves, a den of murderers, a house of drunkenness and whoredom, in which they and the like of Satan's filth would be the foremen and captains? Compared with such many-headed tyranny of the devil, however, e.g. the local persecution of Christians by an anti-Christian prince of recent times would be a far lesser evil.

However, as is difficult to deny, is the

If the children of the world in our time have a decidedly antichristic character, it is all the more important for God's children to deny

their ungodly nature and worldly pleasures and to live chastely, righteously and godly in this world, i.e. in the midst of the children of unbelief and not to be like them even in their social pleasures.

Which more serious Christian, who recognizes the character of this time, could therefore have a special desire in himself to attend the far and wide shooting, gymnastics and singing festivals, which the coarser and finer epicureans of our time organize more and more abundantly and for which they never lack money and time? For he knows well that it is not only a matter of enjoyment, but also of mutual strengthening of unbelief and enmity against Christ and his word, even if this does not always break out grossly and depends on the circumstances. In their speeches, songs, etc., enough of this unrath can be perceived; and the chiefs and vocal leaders of these Epicurean cooperatives will hardly miss these opportunities to mutually strengthen their hatred and hostility against the holy scriptures and the church. They will hardly miss these opportunities to strengthen each other in their hatred and dislike of Holy Scripture and the church, and to give and take wise advice on how best to work on the people orally and in writing the longer the more, in order to free them from the stultifying superstition of Scripture and the church and to introduce them to the bright and luminous spaces of pure intellectual knowledge and the joyful enjoyment of life.

Summa: also in the field of social life and its pleasures and amusements, the choice for or against Christ is becoming more and more acute and pervasive; and therefore it behooves especially the stronger and more practiced Christians not to put themselves on a par with the world here either. According to the flesh, of course, they have the same inclination to the pleasures and enjoyments of the children of this world as the latter themselves; for their flesh is of no better kind than that of the latter; but while the latter cannot but give room to this natural inclination and realize it in their worldly festivals, comedies, songs, etc., the children of God, by virtue of faith and the indwelling Holy Spirit, also have a new spiritual nature. In this way, the children of God, by virtue of faith and the indwelling Holy Spirit, also have a new spiritual nature and life and therein the power to kill the business of the flesh and to nip in the bud that natural inclination to worldly lusts.

However, someone could object that among the social pleasures of secular-minded people there are many things that in and of themselves are not of a sinful nature and are contrary to God's word. For example, at the singers' festivals, musical pieces are performed that belong to the best that has been achieved in Germany and Italy, even in the field of sacred music.

Why should a Christian-minded music lover not listen to such noble artistic performances on the occasion of local singers' festivals, since here he can have hardly any other opportunity to do so in the country? Wouldn't that fall within the scope of the Christian Freedom?

To this serve as an answer: However, Christian freedom comes into play here; for who would and could make it a sin to and similar pieces of music? But it must be remembered that the use of Christian freedom according to the will of God is absolutely should be done in the service of the love of neighbor.

For thus it is written Gal. 5:13: "But ye, brethren, are called to liberty. But see to it that through freedom you do not give place to the flesh, but through love serve one another." But it would be contrary to love if I, through the participation of this and those social pleasures and enjoyments, which in and of themselves are not against God's commandments and therefore not sinful, would give offense to my brother in Christ and annoy him. But this could happen in one way or another. Either I would give him cause to judge and condemn me inwardly as a frivolous, worldly-minded person, and thus sin against brotherly love myself, or I would give him the opportunity to follow my example with the offense of his conscience, and thus mortally wound his soul. This is contrary to 1 Corinthians 8 and Romans 14 and 15.

It is certainly true that God, out of faithful and undeserved grace, has entrusted us with the pure doctrine of his word, so that we may testify to it against friend and foe, defend it and "propagate it"; but it is just as true and certain that we would soon lose it if the fruit of this doctrine were to remain more and more noticeably absent, indeed if we so-called Missourians, teachers and hearers, shepherds and flocks, were to begin to show no real earnestness in sanctification and godliness. For where there is a healthy being in Lutheran congregations, the love of truth and the truth of love dwell together in harmony, as we have an example of in the mother congregation of the apostolic times at Jerusalem. For the Holy Scriptures testify and praise of its members. Scripture testifies and boasts of its members that they remained constant in the apostles' teaching, in fellowship, in the breaking of bread and in prayer, just as much as that they were one heart and one soul in love, and that this love urged the wealthy to sell their fields and houses, so that none of the many poorer brothers would remain unprovided for.

May the gracious and merciful God help us Missourian congregations to the right, holy ambition and competition, so that each of us may become more and more like that congregation in Jerusalem in faith and love, and for this purpose use the means of grace earnestly and persistently.

Report on a missionary trip of the Past. Stecher on the occasion of the introduction of the

Past. Rohrlack in Rockland, Mich.

Because I could make **the trip from here most** easily, and **because** a number of former members of my congregation live in Rockland, I thought it unreasonable, despite the advanced season, to refuse the introduction trip. The introduction was to take place on the thirteenth Sunday after Trinity. I hoped to be able to come up in the weekdays before and return before the next Sunday. The trip by steamer, the agent here said, should take only three or four days. Because some Lake Superior boats had crashed shortly before, however, none went up the whole following week, and only on Tuesday, September 12, the "Planet", which had already been announced for Sunday, arrived here, with which I departed from here in the afternoon at 5 pm. Already on the first evening, such an impenetrable fog surrounded us that we could not find the harbor at Manitowoc until the bells were rung in the city as a result of our signal tones. The next morning, in clear weather, we drove along the western shore of Michigan, in sight of Sleeping Bear, a green, rounded hilltop, and landed at Glen Harbor, a lonely settlement of only a few houses, surrounded by conifer forest and brambles, to take in firewood. Quite a number of Indians approached the "Planet" in their canoe, their whole load of blackberries to sell. Because Grand Travers, where many Lutherans are said to live, cannot be very far from there, I inquired about this settlement and learned it was over 3k) miles away.

Continuing between Michigan and the long series of large and small islands to the left, we passed Grand Travers Bay in the afternoon and got the lighthouse and the lights of Fort Mackinaw Island in sight before 9 o'clock in the evening. Several of our passengers were talking about the sinking of the "Lady Elgin" and the "Austria", which prompted me to try strapping on the cork life preserver hanging over my bed. No sooner had I put it back in its place and picked up "Praetorius' Spiritual Treasury" again when one of the women jumped in from the deck and exclaimed that the boat was on fire. When we hurried out and saw the glowing steam rising next to the smoke trap of our own steamer, the mothers raised a heart-rending cry, hurrying to dress their children. The rest of us passengers also rushed to pack our belongings and strap on the lifesaver. It was only as a result of this appearance that

the ship's crew themselves seemed to notice the fire, and now the captain's emergency command sounded: to lower the lifeboats, to get the fire engine going, and to get the firewood out of the vicinity of the fire, under the machine away, eerily through the darkness. By God's grace, the situation was such that only by rashness and unreasonable caution could a human life be endangered; for we were only 1-2 miles from shore and had ample room in our five lifeboats for our relatively few passengers. While the smoke already filled the cabin and the loudly wailing mothers attracted a whole row of screaming children, the first lifeboat was afloat, and on the command: a, n<1 oiülären to tdo boat! these, as they were, hurried to be lowered into it. The captain's son was to ferry them to Mackinaw and, because our engine fire had to be extinguished first and a light breeze was driving the "tarpaulin" seaward, to fetch a towboat. We then helped to refloat the remaining lifeboats, other passengers helped pump and carry wood.

We were soon able to unbuckle our life preservers again, thank God. In Mackinaw, the people had heard the shouting and emergency command on the Planet, and before we knew it, several ships and barges were approaching to help save the ship, and the steamer The Sun, which had just arrived, took the Planet in tow and pulled it to shore before a tug could be heated. However, we did not need to go ashore at all that night, because the fire was completely mastered around 1 o'clock, which is why, after a heartfelt "Now thank you all to God!", I lay down on board the "Planet" to rest gently. The next morning, the voyage was to be continued; but the discharge of the coals in the lower hold lasted almost the entire day, and the insurance inspection that came on board declared the ship unfit for further travel. For this reason, an agreement was reached with the captain of the "Union", which arrived the following night, to take over the entire cargo of the "Planet". It was not until Friday, September 15, in the afternoon that we departed from Mackinaw with the almost overloaded "Union". Saturday morning we entered the Sault River, passing between Catholic Indian settlements with several churches, climbed the rapids of the river decorated with small wooded islands in two very solidly built locks following one another and then entered the largest freshwater lake of the entire globe. However, Lake Superior soon made us realize that it is particularly rough and difficult to pass, especially at this time of year. A strong and cold wind, which gradually degenerated into quite a storm, worked our ship to such an extent that everyone swayed, and was still raging when we entered the harbor of Marquette at 4 o'clock Sunday morning, which we were therefore unable to leave before Monday morning. The location of the town, which has settled picturesquely on the high shore, from the lighthouse on, around the harbor that steps deep into the land, is really beautiful. A large overgrown boulder rises from the water,

others adorn the shore opposite, and four very high railroad viaducts, for disembarking iron ore from the Jackson Mines at Negaunee, 14 miles away, extend a long distance across the water. Because of a strict Sunday law, the whole town was silent.

Early on I inquired about Lutherans in town and was led to an engineer at the Iron Mines Compagnie, who reacquainted me with others. A former parishioner of the Past. Steinbach lay hopelessly ill, another family had moved here from Past. Schwan's congregation. As much as I would have liked to preach to the people, because it was Sunday, no one really wanted to call the Germans together for a sermon, since only a few in the city cared and most of the Lutherans lived at the mines. The hope of establishing a congregation here was even weaker. The sick man had taught school for almost two years and had succumbed to the burden; he had wanted to get reading services going and had despaired of success. In recognition of his efforts, he is now supported by mild collections. Whether the prospects for raising up the holy. Unfortunately, I have not been able to investigate on the spot whether the prospects for the establishment of the holy preaching ministry at the Jackson Mines are more favorable.

Monday, September 18, early in the morning we drove further west, towards the channel leading to Padish Lake, which one only notices when one has come very close. Several years ago, the narrow, shallow and crooked waterways between low banks and grassy islands were only passable with flatboats, through which now the largest steamers can enter. Between the entrance and the lighthouse to the north, a camp of white tents for land and sea knives, engineers and helpers had been pitched in front of the woods, the supplies of which were on board a Ver. St. gunboat cruising on the shore. About 25 miles from the left bank is a large Indian settlement, one half of which has a Catholic missionary on one side of a river, the other a Methodist missionary on the other bank. I met the former on my return trip aboard the "Northern Light." His remarks on the moral temptations of the poor Indians are essentially the same as those of our own missionaries.

Around 2 o'clock in the afternoon we arrived in Padish Lake. The houses lie on both sides of this tongue of lake, which is about a mile wide here, spread out from the shore over a rather steeply rising terrain. Including the magnificent copper ore mills and smelters, Hancock now stretches a mile along the northeastern shore; Houghton, on the southwestern shore, is much more narrowly enclosed by the forest, but seems, judging by the inns and stores, to be the headquarters of business. It was only here at Padish Lake that I encountered the countryside.

and hustle and bustle of Lake Superior, more so than at any other place in the world.

Place, in front of eyes. One complains about many drinking places in other cities, but Hancock is hardly inferior to any other city in this respect. Because the miners work all day and all night, and those who work for a monthly wage (as the saying goes) are not paid for their work or for the time they spend in the mine, many of them are seen going from one saloon to another, even during the day, until they stagger. Some Germans made the apologetic remark that it is not as rough and wild there as they say elsewhere; at the same time, however, they confessed that they could hardly stand it there any longer.

Since hundreds of Germans from the Lutheran Church live there and have no pastor, it was important to me to do what I could to help them with advice, exhortation and teaching, so that they and their children could also be made part of the truthful preaching of the Gospel by establishing the holy preaching ministry in their midst. The clerk of the "Union" had been a member of the "Union" for many years. The clerk of the "Union" had told me that it could be 9 o'clock tomorrow morning above the unloading and loading on both shores; therefore, I immediately stepped ashore, crossed over to Hancock in the ferry boat, and asked for the home of a former church member of mine. One of my former confirmands greeted me first and volunteered to show me the stamp mills and smelters. Then a young girl offered me her hand, whom I also recognized as my confirmand. Her father was away at work, so her mother took me to one of the most influential Lutherans, who also seemed to really care about the calling of a pastor. Pastor Rohrlack had lodged with him on his way through. He showed me to a baker's family and a row of Schenk. Innkeepers. The former seemed to heartily rejoice at the prospect of getting a righteous Lutheran pastor in time; the latter wanted to support the cause to the best of their ability for the sake of their wives and children. What I have learned about the state of affairs there is, in sum, the following: To establish a Lutheran congregation there has been the intention of the people for years, the execution of which was prevented at first chiefly by the disagreement as to whether the church should be built at Houghton or at Hancock. This dispute was settled by the Mining Company through the gift of a building lot and the pledge of H300 to build the church in Hancock. Another obstacle was the lack of a suitable pastor. Through the intermittent activity of pretend preachers among them, the establishment of a church was not possible.

The church had been more hindered than encouraged. Finally, this summer, a pastor of an unchurched congregation had come, preached a few times, and, although regarded with suspicion by some, had been given a job. Instead of taking up his congregation, however, he had

I first made conditions in writing concerning the legal insurance of his salary, as a result of which it was written to him that he need not come. Since the return of the appointment was expected, I gave the advice, if this should happen, to avoid further bad experiences, to lay a solid foundation for their congregation from the beginning by appointing a pastor who was faithful to the

confession. That two of my former parishioners did not take up the cause is partly due to their lack of talent and partly to the circumstance that they only wanted to stay there temporarily. One of them led me in the evening to a family who, having become completely misled by the success of the Lutheran congregation, had for a long time adhered to the English Presbyterian Church and did not want to know anything of the calling that was in progress. The woman accused herself of having received Holy Communion from a pretended pastor. The husband said that he had sent two children to Catholic school and had to pay \$5 for one month. But because they had to practice ceremonies, he could not send them there anymore. If a pastor of our synod gets a job, he will immediately turn back to the Lutheran cause. Next Sunday he wants to meet with the rest of the people to discuss the matter so that I can be informed of the result on my way home. Since I am convinced that a congregation will come into being as soon as a capable evangelical-minded man is found for the people, who will at least faithfully preside over the school until a teacher of his own can be appointed, and that such a teacher will have his ample livelihood, I cherished the hope during my onward journey that Rev. Rohrlack would in time have his next officemate in Padish Lake. Because of the great difficulty in finding a suitable home, and because of high pensions, people would prefer to call a pastor with no or only a small family for the beginning. Around 9 o'clock, warned by fellow passengers not to spend the night in the city, we drove, because the ferryboat no longer crossed, still with a propeller occasionally to the other shore, in order to start our return trip through the channel again with the dawn.

Tuesday, September 19, we reached Eagle Harbor at about 3 o'clock. A straight line of single boulders jutting out of the water separates the harbor from the lake, and the black remains of the "Traveller", recently burned here, rise about 10 feet out of the water in front of it. Lake Superior had been choppy all the time, but now we feared a strong storm, which is why our captain was determined to sail only as far as Eagle River at the most, and gave me the advice to change boats here for Antonagon. The splendid propeller "Lake La Belle" had already arrived here before the "Union", but the

The captain did not want to take cattle or goods from the latter for Antonagon, because it was uncertain whether he himself would be able to land there. Still undecided what to do, I went into town to seek out the Lutherans whose names I had written down in Padish Lake. One of them had formerly been a parishioner of the same pastor who had received a call from Padish Lake, and seemed very interested in getting him to Lake Superior. He even wanted to visit his synod occasionally in a few days. Following some instructions and admonitions from me, he promised not to be an obstacle to the calling of a pastor from our synod. A married confirmand of mine, who recognized me on the street, I had to baptize two children and promise the baptismal witnesses, because I could not stay until Sunday, to visit the! Mines to visit and preach, where possible on the return trip to audition again to baptize another child. Then I noted three names of their Lutheran acquaintances in Eagle River, where there were also children to be baptized, and decided just before closing time to board the "Lake LaBelle". Around 8 o'clock in the evening we sailed on the same further west and landed after 9 o'clock in front of Eagle River. Because many people from the city came on board, I asked whether A. K. or S. were among them, and was told that the latter was in the Mtelraum. I found him immediately and took him alone. He seemed pleased to hear from me, knew church members of mine at Clifty Mine, and regretted that I could not stay there through Sunday. Because a laborer in the city, who, in order to make money, interferes from time to time with the holy ministry there and all along the shore, he said that I was not able to stay there on Sunday. Because "a worker in the city/who, in order to make money, from time to time bungles into the holy preaching ministry, is" and does not have the trust of other people, he asked for Past. Rohrlack's address, whom he wanted to invite to come as soon as he had written to him, if and when he could come to Eagle River to preach. If, on the one hand, I had not been on the way to a late introduction, and if, on the other hand, my congregations, my family and the dangerous season had not been too great obstacles, I would have had to stay at each station the whole week, including Sunday, in order to be able to really do missionary work. Unfortunately, in my situation, I now had to decline the repeated invitations to do so and with heartfelt regret, without being able to serve the leaders, I had to travel on. On Wednesday, September 20, at 4 o'clock in the afternoon, the "Lake La Belle" docked at high seas, more than a mile from shore, off Antonagon, and because I missed the flatboat, I, along with some other passengers, had to be carried ashore by French bargemen. Before we knew it, our propeller had started its return journey. After breakfast we left at 9 o'clock by stage to Rockland.

Pastor Rohrlack had been there 2-1/2 weeks, but had only moved into the rectory the day before. His joy at my arrival was all the greater, since he had just spoken with his host friend M., with whom Past. Hoffmann had also lodged and I was welcomed as a guest, he had expressed the conviction that I must have had special obstacles at home or bad luck on the journey and would certainly not come again. He had already preached twice, and a school with about 30 children was already in order. However many people I visited, some of whom had been members or guests of my congregation, or some of whom I had just met there: they all seemed to meet their new preacher with confidence. At the introduction on Sunday morning the church was completely filled. I preached on 2 Cor. 5:19-21 and gave a funeral sermon at the grave of a child in the afternoon.

Past. Rohrlack casually said that he could not comply with an explicit suggestion that he should regard his post there primarily as a missionary post for the entire Lake Superior region, as he had already recognized. I myself am now of the same conviction, for more than one reason. Experience has taught me that traveling on Lake Superior is much more cumbersome, time-consuming and expensive than one would think. In addition, Past. Rohrlack ^miles from the landing place without telegraphic communication with the same. However, this is so unsafe and silted up that no boat is allowed to come near in a storm, and all those who really do land more than a mile from land generally only remain at anchor for one or several hours and then leave again immediately before news of their arrival may have reached Rockland. People who went to town when I arrived had to wait there for opportunity until Monday, when the ship came in which I also made my return trip. Then also Past. Rohrlack's community is in itself a real mission post with adjoining mining settlements, which should take more time than he has left. Finally, under the present circumstances, he may take as little time and energy away from school as possible. He has little enough time to study.

If something further is to be done on the part of our synod for Lake Superior, then either a traveling preacher by profession, or in the absence thereof a brother in office, must be sent up there for at least two months, in order to become more closely acquainted with the conditions there, especially also at the mines inland, with leisure and prudence, and for this purpose be represented in his congregation for so long. Since there are also several copper mines on the Canada shore, of which we have not yet learned anything, a trip there should not be without good success.

Without having seen a copper mine to a depth of 900 feet and having collected some beautiful copper specimina and mountain crystals, I did not leave Rockland, of course. At the Mon-
On the 25th day of Sept. I drove back to Antonagon in company with a daughter of my landlord, who had been waiting for me to come on her trip to Wisconsin, where we caught sight of the Northern Light soon after our arrival. Immediately after noon we departed on the same, but unfortunately arrived at Eagle River and E. Harbor this time in the middle of the night without landing.

Tuesday morning 11 o'clock we reached Padish Lake. Without baggage, one person could have gotten from Rockland to P. L. by mail car in a day. The clerk of the L. L. B. told me that unloading and loading would take the whole afternoon. So I had time to visit my acquaintances again. My parishioner had stayed home from work and accompanied me. But my good expectations were deceived. That man from Eagle Harbor had auditioned on his way through and had said that he was going to the synod to get the pastor himself and that if they did not want to keep him in P. L., he would take him with him to E. H. You can easily imagine how disastrously this affected the people's minds. They were now quite undecided about doing anything about the matter. After all that I had the opportunity to hear and notice about people and circumstances, the motives for this activity did not seem to me to be any louder. For my part, I was not able to say much about it and limited myself to reminding myself of the great responsibility that those have in whose hands God has placed it to found a new congregation, that it also be provided with a pastor who is faithful to the confession. I was to be informed if nothing came of this appointment.

Arriving back at the dock at 3 o'clock with my guide, the Northern Light was already making arrangements on the other shore for departure. The ferry boat was behind her and first had to lead over to the lowest stamp mill and then back again before it could come diagonally across to us. For this I could not see a barge up and down the bank, and before such a barge was unloosed and lowered at the smelter, my guide said, the ferryboat could be here. Since my traveling bag was on board and I had taken the girl's traveling money, my situation was an embarrassing one. I sighed heavily to God, as He had so graciously preserved me on the whole journey so far, may He also graciously pull me out of this embarrassment in some way. And this He did faithfully. Looking anxiously over to our steamer and then back to the ferry boat, a bargeman suddenly appeared out of the water and rowed past us at our feet. We quickly join him, the man works so that the sweat constantly runs off his forehead, we reach the other shore when the ferryboat has not yet reached the other side; I say goodbye to my companion, pass the connecting bridge of the boat, which is just pulled in behind me, and with full steam power

the N. L. resumes its journey. It is easy to imagine how my heart overflowed with gratitude to the faithful God who had so obviously heard my sighs and had thus pulled me out of such an embarrassing embarrassment.

On the return trip the lake was unusually calm. Wednesday, Sept. 27, morning 5 o'clock, we reached Marquette. After 2 o'clock the train was to leave for Escanaba, which route we were forced to choose because our steamer was going to Detroit. If I had been alone, I would have immediately taken the early train to the iron mines near Negaunee to continue my journey there on the afternoon train. Now I went to the family of Cleveland, close to the R. R. Depot, which this time insisted that I preach the evening there, and then also visited the other acquaintances. Also the German doctor from the army, who had stayed behind on the way here, already had quite a practice, told me that several Germans had expressed the wish that I might preach there next Sunday. But with Sunday approaching so quickly and possible distant travel obstacles, I could not decide to stay even one day longer, and left there at 2 o'clock in the afternoon. Passing through coniferous forest, rocky parthia and groups of hills, we reached Negaunee and the Jackson mines, where we had to change cars to continue the journey in a slightly different direction. Then we drove almost miles over water and partly to the right hand by huge iron ore boulders, passed a black-scarred dead spruce forest for miles and reached Escanaba in the evening at 8 o'clock. Railroad and steamboat should be in communication and we should be able to travel on immediately. But one of the mailboats had broken the engine and had gone to Chicago, so we had to wait 24 hours for departure. I had long been tired of traveling, but this news increased my desire for home and church to the point of indisposition. In addition, there was no lodging to be found, except in the Fildenhau, where one pays K2.50 for a meal and \$1.00 for a night's lodging. Since they finally managed to let the ladies have a room in another inn, when the rest of us wanted to make ourselves comfortable in the guest room, we stayed there. I had already met German Catholics in the evening while looking for a place to stay. The next day, a rather casual Dr. med. from Selle told me that there was also a Lutheran living a mile back over the railroad. I immediately sought him out, but did not find what I was looking for. Because he has relatives here, I was welcome to him as a Sheboyganer. As a pastor, it seemed to me, I could at least stay ten steps away from him. At least he did not allow me to greet his terminally ill wife. There is not yet a church in this completely new, sandy little town built in the middle of the huckleberry bushes. But shouldn't the Lord have a soul here that asks for him? Should

only people live here who never tire of finding a life of their own to get rich quickly? Wistfully and wearily I slowly returned to the inn. This time I passed the R. R. depot and a store where cars were built to transport iron ore. The one man with the blond beard employed here must be a North German. When I questioned him, he gave brief information. He said he was a West Prussian and a Protestant. He had only found work here for the first time, and now he had kept it for two years without interruption, had his wife come over and had built a little house. When I told him who I was, he first emphasized that he was an old Lutheran and had converted in Bromberg. Once a pretended Lutheran pastor had been with him and had ordered him the Cleveland Sunday paper, but he had soon recognized from its contents that he belonged to the enthusiasts. At closing time he wanted to tell his wife first and then pick me up to stay with them until the steamer left. He wished to have Dr. Luther's house postilla, a faithful description of his life, a pure catechism for his children and the Lutheran. - After this meeting I felt better again. When I told Dr. L. that I had found a second Lutheran, he replied: "That's right, I hadn't thought of him at all! He is also a real prayerful man. Because the movement on the road in the middle of the afternoon already convinced me that our boat was in sight, I only quickly wrote down the necessary addresses for the man, hurried to bring them to him, and then went aboard the Sarah Vanerps, which had been moored in the meantime, and which pushed off from the land as night fell.

On Sept. 29, morning 10 o'clock, we reached Fort Howard, which is connected by a long bridge with Green Bay to the east. There I visited a wagon maker from Schwarzburg - Rudolphstadt, who told me the history of the so-called Lutheran community there and asked for the addresses of the Lutheran and the evening school. Then in the afternoon 2 o'clock we drove by Mail Road through Appleton and Oshkosh to Fond du Lac, which we reached about 7 o'clock. Saturday morning at 5 o'clock we drove on the Stage to Glenbulah, boarded the cars after 11 o'clock and reached Sheboygan happily at 1 o'clock together with another family who had accompanied us from Rockland on.

Should these communications contribute even a little to our Synod's more serious consideration of providing our abandoned co-religionists in the Lake Superior area with orthodox pastors, my most heartfelt wish would be fulfilled.

A. D. Stecher.

To the ecclesiastical chronicle.

Something else from the seventeenth General Assembly of the

Catholic Associations of Germany in Trier. From the speech of the Domcapitular Bieling from Paderborn it is clear that the Papists know how to use every opportunity to expand their church. The last Schleswig-Holstein war also served this purpose. In the mentioned country the old laws against the Catholics were still in force. "With the German army now came the German priests." A

Catholic mission is now firmly established in Flensburg, maintained by the faithful of the dioceses of Münster and Prague. On the island of Rügen, a Catholic priest has again settled. Two missions are founded in Hinterpommern. In Holzminden in Brunswick, Catholic services are reopened after three hundred years. In Rinteln on the Weser, a post is already ordered. In Nassau, two Catholic missions exist. Missions are opened at Porta Westphalica and Barup, and also in the province of Saxony, at Hötsleben and Salzmünden. - The "Broschürenverein," which was founded with the aim of attracting the so-called educated classes, distributes 30,000 copies of each number annually. The Catholic bookstores lend a helping hand. - The papal blessing was communicated to the assembly by telegraph. The same had been requested. On Sept. 13 in the evening, the telegram from Cardinal Antonelli arrived; it was listened to standing and reads: "According to the wish of the Catholics gathered in Trier, His Holiness grants the assembly his apostolic blessing. "A solemn hymn to the Holy Father, repeated three times, followed this joyful opening. Father followed this joyful opening." (A very appropriate "Amen" to a papal blessing - Professor Dr. Gruscha from Vienna hopes! that from the good attitude of the youth (the boys had shaken hands with him in the street, which is not the custom in Austria) "a future will blossom in which it will be possible" to hold a general assembly of the Catholic associations of the whole world in Rome with the motto: "Everything for the Holy Father! Father! (From the speech of the merchant Jakob Lindau from Heidelberg, one also learns something about the school dispute in Baden, in which the Catholics opposed the election of non-Catholic school authorities. When the first order of the government did not result in elections, they were forced and just such Catholics were elected, of whom it was known that they would not accept the elections, "in order to be able to punish them quite severely". Some of them paid fines of up to 500 guilders; "but all of them bore them willingly for their convictions! (Thus the Catholics in Baden have become martyrs, which can only be to the advantage of their church in the two conditions there. Through the union system, the devil has excellently prepared for the resurgence of the papacy.

Indifference and ignorance in divine things has been their next consequence; the last one

will be that God the Pope in Rome will have mercy on the Protestant church, send missionaries to it, and thus take it back into the bosom of the only beatifying church). In the last primary elections in Baden - as Jakob Lindau also reports - the Catholics in Baden have already crnnngen a complete victory. In most of the official towns and 500 country villages their party has won and 300 of their clergymen have become electors. The speaker concluded with the words: "If Baden is defeated, the example of the Baden government will soon be imitated elsewhere. It was certain that the revolution would come everywhere, if not from above, then from below. But the conservative reaction would have to come from the people, if the destruction were to be set in motion from above. Israel, if you corrupt, it is your own fault. Praise be to Jesus Christ!" A threefold cheer and a thunderous, never ending applause followed the magnificent speech. X. Voice from the Reformed Church on the activities of the Rev. Hartmann in Chicago. This is expressed in the "Reformirten Kirchenzeitung" of November 4 as follows: "The " "Old Lutheran"" Church has been working for many years on its members with great zeal and energy. Church has been working for many years with great zeal and energy on its members in the city in order to awaken the Lutheran consciousness in them and to lead them to the realization that their church is the only true church. At present, it has two flourishing congregations here and another small one in the making. Each of them has its own weekly school with one or more teachers, where the youth is taught the Lutheran catechism. In addition to these congregations and opposite them, four "united Lutheran" congregations have been founded in the city. congregations have been founded in the city (just

of Past. Hartmann), each of which also has its own weekly school. In it, the children are taught a so-called evangelical catechism, which at the beginning contains the five main pieces of the small Lutheran catechism; this is followed by a catechetical interpretation of the doctrine of salvation, which is supposed to be unirt, but is very weak and sapless and cannot deny the superficiality of the rationalism, which it wants to conceal. What do these communities actually want? Why do they call themselves "United Lutheran"? They may want to

gain as many followers as possible. That is what the name is calculated for, and that is why it was invented and introduced. Who would not know what a spell the name "Lutheran" casts over many German minds? Many, even if they are otherwise very lukewarm in religion and have long since inwardly fallen away from the core doctrines of Christianity, nevertheless, when they outwardly The people who think it is good to join a congregation do not accept the name "Lutheran". On the other hand, the more meaningful name "reformed" is very repugnant to these people. It is almost as if they smell something of the meaning of this word.

The inventors of this strange name knew this, and therefore they chose it. There are many others, however, who have already heard of "Vereinigung" in Germany, and in order to win them over, where possible, the word "vereinigt" (united) was put in front of it. At the same time, however, a hint is to be given to those who are by nature "Reformed" that they will find open acceptance if they can only overlook the name "Lutheran". This is how it has to be done if one wants to bring all kinds of people under one hat. It has indeed succeeded. Four strong congregations are gathered under this name, in which there are also many Reformed people. Well, if only the right nourishment for their souls is offered to them there, then there is basically very little in the name. Does this not happen? Is God's Word not being taught in these united Lutheran congregations?

proclaimed louder and purer? We do not want to claim that so easily. But as with the choice of the name, so also with the sermon and office administration in general it is not to be forgotten that one wins above all quite many adherents. This is not always achieved by the naked, sharp and deeply incisive truth, but rather by acquiring the art of communicating the evangelical message.

To preach truth in such a way that it touches the surface, but does not seek to wound the old man to the point of death. The old Adam would a thousand times rather put up with becoming pious than going to his death. One main characteristic that a preacher must not lack for this kind of people, if he wants to quickly gather a large congregation, is that he is not only a great orator, but above all he must be a good companion, who is precisely oriented to the people he is addressing.

has with him. In the company of worldly children he must not talk much about piety or religion. If he has to baptize a child in the house of such people, he must, however, give a beautiful

He must give a speech, but in such a way that it only sounds, but does not cut into the conscience. Afterwards, he must be able to entertain the company with his jokes and anecdotes; he must also drink profusely, but not get drunk. At funeral

He always has to be very touching and talk a lot of nice things about reunion and heaven, and not make a difference between believers and unbelievers, the wicked and the pious. But if he comes to such people, who still think a lot of religion, perhaps

If he can speak of it from experience, he must be able to present himself as an experienced Christian. If he can behave in this way in ordinary social life, he may sometimes proclaim the whole evangelical truth clearly and sharply from the pulpit, but Riemand will resent him. The educated unbelievers think

that he had to do this to please the faithful, but the faithful praise the sermon and are convinced that a man who so

C. "The people of the world, who can talk, must themselves be Christians, in spite of this and that, which they often did not want to like.

Röbbelen. This our dear cross bearer still has the old loyal heart full of warm sympathy for us, but also his old, increasing sufferings. In a letter from him dated October 10, we learn the following: "With lively sympathy I follow the scanty news that the newspapers bring me about the United States. That they are partly contradictory

speaks, does not alienate me. After such a long devastation, a new construction can only take place under ruins. In spite of this mixture, I am heartily glad of the peace that has now come and hopefully will also be good for those who so faithfully see to it that I can live in the state of rest that has been granted to me. A very warm and long summer has also brought me some refreshment. After the winter, my physical condition looked very bad. A renowned physician in Badenweiler, Doctor Sigel (brother of the well-known ge-

nerals), visited me at the time at the request of my wife and, after careful examination, declared that my illness was very complicated was also associated with a gradual abnormality of the right ventricle. (The valve that carries the blood to the lungs had separated). He prescribed me medication and forbade me to go for long walks, which I needed so much because of the inhibited blood circulation. In agreement with the other physicians, he advised rest and rest of every kind. I then remained quietly in my hospital for a long time, until the spring and summer air gradually strengthened me again to some extent. With God's help, I finally came to the point where I was able to take care of my whole family, especially to strengthen my wife, who was very much in need of help.

I made a journey through the picturesque Black Forest to the Feldberg in small foot tours. On this highest peak of the mountains (4600-5000 feet) we spent two nights and one day. Herb-rich milk, invigorating fragrant forest air and the magnificent view (among other things, of the entire Alpine chain to Mont Blanc) combine there with delicious spring water to refresh depressed sufferers, and a good inn makes longer stays possible. Thus, I am now approaching the winter with renewed vigor, even if everything is essentially the same with me and the stagnations, of which I, as the doctor

said I am full, making the head and rest of the body incapable of any effort.

Our local seminaries. To hear something more about them is not only desired by all Lutheran readers.

but, since these seminaries are institutions of the synod, we also consider it our duty to publish here in the organ of the synod how much the Lord, according to his kind grace, has made us aware of them in the latter time, as well as how much he has made them known to us.

blessed with a considerable number of disciples as with rich gifts of love. In the

No fewer than 14 students of the theoretical institute, including one Norwegian, have completed their studies in the recent academic year.

and have already entered the preaching ministry, with the exception of two who were forced by ill health to make a trip to Germany. Likewise, 15 students of the practical institute, among them 7 from Brunn and 2 from Norway, were examined and are now working in the vineyard of the Lord. Thus, at the end of the previous semester, the total number of our students had dwindled from 61 to 32. But behold, the kind Lord has provided us with 35 new students for the 29 who left, thus increasing the total number of our students to 67. This blessing is distributed as follows: 7 students remained in the theoretical school, but one of them is a vicar. At the beginning of the present academic year, 11 new students joined them, including one Norwegian. In the practical seminary 21 students remained, 7 Norwegians and 14 Germans, of whom 4 are absent as vicars. 16 were newly added, 9 from the dear Brunn'schen Anstalt, 2 from our proseminar, 2 from outside and 3 Norwegians. 4 students remained in our proseminary, but one of them is temporarily absent because of illness and another as a school assistant. 8 new students have entered, among them one from Brunn's Institution, and one young African, a gifted, hopeful boy of sixteen, who has quite free station at the Institution. Although in the last academic year we exceptionally had a study period of one and a half months, the board money did not exceed 24 dollars per person, which would have been impossible with the enormous prices of food, some of which now cost 3 to 4 times as much as a few years ago, if the Lutheran congregations here in Missouri and in the southern part of Illinois had not supported us so generously with their gifts of love. And that these gifts are not lacking even in the present autumn, in spite of the partly meager harvest, nnn, the Lutheran readers will have already seen from the receipts. So let us thank God from the bottom of our hearts for this rich, undeserved, bodily and spiritual blessing, and next to Him, let us also express our heartfelt thanks to the generous donors of these rich gifts of love. But let us also fervently pray to God that He will not withdraw His hand of blessing from these institutions of ours. institutions. May He bless the teachers and grace them with the light and power of His Holy Spirit. May he bless the teachers and grace them with the light and power of his Holy Spirit, so that they may carry out their highly responsible office well. May he bless the disciples, and by increasing their number, may he give them, apart from the distant bodily needs, above all a right growth and prosperity inwardly, so that they may one day be found, after proper preparation, to be his faithful servants and wise stewards in the ministry that preaches reconciliation, and that they may fill the land far and wide with the knowledge and praise of the glorious name of our friendly God, who has done such great things for us. C.

A new Anabaptist church. In the "Happy Messenger" of the "United Brethren in Christ" of October 24, the following is mentioned. It is reported that a man named Elements, a former but subsequently excluded member of the United Brethren in Christ, is now wandering about in Ein Cincinnati with the intention of founding a new church that will overshadow all those that have existed up to now. "Elements," it is said, is in union with a Negro preacher, and the new church is to be composed of white and black. In defense of such mixture, he simply says, "If you cannot be together here, how will you get along in heaven?" These two pastors hold meetings and prayer meetings, day and night, in the homes of the Negroes, in the market house, and also in the streets.

Elements, who has a wife and ten children near Winchester, Ohio, often walks the streets in the morning with his head uncovered and sings from a hymnal, with a number of children following him. He also wears a sash of sackcloth as a sign of mourning over the decline of true Christianity. He pretends to have had a revelation - a face - of a dying child who had stretched out his hands to him. In this child he now recognizes the Christian church and in the reaching out of his hands to him the calling to come out as a reformer. The outward signs of the new church include the baptism of adults and the practice of foot washing. Elements feels that he is all alone in the world. No church or community is right or genuinely evangelical, which is why he persuades as many as possible to come to an understanding with him and join the new church. Proselytizing seems to be the main purpose. Many suspect that he has one too many or too few rafters in his head. Others admire his method, saying, "If the work is of God, it will go; but if it is of Elements, it will soon cease of itself." Perhaps he is one of the erring stars of whom Judah writes in his epistle. W. [Walther]

Filling arms.

He who does not know how to over-see as much as to over-see is not fit to govern any domestic, civil or ecclesiastical community.

The most insipid, tasteless and disgusting theologians are the mostly unionist or pantheist-minded so-called mediation theologians, who try to mediate not only between Lutheran and Reformed doctrine, but also between divine revelation, the Holy Scriptures and human philosophy of the time. They try to mediate not only between Lutheran and Reformed doctrine, but also between divine revelation, holy scripture and human philosophy of time, although both are as opposed to each other as heaven and earth.

Introduction.

After the faithful dear Savior has given the dear brother, Mr. Pastor Adalb. Wüstemann, whom he had fatherly plagued with sickness

for a good time, but has now restored him to good health and thus comforted him again, and so arranged that he be removed from my previous Filialge

In the course of the meeting of the Lutheran Missouri Synod, Pastor Schwan, with the assistance of Pastor Lehner, he was duly and solemnly inaugurated by me on the 20th Sunday after Trinity. Lehner, he was duly and solemnly inducted into office by me.

May the Lord and Savior, Jesus Christ, our faithful shepherd, graciously grant this servant of his continued health and strength to carry out his ministry, which he has now reassigned to him, and give him to be a salt of the earth and a light to the world, so that he may let his light shine before the people, and they may see his good works (especially the pure doctrine) and praise the Father in heaven. Amen. F. Schumann.

The address of the dear brother is:

LonänIlvNIe, Noble 6o., Inä. j

Lutheran calendar for 1866

by S. K. Brobst

are available from L. Volkening and Aug. Wiebusch u. Sohn, St. Louls, Mo., individually 10 Cts^ the dozen 85 Cts, with postage 95 Cts.

Books - Display.

The edition of the church hymnal in a smaller format with Nompareil font, requested by many, is ready for shipment. Price: pressed leather binding pr. ExR0 .9v!

do. do. pr. Dozen

9.8^ morocco binding with gilt edges pr. Ex. . 2.25!

do. do.

pr. do. 22.2Ü,

Morocco ind. w. Golds, & locks, pr. Ex. 2.5(h

do. do. pr. Doz. 25.20j

When ordering, please do not forget to mention "N o n p a r e i l - A u ö g a b e".

M. C- Barthel,

No. 64 Lombard Street, St. Louis, Mo?

ckluittung and thanks. I

For poor students received, collected on H-"n G. W. Happel's wedding \$6, M. 1
For the maintenance of the Brunn! Anstalt of N. N. 50 Cts. !

C. F. W. Walther. *

For the seminar household: Bon several gardeners of the Gem. of Mr. Paff.' Hamann 4 Bush," potatoes. 1 Bush, white turnips, l Bush, yellow do., 1Ä Bush, rothe do., 3 Pckk onions, 3 barrel cabbage, l basket^ soup cabbage and \$2 hair. From Mr. Gardener Böningl in Rock Spring l FuhreMraut. From the comm. of Henris Past. H. Meier from Mr. I. B. Lind 4 bush. Potatoes, from Mr. P. Marsch 4 Bush. do. From the parish of the! Mr. Past. Holls from Mr. Works 2 barrels of cabbageL 1 Bush, red turnips, 1 Bush. Onions. -

For poor students: From my congreg. in MinerStown: on the infant baptism at Mr. Großklos gesam- melt ri.75; ans der at Mr. Weih P3 35. From the! Paulus-Gem. of Mr. Past. Rinker from Wittwe Winter-! P2. Bon Mr. Past. Arendt P2 for the Brunn'schen.!

A. Crämer.!

Through Mr. I. H. Bergmann 200 fl. (two hundred guilders) in kind gifts of loyal love, K. Röbbelen gratefully testifies.
Müllheim on October 10, 1865.

Receive: i

For Past. Kahmeyerr By Mr. Past. Lehner rl'; by Mr. Past. Fischer in Minnesota collectirt H 13,90 0 by the same at the infant baptism at H. C. Stüdrmann ges. r3; by Hrn. Past. Jax at the wedding of Mr. 1 H. Romans ges. 88. P. N "pp right.
Archibald, 23 October 18651

Printed byA. Wiebusch & Son. St. Louis, Mo.

Volume 22, St. Louis, Monday, December 1, 1865, No. 7.

(Submitted by Prof. Dr. Sihler.)

What is the truth about the origin, practice and change of the particular earthly and civil profession?

If we look around a bit in this country, we often encounter the following fact: Not only farmers and craftsmen, but also, for example, doctors and lawyers, even preachers, leave their profession, which they have practiced successfully for years, perhaps even decades. And why? To become merchants or to engage in speculations that are likely to be profitable. And in doing so, they have no other goal in mind than to acquire as much money as possible with as little work as possible in as short a time as possible, which they then usually squander again with the help of their wives in all kinds of lavish enjoyment of life or invest it again to make even more of the unjust mammon.

In such unchristian and immoral endeavors, however, not only obviously unbelieving worldly people participate, who do not ask anything about God's word and the natural and moral law written by God into their hearts, but also such people who walk blamelessly according to the civil law, even those who are born into church communities.

This pernicious example is then followed with lust and love by the adolescent male youth. Already in the election of the

The young journeymen are usually very loose and frivolous in their work. It is a common experience in our time that they almost all ignore the word of God: "In the sweat of thy face shalt thou eat thy bread. For this reason, almost all young people are heartily unwilling, even if they were otherwise capable of it, to learn a hard trade that requires much sweat, such as that of a blacksmith, carpenter, farmer, and so on. Most of the time, they are inclined to choose easier professions, which do not require constant strenuous work and are more likely to yield good earnings with idle time and lazy chatter.

But this kind of desire is not only to be found among young people who have godless parents and have grown up like trees in the forest without the teaching and discipline of the divine Word; unfortunately, it is also to be found among young journeymen who have been brought up in the church but who lack a true inner life of faith and a conscience sharpened by God's Word and Spirit. They, too, do not mind leaving their carelessly chosen profession just as carelessly and, if only the opportunity presents itself, to exchange it for one that is even more comfortable and lucrative. If they still have fathers, they are usually not serious Christians who would have guided the choice of the first profession with love and wisdom in the fear of God.

They were brought up without any admonition to the Lord. Without struggle and resistance, they followed the customary pernicious impulse of the local parents, who usually do not keep the adolescent boys in the bounds of wholesome discipline, but let them do what their flesh desires, and even, like Eli, do not look upon it with displeasure when their children behave disgracefully.

Such slack fathers are most to blame when their adolescent sons, according to the flesh, choose the easier and more lucrative types of occupation and then exchange them for more comfortable and more profitable ones in a short time, so that they can indulge in pleasure all the more abundantly; For the most varied enjoyment possible in beautiful clothes, fine cigars, good lager, merry company, attendance at plays, operas and balls, sometimes also in clandestine love affairs with young prostitutes, who are not adorned with shame and discipline either, - this and other things, that is the goal of their life and activities, the purpose of their professional work, their kingdom of heaven on earth.

And, as I said, not only obviously unbelieving young journeymen are inspired and imbued with this Epicurean attitude and view of their civil profession, but also quite a few of those who have been brought up in Christian doctrine, some of whom still outwardly adhere to the church and at least pay a ceremonial visit to God on Sunday mornings. Also

From Germany, unfortunately, the same complaint is heard about the young people's shyness before strenuous and persistent professional work, about their moral slackness, softness and addiction to pleasure. And since the devil is known to have very long legs and does not care at all about the Atlantic Ocean, it almost seems as if he has set his sights on corrupting the adolescent generation both here and there, as if by a poisonous meblthau, and on endangering the moral existence of the civil community, as well as the church of the future, on a wider scale and in a more sensitive way.

Since among young and old the Christian, even the moral knowledge of the nature of the earthly civil profession and of the change of the same, God be lamented, has faded and weakened even among many Christians of our days, it will hopefully not harm the readers of the "Lutheran" if these three questions are answered briefly in the following:

- 1) Where does every special earthly and civil profession of a Christian come from?
- 2) How does a Christian of the same have to wait?
- 3) How does it hold up to change this profession?

Where, then, does any particular earthly and civic profession of a Christian come from?

The answer to this question can be summarized in the following two short words: From God; for it is His special gift that brings into being every special earthly and temporal occupation. Thus it is undeniably from God that here and there, now and then, a babe or a maiden is born. As for the latter, they all have the same vocation from God. They are to be married on average, beget and raise children, and provide for their households in due subjection to the will of their husbands, which God has set over them partly according to his original order of marriage, partly according to his wholesome order of punishment, after the woman, seduced by the devil, had introduced the transgression. This profession of women, and especially of wives, is essentially the same, regardless of the status of their husbands, be they princes or peons.

But it is different with the earthly and civil profession of men. These form the civil community, the fields of science and art; and the pastors and teachers of the church in public service and office should also be men. God has bestowed upon the male sex various distinctive gifts for these various professions and for the common benefit of the civil and ecclesiastical community, according to his will. Thus, according to God's will, one man is a lord, another a servant, one a prince, another a subject; likewise, it is of God that one man is a farmer, another an artisan, a third a merchant, a fourth a scholar, and a third a merchant.

The fifth is an artist, the sixth a statesman, the seventh a warrior, the eighth a jurist, the ninth a physician, the tenth a teacher at higher or lower schools, the eleventh a preacher, who needs natural gifts in addition to the spiritual gifts of grace. Each of these and other professions is based on a peculiar gift from God. Yes, even a day laborer and handyman, e.g. for farming and masonry, must have received a gift from God, namely that of a strong body and strong arms, if he is to perform his service and profession, which is very necessary and useful to the community, with success.

Summa, from God comes every special! And according to his fatherly providence, every individual male is assigned and destined his special occupational work in the community. This is also testified by St. Peter in the First Epistle 4:10, when he writes to the Christian people that every Christian, with the gift he has received, should serve the common good as a faithful steward of God.

This then leads us to answer the other question, namely:

How a Christian should wait for his earthly civil profession.

The answer has already been given to us by the dear apostle, namely, for the glory of God, the householder and giver, every Christian should put his gift to work and perform his professional work in servant love for the benefit and piety of the whole.

The natural, that is, the unborn, unbelieving, unconverted man, the non-Christian, be he a Gentile, Jew, Mohamedan or Maulchrist, knows nothing of this, for he has no living knowledge of the true God, no faith in Christ, no holy spirit, no fear and love of God, and is spiritually dead in transgressions and sins, even if he were rich, educated, spiritual, learned and righteous before men. He has no living knowledge of the true God, no faith in Christ, no holy spirit, no fear and love of God, and is spiritually dead in transgressions and sins, no matter how rich, educated, spiritual, learned and righteous he may be before men. Such a man, being carnally minded, sees his particular profession, his peculiar knowledge and ability, only as a means of acquiring wealth or honor or well-being or all these together in ever-increasing measure. And he sees all other people who need his professional work and its products and works only as a means to this end. And where, for example, he unites with other people in commercial undertakings for joint work, he regards these only as a means to enrich himself through them. Similarly, young journeymen of this disposition, who serve merchants, apothecaries, etc., see them only as their wage-payers; and these, in turn, regard their customers only as living purses from which they draw their profit. Of course, in the field of trade, buying and selling, there is still a certain difference between the carnal-minded people, in that some of them still have the voice of a man.

of the natural conscience and do not wantonly and rudely seek their advantage with the neighbor's disadvantage, while the others have no hesitation in doing so. What both have in common, however, is that in the exercise of their civil profession there is no trace

of the exercise of faith in serving love and of the conscious and wavy procurement of the common benefit. Everything here is based on unbelief against Christ, and in disgusting selfishness man lives only for himself, evenly against the first and second table of the holy ten commandments and the natural law of love of God and neighbor written in his heart - a miserable, lost and cursed life, which, if he thus remained and no righteous conversion to Christ took place, after his death, according to the justice of God, eternal damnation would follow, even if he had kept the civil law and had never stood before a human judgment seat for its transgression; For "he that soweth to his flesh shall of the flesh reap corruption."

The true Christian, however, views his civil profession and its practice in a completely different, even opposite way. After the inward, spiritual life he leads as a citizen with the saints and God's housemate, he has nothing to do with any earthly citizenship; for through faith in Christ and spiritual union with Him he is already spiritually resurrected and seated with Christ in the heavenly being, and his walk and citizenship is in heaven, from where he only awaits the glorious return and the full possession and enjoyment of the kingdom of glory that abides forever. In this inward spiritual life, however, he already tastes something of the heavenly gift and of the benevolent work of God and of the powers of the world to come; and as a chaste bride fears only her bridegroom, so the believing soul clings only to Christ, her heavenly bridegroom, and rejoices greatly in his voice, which speaks to her in his words; And as a priest before God, the believing Christian always offers to his Lord the fruit of the lips that confess his name, praise, glory and thanksgiving even in the hidden groaning of the heart that longs for his sight. The believing Christian has a wife and children as if he had none; his house and farm are only a night shelter for him, and as a guest and stranger on this earth, his shorter or longer earthly life is only a pilgrimage to the heavenly Fatherland.

But as a steward of God, who has entrusted him with this or that gift for this life, his mind is directed to putting it into action for the glory of God, the giver, and in the serving love of the neighbor for the common good within his particular civil profession, which corresponds to his gift. If he did otherwise, the members of his own body would put him to shame, for none of them serves God.

The eye is not for itself, but for others and for the whole body. For example, the legs and feet carry the craftsman to where he has to work with his arms and hands; the eye, however, guides the feet in their walking and the hands in their working and is not the light of sorrow for itself. Similarly, the stomach - the righteous opponent of a miser - does not digest for itself, but first for the nourishment and preservation of the whole body, and so on. Again, when individual limbs suffer, others hasten to help. Thus, for example, the hands care for the injured eye; and if even only the

If a small toe on one foot has suffered considerable damage, the whole body bends down to the suffering limb, and eyes and hands work together eagerly to serve and help it.

Oh, how fine and lovely would be a civil community in which all citizens were true Christians in the exercise of their particular profession! Here, too, no one would live for himself, but for the one who died for him and rose from the dead; and the grateful love for Christ for the forgiveness of sins, life and salvation would move and drive everyone, as a faithful steward of God, to serve the common good in true love of neighbor, according to the gift bestowed upon him and the peculiar earthly profession corresponding to it. For since the Son of God and Mary spoke the great word:

"The Son of Man did not come to be served, but to serve and to give His life as a ransom for many", i.e. for all - since then the truly believing Christian, even as a citizen, has no other purpose than to wait in the serving love of his earthly profession. And e.g. all the governing of a believing prince is nothing else for him than to serve his subjects in the love of his neighbor. Indeed, if all citizens were true Christians, there would be no need for penal laws, penitentiaries, and prisons; there would be no encroachments and encroachments on the rights of others; there would be no legal negotiations, advocates, and judges;

In short, none of the things that are unfortunately now necessary in the state would be necessary, to the grosser outbreaks of sin and unrighteousness through the fear of punishment. to fight back.

But this cannot happen, because there are always only a few true Christians in human society and citizenship. And these few still have the naughty flesh and the corrupt nature at their necks and live in the performance of their special earthly profession in the midst of the children of unbelief, who sometimes do the same profession, but in a carnal, selfish way. They have their tempting or annoying examples around them all the time; and then it cannot be lacking that they, the children of God, also in the exercise of their earthly profession do not go without many stumbles and slips; and therefore they also have great cause to pray the fifth petition daily,

of their Savior and to live their faith. It is no less true that they experience much tribulation and heartache in the performance of their civil profession because of their involvement with unbelievers, which they would like to be free of, according to the flesh. And with such impatience under their professional cross, they easily fall into the temptation to enter another profession, in which, according to their opinion, they would not have to bear such a heavy cross. According to the spirit and faith, however, they are justifiably afraid to leave their profession and choose another one without God's clearly recognizable guidance and direction of the circumstances, because they are justly concerned that they could easily come out of the frying pan into the fire.

This now leads us to the third piece:

How it is with a Christian with the change of the occupation.

St. Paul writes in 1 Cor. 7, 21. 24. that every Christian remains with God in his earthly profession, in which he was called into the kingdom of Christ through the preaching of the gospel and came into it through faith in Christ. He also tells the believing slaves that they are freedmen of Christ, and the believing masters that they are servants of Christ. But in this he warns those, the Christian slaves, not to take the bodily life of Christ in a carnal way and by unjust means.

For through faith in Christ they would have a much nobler, more glorious freedom from the dominion of sin and the devil and from the fear of death and hell. Yes, in 1 Tim 6:1 he exhorts the believing slaves "who have unbelieving masters to hold them in high esteem, lest the name of God and the (evangelical) doctrine be blasphemed," as if he were teaching Christian slaves to despise their physical masters, not to show willing obedience or even to demand their physical freedom from them. Similarly, where there is no state of slavery, there are many kinds of civil professions in the lower strata of society. Thus, for example, it does not behoove a faithful servant or day laborer, whom God has gifted specifically for this occupation, to leave it in a self-willed and carnal manner and to pursue another easier and more comfortable occupation, for which he has not received the necessary material and the corresponding talent from God. Let him remain finely calm in his profession and know that in it he best promotes the common welfare of his part, which he, through his unskillfulness in one of the other professions, has not yet achieved.

He should console himself that if he only shows obedience and faithfulness even in the performance of the coarsest and meanest work, he will be just as pleasing, dear and worthy to God as a believing prince who governs the country and its people out of the same spirit, faith and love. And he should be sure that even if he spreads stinking manure on the land, he will still be able to do so.

The Lord is a twofold abhorrence and stench when an unbelieving papist priest swings the censer at the blasphemous sacrifice of

the Mass.

But how then, someone might ask, is changing and changing one's vocation sin and injustice per se? That is far away. However, two things must be involved and have an effect. First, our Lord, who, according to His fatherly providence and His gracious will, guides and directs the course of life of every Christian, must take the matter into His own hands and, through the providence of circumstances and usually also through the judgment of competent people, bring about the change of profession without the self-willed running and running of the person concerned. On the other hand, this Christian must be able to prove and it must be clear that in the new profession he can work and act more and better for the glory of God and for the common good in the service of his neighbor.

For example, it has happened many times and is still happening that young journeymen, who were merchants' servants or aspiring artists or craftsmen or farmers, were righteously converted by the preaching of the Gospel and the faith in Christ that it brought about, and began to walk in the love of God and neighbor in a new life. Of course, this did not go unnoticed by Christian-minded people, e.g. preachers, relatives, teachers or acquaintances; and at the same time it became obvious to them that these young people had fine gifts of memory and understanding, love and desire for the Holy Scriptures, a good knowledge of the Scriptures, and a good understanding of the Bible. At the same time, it became apparent to them that these young people had fine gifts of memory and understanding, love and desire for the Scriptures, a good knowledge of the truth of salvation and the gift of communicating it, a new obedience to the works of their profession, and a cheerful courage as witnesses to confess Christ before men. These perceptions then moved the Christian friends to direct the minds of these young men, for example, to the need of the church in this Occident; and they were also helpful to them, after both parts were assured of God's good gracious will, to "come" to Christian teaching institutions to be trained for the service of the church or school there. And not a few of the most faithful and capable pastors of our synod, several of whom have been in office for 10 to 19 years and are blessed servants of God, an ornament of the church of Christ, have left their former profession in this godly way and entered this new one. But also in other ways God can arrange the circumstances in such a way that the change of profession is not a sin and wrong. For example, the construction of canals and railroads has completely eliminated the profession of freight drivers; likewise, the invention of all kinds of machines in factories and manufactories, and even in agriculture, no longer requires as many workers as before. It is therefore quite natural and necessary that these, even if they are Christians, look for another profession and

in which they serve the common good. But they must take care that this is done in the fear of God and in faithful invocation of him, so that the flesh does not deceive them; for unfortunately it happens not infrequently under such circumstances that even younger people set up taverns and drinking houses, in which they harm rather than benefit the common good, and sin against the love of their neighbor. For what do the poor wives and children gain from it if their husbands and fathers, tempted by such opportunities, get into the habit of spending their evenings outside the house and indulge in drinking, gambling and idle gossip in such houses? And is it not unfortunately the case that these regulars gradually become habitual drinkers, and often drunkards, who perish in body and soul and finally - for the righteous conversion of a drunkard is exceedingly rare - are lost forever. It is also clear that the more such drinking houses spring up, as is the case everywhere at present, the more dangerously the moral welfare of the bourgeois community is damaged. Instead, for example, of discussing the forthcoming important elections of persons in authority with serious-minded, knowledgeable fellow citizens who have the common good in mind, the visitors of the drinking houses run into these places of pleasure they are accustomed to and love; and what wonder if they fall into the trap of a low, mean, partisan office hunter or his agent, to whom they sell their vote for a few glasses of wine, brandy or even just beer?

Furthermore, it is not a sin or a wrong to give up one's former profession and take up another if the physical strength necessary for certain types of occupation decreases noticeably, especially at an advanced age, or if increasing sickness makes the former occupational work impossible. Under these circumstances, who would blame a farmer, for example, if he exchanged his land holdings for urban properties and houses, from whose rent he then lives, or becomes a grain or livestock dealer?

But where none of these or similar cases takes place, where rather out of the desire and craving for more money and well-being and the like, or out of impatience and timidity about wearing the professional cross for a longer time, the change of profession takes place, or out of impatience and timidity before the longer wearing of the professional cross, the change of profession takes place, then it is a twofold sin and injustice; on the one hand against God, who demands obedience and faithfulness in the very profession in which he has placed men and given his gifts for it; and on the other hand also against the common benefit of the neighbor, whom the Christian should serve in love precisely through and in his special earthly profession.

For example, there are young people who have thoroughly learned a skilled trade that is very useful to the common man and are beginning to become masters of their trade, or who have sufficiently demonstrated their skills in the service of the country. What can one say, then, when these, in good health and happy progress in their profession, emerge from that

Do they, in their carnal desires, leave the same and choose another, in which they are more comfortable and earn more money with easier work? In this they undeniably deny their Christian vocation, which binds them to obedience to God and to the serving love of their neighbor precisely in the earthly occupation assigned to them by God, according to their gifts. And in addition to this, the more frequently this change of civil profession takes place, the more the moral existence of the civil community is endangered. For then it cannot fail that, for example, the status of peasants and artisans is not regarded according to its true value for the common being and is looked upon with contemptuous eyes as a common and lowly kind of occupation. And yet it cannot be denied that it is precisely these professions that form capable male characters and that the core of a people is largely to be found in these classes. Also, a farmer and craftsman, for example, can very easily do without a cigar maker, a confectioner, a tavern keeper, etc., but not vice versa. But then it is quite clear and obvious that the more frequently young people change their occupations, the more they become morally flattened and hollowed out, and fall prey to common selfishness and a vile desire for pleasure. It is also a common experience that such young people, who earn more money in the new profession, have all the less for Christian and moral welfare and sharing, since they tend to waste everything in machiavellian carnality.

The sinfulness and reprehensibility of the change of occupation increases, however, to the extent that the abandoned occupation becomes more noble and important.

than the newly elected one. This happens, for example, when a teacher at a Christian parochial school, without a demonstrable physical ailment that made it impossible for him to continue his profession, leaves this profession and becomes, for example, a merchant's servant or a music teacher or a prelude player for a piano dealer, although there is nothing to be said against these types of profession from a moral point of view. For the object of such a teacher's professional activity is not cloth and piano keys, but the immortal souls of baptized Christian children. And he has not only to impart to them charitable knowledge and skills for this life; rather, his most noble task is to bring God's Word to the memory, mind and heart of his schoolchildren in such a way that, under God's grace, they are also salutarily encouraged by his faithful service in repentance toward God, in true faith in their Savior and in new obedience, and take away from school a lasting blessing for their whole life.

But it is even more disgraceful and ungodly when even preachers, without justifiable cause, leave their profession out of the same carnal desires and lusts for wealth, honor and prosperity, in order to become, for instance, participants in to become a profit-seeking speculation, or for a few years a lucrative civil

For can there be a higher and more important calling in the sight of God than to help sinners to righteousness, the spiritually dead to spiritual life, the slaves of the devil to the freedom of the children of God, the damned to eternal blessedness by preaching the divine word purely and loudly and by kindling true faith in Christ? And what gain in earthly goods and temporal honor can be compared in any way with the gain of even one immortal soul, bought at great cost by the blood of the Son of God?

Summa, it is a dangerous and unfortunate thing with the change of profession; and where those two pieces mentioned above and those and similar exceptions are missing, and the flesh brought about the change, then it is sin and injustice, there, if he had it before, man falls from the faith and denies his Christian profession; There he runs away from God, deprives his neighbor of the service of love, corrupts his own character, sets an evil example to others, and helps to loosen and corrupt the moral fabric of the civil community.

To the ecclesiastical chronicle.

Brunn and its institution. With joy and thanksgiving to God, we learn the following from a letter written by this dear man of God on Nov. 1, which we believe we must share with our dear readers immediately: "Our institution here continues to go on from day to day with great and visible blessings from the Lord. By God's grace, our institution is now completely filled and recently the applications have again been so numerous that there is no lack of students to fear for next year. Of the 24 who are here at the moment, I am thinking of sending a part of them to Addison. My students almost always give me only the warmest joy. Peace and unity prevail in our entire house and I only have to make sure that my physical health is not completely neglected in the midst of the diligent learning from morning to night. So far, the expansion of our institution and the increase in the number of students has only been a source of joy, praise and thanksgiving to the Lord, who has so graciously promoted his work among us. In the second half of September I made a small missionary journey to Saxony, since I had not been there this year and many invitations to individual places had come to me. I was first at the Dresden Mission Festival, September 18 and 19, where I found a large number of dear friends and brothers gathered from all over Saxony. On the evening of the festival I also found opportunity to speak to the festival assembly about our American mission. Then I traveled on to Lusatia, where I had not been before, and spent a few pleasant days there in the company of dear missionary friends.

to. Every evening there was a missionary lesson to be held here and there; it was a pity that I had to hurry for the sake of my many students left at home. In Eibau, which was the actual destination of my trip, it seemed as if the devil would win the day; I intended to win over the parents and relatives of a fine young man who had applied to me for America and to get their consent. But after a long hot battle I finally had to give way; the world and the devil had brought the poor people into delusion and zeal in such a way that no more reasons helped. However, the Lord immediately provided a replacement in the form of another proven young man whom I was able to win over for us. By the way, in Eibau, where there is a large circle of believing Christians, I found the most active participation for our work. After my return from Saxony, I had the pleasure of attending a large mission festival in Kurhessen, near Marburg, i.e. in the Lutheran part of Kurhessen, where I was assigned the afternoon sermon to speak for our American mission. I have almost never seen such a gathering of crowds as there. The large church was already packed when it was said that half of the congregants were still outside. There was therefore no other way out than to move the services completely outdoors, where arrangements had already been made for a pulpit from which to speak. But it was hardly possible to clear my way to the pulpit by the idea that I was the man who was to preach there, so that I had to be transported there first and foremost, and so I finally arrived there half-carried. But with the greatest silence and sympathy they heard my reports about America, and even among the assembled pastors many expressions of sympathy for America were heard. Thus, the Lord has now broken the way for our American mission in Kurhessen as well. In addition to the missionary gifts that were given to me, you will receive the fruit of this in his time in some young people who are now coming from Kurhessen to join our mission.

I reported to the office. - In addition, this last trip to Saxony has become a cause of thanksgiving to the Lord. I was able to experience that our separation from the Breslau Synod has not closed our hearts anywhere, but on the contrary, I have almost never experienced more cordiality and love than just this time." C.

The "Catholic People's Newspaper" from Baltimore rightly punishes the abomination which recently occurred in Pennsylvania, since a Christian congregation had the cornerstone of their church laid by Freemasons, who according to the majority were Jews. Yes, there must be great apostasy where this can happen! But when the said newspaper continues "but Luther has taken the first step (to apostasy), has for the time being stepped off the track and the an-

The Protestants are now falling behind and are rapidly falling into the jaws of unbelief in the form of the lodges. Whoever still wants to devote a tear to Protestantism must do so soon, for it is rapidly changing its shape and its limbs are altogether recognizable only in the Masonic apron," - the writer thus only betrays either a very great ignorance or a very great malice. These so-called "Protestants," who in the long run fall prey to the lodges, are, like all right-wing papists, despisers of Luther, whose teachings they do not want to believe and are therefore struck with blindness by God. Those who know and believe Luther's teachings remain just as far removed from the cult of the Pabst and Mary as they are from the lodge system, for both erroneous paths are un-Lutheran because they are ungodly. But if one wants to compare the two aberrations, a reasonably enlightened Christian will soon find that Pabbism is much more abominable and dangerous to the soul than the lodge system. It is only the devil's mirror-imaging when he lets the papists work so much against the lodges. He does this in order to keep the halo of the pontifical church, even to increase it, so that one does not notice its hypocrisy, but thinks it is vain holiness.

If the Pabst Church did not still have a whore's forehead today (Rev. 17:18), it would be ashamed of the things that have happened in it.

are being used. The sacrifice of the mass, the service of the faithful, the veneration of saints, the idolatry of the pope, the cult of the Virgin Mary, and whatever other abominations may be called, are as rampant today as ever. If you read their newspapers, you would think you were living in the Middle Ages. In order to convince the reader that this is really the case, let us add a "lie" taken from the same number of the newspaper mentioned above as the words: "France. (Coronation of a miraculous image of Mary). - At Geraison (diocese of Torbes), in a desolate region of the Pyrenees, far from villages and towns, there is a chapel where for three centuries (if it is true!) there has been a statue of St. Virgin highly venerated by numerous crowds of pilgrims. Almost four centuries ago (ha, ha!) the Virgin Mary is said to have appeared there to a poor shepherdess and to have assured her "that in this place she would bestow her graces." Confirming her word by a miracle, she transformed the shepherdess' black bread into white bread and multiplied it in the cupboard of her poor hut. A chapel was built on the site; an uninterrupted series of healings and miracles and an uninterrupted procession of pilgrims for three centuries have earned the image the honor that the Holy Father has recently conferred upon it. The crowning of the image with a precious crown given by the Holy Father. On Sunday, Sept. 17, the great celebration took place; seven archbishops and bishops, about 500 priests who had rushed from the neighboring dioceses despite it being Sunday, and 40,000 pious pilgrims were present.

were present. On the feast day, as on the days before and after, about 24,000 pilgrims received Holy Communion. Communion. Truly, faith and love for the Blessed Virgin have not yet died out in France. The faith and love for the Blessed Virgin have not yet died out in France.

In this way, the pabstacy is grounded at all ends of the world, as if a reformation had never taken place. It says in its heart: "I sit

and am a queen, and will not be a widow, and sorrow will I not see" (Rev. 18:7), while the knife is at its throat. For if all signs are not deceptive, the Lord will soon appear and kill the god in Rome. - But we should" keep watch and cry out to God day and night: Tax the Pabst and Turk's murder! X.

Filling stone.

It is not badly said that the world is a big fool's house, which only lacks the roof. It is understood that the world here means the children of unbelief. For what else than madness is, for example, the greed for money and the avarice, already from the point of view of the natural reason and the pagan morality? For already from this point of view, and how much more from that of the holy scripture and the divine word? For already from this point of view, and how much more from the point of view of the holy scripture and the divine word, the acquisition of earthly goods of happiness is never regarded as the last and highest end in itself of the reasonable and moral man, but in relation to such an end always only as a means. Whose heart and mind are thus caught up in the greed for money, his moral mind is also out of joint or insane; and however wisely he may act for the realization of his fir idea, his insanity and madness, to acquire, possess and increase as much money and good as possible in as short a time, with as little effort as possible: That is how stupidly, absurdly and nonsensically he thinks, speaks and acts in this, if one considers his actions from the point of view of the moral law that is also written in his heart, namely, love for God and neighbor. The exercise of this love, however, and especially its practice toward the neighbor - for God wants no other love than that his rational creatures fear, trust, acknowledge and confess him, praise and thank him, and give him honor in all his good deeds and judgments - is the purpose of the rational-moral man, for which money and goods are only a means.

Church dedications.

With hearty joy and hearty thanksgiving to God, the Lutheran Zion congregation at Bethalto, Madison Co, Ists, on the 23rd Sunday after Trinity (the 19th of November) dedicated and committed their new house of worship to the Lord and his service. A splendid weather on this day had made it possible that, besides my congregation here and my Emmaus congregation at Dorsey's Station, a large crowd of people near and far could be present for this solemnity. With special joy were the dear fellow believers from the congregation of

of Mr. Pastor Rösch and the former Ge-!

said Pastor Moll. Since the space of the church was too small on this day to fast the whole audience, many had to be content to attend the service standing outside of it. In the morning, Prof. Brauer held the inauguration sermon, which, according to the promise of the Lord Isa. 55, 11, was certainly accompanied by rich blessings for the audience. Pastor Rösch performed the altar service in the morning. At noon a communal meal was held behind the church. In the afternoon the undersigned preached on Ps. 84, 1-4. The new church is located on a slightly elevated point where three streets cross. It is built of bricks. Inside it is simple, but functional and nicely furnished. Its height to the beginning of the roof is 18 feet, its width 28 feet and its length 42 feet. Since the community does not have the means to erect a school building immediately, the church must also serve as a school for the time being. The merciful God and Father has helped until now. He will also help in the future. May He only grant that the new house of God may always be and remain a lovely dwelling place of the Lord of hosts; that in this holy place His name may be healed and His kingdom come. May all who enter the gates of this earthly Zion also find the door to the right heavenly Zion. May the words of our Savior Matth. 11, 5. be fulfilled here in this house of God in the spiritual sense: "The blind see, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."

I. G. Nütze I, Da8tor looi.

On the 21st after Trinity, Nov. 5, the Emanuel Lutheran congregation of Detroit, Michigan, had the great joy of dedicating ikr new little church to the service of the Triune God.

It is a frame building, 26 feet wide and 46 feet long with a turret, choir, organ and annex for altar and sacristy.

Guests from far and near filled the festively decorated rooms and especially the choirs from Detroit, Waldenburg and Roseville sang many heart-rending songs of praise to the Lord.

Pastor Hügli said the consecration prayer and preached in the afternoon about Joh. 15, 4. 5. In the morning the undersigned preached about Luc. 19, 1- id. May Jesus and His salvation always return to this house until we all join Him in the heavenly Father's house.

John G. Walther.

Church News.

On the 18th Sunday after Trinity, the Rev. A. E. Winter, since pastor of Prairie Monnt, Minn. was installed by me in the midst of the congregation at Logansville, according to the precepts of the agendas, as successor to the Rev. A. Rohrlack, who was called to Lake Superior.

Likewise, on 21. Sunday after Trinity at Mequonriver, Wisc., the introduction of the pastor I. M. M. Moll, since then pastor at New-Gehlenbck, Ill, after he, with the consent of his previous congregation, had received the call as pastor vicarius to the three congregations of the sick Pastor Ruff.

May God the Lord be the sun and shield of the called brethren. To our dear Nuff, however, who as a result of a neck infection has to abstain from all ministry for a longer period of time and therefore has to stay with his colleagues in Michigan, may he graciously restore the full use of the voice for the further joyful preaching of his glorious gospel. Let us remember him in our intercession.

Friedrich Lochner.

Addresses:

**Rev. D. Winter,
DoZausville, Lreulc Oo., Wiso.**

**Rev. Noll,
eare ok Rev. P. Doebmer,
424 Oeänr Ltreet. Älilivaukee, Wisc.**

By order of the Presidency of the Northern District of our Synod, the Rev. I. List, who, after his recovery, has been called by the Lutheran congregation at Town of Sherman, Wis. was installed in his office there on the 22nd Sunday after Trinity.

May the faithful Archpastor of the Church grant him the right wisdom for the direction of his ministry and crown his work with rich blessings. ' I. H. Werfelmann.

Address: Hev. J. Inst,

^äeUD. 0.,

Lüebo^AAn Oo., Wis.

After Pastor H. Sieger of the Lutheran Jmmauuels congregation, Adams Co., Ind., had received a proper call and had also accepted the same with the consent of his former congregation, he was installed in office by order of the High Presidium of the Middle District on the 21st Sunday after Trinity by me with the assistance of Rev. Jäbkers was introduced in feilt office.

May the Lord also bless the work of this servant of His and let him produce much fruit for eternal life.

I. A. F r i t z e.

Address: Hev. H. LteZcr,

Decatur, ^äams Oo., luä.

Rejoinder.

In the "Lutheraner" of August 15 of this year, the pastors of the Missouri Synod are warned against me as a hypocrite who has become obvious and excommunicated. This is done by Mr. Pastor Stürmer in Plattville, Wis. who is already known to the gentlemen

pastors by his un-Lutheran remarks which he once made in the "Bohemian Mittheilungen" about the Missouri priestly people. (See "Lutheraner" of April 15, 1864.) I now feel compelled to respond somewhat to such a warning. First of all, as to the hypocrisy of which I am accused, the matter is simply this: I once found myself saying to Pastor Stürmer that he did not treat his congregation according to the word of God. He must have taken this very badly, because he immediately replied that my hypocrisy had now become apparent. I was then asked to make an apology, which I was not able to do. From his congregation I later left stepped. However, I only found out that I was excluded when I read about it in "Luther's ner", before that I did not know anything about it. When Pastor Stürmer writes that I have joined the Presbyterians, this is unfortunately true, and I also confess that I have sinned grievously against God by such a step and that I am heartily sorry for it. I also recently confessed this in writing to Pastor Stürmer, but he returned my letter unanswered. In accordance with the truth, I must also confess that my affiliation with the Presbyterian congregation in Plattville would not have happened if I had known their teachings then as they are known to me now. Therefore, I could not remain with the Presbyterians because of my conscience, and I confessed to them that I would have to renounce them for the sake of their false teachings. Nor would it have occurred to me to leave Plattville if I had not desired the pure doctrine of the gospel. Pastor Münkel in the Kingdom of Hanover has known me for many years, but I have never been accused of hypocrisy by him. May the merciful God not hold it against Pastor Stürmer that he has falsely testified against me. May He also be merciful to me for the sake of His Son Jesus Christ.

H. H. Masemann.

St. Paul, Minn, Oct. 28, 1865.

Editor's note. We are all the more pleased to be able to publish this "rejoinder" here, because in the absence of the only one of the editors who was already personally acquainted with the dear Masemaun, the "warning" in No. 24 of the previous year, which so bluntly verlämndet him, unfortunately came too hastily into the "Lutheran" out of guilelessness. This should be a serious warning to us.

Conferenz display.

The Fort Wayne Preachers Conference will hold its next meeting in Fort Wayne from Jan. 2 at noon to Jan. 4. Evening.

L. Dulitz.

(Receipt and thanks.

For the Brunn'sche Anstalt received from Mr. Jakob Thiirwächter in Palmyra, Mo., 85. Bon the Lehmbaner brothers there P5. Bon to Mr. I. Dobler in New York 85.

For poor students: from the Virgin Society in Rock Island, Ill, through Past. Mennicke 86.

C. F. W. Walther.

Entered the preacher and teacher dvitt- wen and IVaisen raffle.

I. Contributions from the members, pastors, professors and teachers:

For UM G 8t,5U:

Tb. Gotsch, Merz, Schneider, Schmidt.

For 1865 G 81.51):

Albrecht, Brackhage, Detzer, Dicke, Dulitz, Frederking, Fricke, Th. Gotsch, B. Gotsch, Hattstädt, Hörnicke, Huß. mann, Jäbker, Jor, Kirsch, König, Klinkenbrg, Kühn (8l.96), Lindemann, H. Meyer, Merz, Orstermeier, Reich, hardt, T. Niedel, P. Rupprchl, I. Rupprecht, Schäfer, **Sallmann, Saxer, Schmidt, Schneider, Schönederg,**

Schumann, Schuster, Schwan, Seuel, Sieger, Stubnatzi, Tramm, Tröller, Wambsgans, Wilde, Zaget, Zitzlaff.

Grs.o":

Achenbach, Auch, Fleischmann, Fritze, Hesse, Herpolshei "er, Keller (§3.00), Küchle, I. G. Kunz, Nolting, Nützet, Sauer, Wyneken.

For 1866 G \$1.50:

Auch(\$2.00), Lobe, Behne.

H. On gifts:

From the parish of Mr. Past. Kühn \$2.57. from his branch congregation \$4.47. from the congregation of Mr. Past. Schomburg 517,15. On Mr. Büscher's baptism of children collected \$2,M. Don N. N. in Lafayette, Ind. \$1.00. From N. R. in McKean County \$5.00.

I. F. Bünge.

Received:

For theev. Hospital and Asylum: by F. M. iu S. rw. estate of the blessed Maria Lindt \$2.50, by Mr. Brl- sazarLindtkl; by Mr. Lilienkampff, Carondelet, thank-offering \$1; ^by Mr. Past. A. Saupert by Mr. K. Griesbacher 55; ^by Mr. Past. Schäfer ges. at the wedding of Mr. Ph. Meuges in Germantown \$3.50, by Mr. Past. Schäfer himself \$1.20, by Mrs. Rühn 50 Cts; by Ch. L. in St. Louis, vows for the recovery of his child, \$50; Hr. Better, St. Louis, \$1; Hr. Tbeod. Reinhardt, Chicago, Ill., 52; Caspar Klingenberg, Lafayette Co., Mo., \$5 - Further acknowledged with heartfelt thanks: from Mr. Waiikc j Bor soap, from Mr. Haas L Schenkel 1 box soap, from Mr. Leonhardt L Schuricht 1 barrel mebl, from Mr. Kalbfleisch L Lange 2 sck. Flour, from Mr. Westermann L Meier various porcelain goods in the value of \$1>.

For the orphanage: By the congregation of Mr. Past. Beyer, Collecte am Reformationfest, \$1Z.

L. E. E. Bertram, Kassrer.

Received:'

For the seminar household in Fort Wayne: From the Fort Wayne community from Mr. Schaper 2 sck. Wheat flour. From the community of Mr. Past. Jäbker W Krautköpfr, 7 sck. Rye, 20 sck. Potatoes. 10 sck. Wheat, 2l Sck. Korn, 1 Bush, yellow Ruben, 1 Pckk beans, 1 Peck Aepselschnitr. From the former comm. of Mr. Past. Stephan by Mr. Rothenbeck 2 Sck. white reuben, 1 Sck. Kartoffeln, 60 Krautköpfr, 1 Peck Zwiebeln; of Mr. Hitzmann 1 Fuder straw; of Mr. F. Prange 1 Sck. Wheat flour, 1 sck. Ruben; M Herr D. Roibenbeck 53 Krautköpfr, 1 Sck. apples. LuSLerGrm. of Mr. Past. Traub of Mr. Gönemann LSck- wheat, 3 Sck. Korn, 1 Sck. Potatoes, 24 cabbage vpf. From Mr. Past. Zagels Gem. from Mr. Trier 1 Fuder Krautköpfr; from Chr. Blecke 3 Bush. Korn, tz2 Krautköpfe, 1 Sck. white turnips; from Herr Frosch 1 Büttel beef. From the wem. of Mr. Past. Bode from Stephan Jung 1^ bush. Wheat; from Mr. P. Pegel 1- Bush. Wheat, 1 Bush. Grain; from Mr. Ernst Becker 2 Bush. Wheat, 1 Bush. Grain; from Mr. Chr. Uhlmer 2 Bush. Grain, 9 crawls; from Mr. Conrad Thanneu- selm 2 Bush. Wheat; from Mr. Joh. Bonderau 2 Bush. Wheat, 10 Aramköpfe; from Mr. I. Meier 2 Bush. Wer- zw; from Mr. Janzow 2 Bush. Wheat, 1 bush. Grain, fj Bush. Potatoes; from Mr. Bro. Bolmer 2 bush. Wheat, 2 bush. Oats; from Mr. H. Jung 2 bush. Wheat, 2 bush. Potatoes, 7 cabbages; from Mr. F. Gurrkz H Bush. Potatoes, 21 cabbages; from Mr. Anton Kohl- Mkie 2 Bush. Wheat, 4 bush. Grain. 14 cabbage heads, 1 Bush. Potatoes, 4 bush. red turnips; from Mr. Conrad Hymick 2 bush. Potatoes, 1 bush. Grain, 8 cabbage- soxse, white turnips and beans; from Mr. Conrad Körte 45 cabbage heads; from Mr. Ernst Buske 2 Bush. Rye, ^1 Bush. Korn; from Wittwe Hofmeier 2 Bush. Rye, 1 Kriitköpfe; from Mr. W. Schäfer Buch. Oats; from N. N. 2 sck. Grain, 3^ Bush. Wheat, 74 cabbage heads; from Mr. W. Luhmann 1 sck. Potatoes, 1 sck. Oats, j Lush. Beans, 31 heads of cabbage, 1 roll of butter. From the parish of Mr. Past. Fritze from Mr. Christ. Körne^ 2 bush. Potatoes, 1 Sck. Wheat, 20 cabbage heads; from Mr. Fölinger 2 Sck. Korn, 43 Krautköpfe, 1 Sck. Hafer; from Mr. Past. Fritze himself 2 sck. Potatoes, 24 cabbage heads.

For the student H. Fischer: AuS der Gem. des cherrn Past. Reinke in Blue Island, Ill, from Mr. Peter England \$2, from Messrs. Daniel Sloll and Chr. Tomme is rl, from Mr. Daniel Stein 50 Cts.

I/W . Reinke.

Received in -er Raffé Eastern District:

To the synodical treasury: from the congregations in: Boston \$12.82. St. John \$4.01. West Seneca \$22. Richmond (incl. agio) \$11.68, Washington \$25, Buffalo \$20, KingSVille\$5, Longgrenc\$4. Olean\$7, WcuSVille \$4, Balt. Eo. \$5.40, Northampton \$2.25, Philadelphia \$10, Rainham \$6.90, WolcottSVille \$6; of the LiebeSverein in Washington \$25; of Pastors H. Hanser, Ruhland, Kähler, Müller, Eilgelder each \$1; of Past. Timmenstein \$2; by Teachers Bürger, Knoche, Hilt each \$1; by Teacher Brö- ning \$2; by Carl Rothe \$3; by Mr. Pürner \$1; by Hrrrn Rüppcl in Baltimore, third Collecte, \$40.52; by Past. Keyl Sr. \$17; thank-offering by D. S. \$2.

For the General Presidency: By G. Miede- I mann \$1.

For poor students: By G. Wiedemann \$3; > By G. Lange 59 Cts.

For the mission to the Gentiles: from the congregation in Boston \$20.94, from the congregation in Richmond (incl. premium) \$12.53; thank-offerings from the confirmands: E. Röchel \$1.50, Anna Moses \$1, Pb. Dörr (his first week's pay) \$3.50; from Past. Ruhland & Mrs. Lepp jc \$1; from Mrs. F. \$3; from the Philadelphia Young Men's Association \$2.

For inner mission: Don Carl Rothe \$2; by the congregations in: Johannisburg \$4.61, MartinSVille \$1.60, Baltimore Co. \$6.25; from the Young Men's Association in Phila- drlphia \$3; by Mr. Nuppel of Baltimore \$34; by Sander 25 Cts.; thank-offering by M. Pfaender \$3.60; ges. at C. Rebwald'S wedding \$3.35.

For teacher salaries: Of the municipalities in r Boston \$6, Alleghany \$4, Baltimore 518.67.

For college maintenance fund: at K. Klose's wedding sent for Fort Wayne \$2; from the Virgin Society in Buffalo for Addison \$6; from the Young Men's Society in Philadelphia \$6; from the Gem. in New York per September u October 523.

For Past. Röbbelen: By Mr. Past. Keyl sen, \$15.

For Brunn's pupils: by Carl Rothe \$5; by Miss Emilie Fischer \$3.75; by G. Wiedemann and H. Janke each \$1.

For the seminar in Addison: From F. Blum for curtains \$2.

For the widows' fund: by Paul Bürger \$1; by Past. Röder \$2; by Past. Ruhland \$3.

For Director Sarer's substitutes: From the Johannisburg District \$3.08, from the Martius- bura District \$1.

For the Richmond congregation: by Past. Ruhland and H.N. Schmerling each \$2; from the comm. in Buffalo \$36.50.

For Past. Gross in Richmond: Don of the Gem. in Johannisburg \$4.31, vcn that in New York \$39; of Wolter in Buffalo 55.

For seminary construction in FortWay'ne: Don of the Gem. to Olean \$6.

For Past. BrunnS seminary building: From the comm. at Ncw York \$25.75.

For the Lutheran congregation in Russia: By Hrrrn Past. Kcyl sen. \$10.

New York, Nov. 1, 1865.

I. Birkner, No. 92 William Street.

Received in -er Raffé western Districts:

To the Synodical treasury: From Mr. Caspar Klingenberg, Lasavette County, Mo., \$5; Collecte of the Gem. of the Past. Diltz in same county, 58.20; Collecte of branch comm. of same, \$5.50; Collrte at harvest feast of comm. of Past. Matuschka, New Mile, Mo., \$4.85; of Mr. W. Vettkötter in New Mrle u. of Mr. Past. Matuschka each, \$1; Harvest Festival Collect of the congregation of the Rev. Müller in Pittsburg, Pa, \$31.60; by Mr. Jakob Lauer, Chicago, Ill, \$5; Collecte at the Reformation Feast in the parish of the Rev. Wagner, Pleasant Ridge, Ill, 26.25; by Past. Lehman' by Jakob Wörther, St. Louis Co, Mo, 50 Cts; by the Gcm. of the Rev. Gräbner, St. Charles, Mo.", \$10.25; by Mr. Heinrich Mcyer, Cook Co.", Ill, 90 Cts.

On the college maintenance fund: by Mr. Friedr. Schünzel, Ottawa, Ill, \$5; by the comm. of the Past. Köstering, Altenburg, Perry Co, Mo, \$12; from the comm. of the Rev. Fick, Collinsville, Ill, 514.10; of the comm. of the Past. Gräbner, St. Charles, Mo., \$10; by the comm. of the Past. Schaller, Red Bud, Ill, \$14.80.

For the widowed Prof. Biewend: From Hrn. O. Meier, Trete, Ill, \$5.

Concerning the Synodical Missionary Fund: From the Gem. of the Past. Heinemann, Trete, Ill, \$19; from the Gem. of the Past. Polack, ibid, \$8; of the congregation of Past. L. Lochner, Matteson, Ill, \$10; of the Zion comm. deS past. Hoppe, New Orleans, La., \$3.75.

For inner mission: from Mr. Caspar Klingen- berg, Lafaytrtr Co., Mo., \$10; from Mr. A. D. Bruns ibid, \$2; from the comm. of the Rev. Heinemann, Trete, Ill, \$20; by the Gem. of the Past. Polack rbendas, \$8; from the Gem. of the Past. L. Lochner, Matteson, Ill, \$10.75; by teacher Bunge, ges. at E. Fiege's wedding, Columbia, \$3.30; by E. Meyer, New Mile, Ill, \$1.50; by Messrs. W. Vettkötter and Fr. Windhorst ibid, each \$1; by Messrs. W. Wulfekötter ibid, 75 Cts. each; from Messrs. H. Lau- mann and W. Födebusch ibid, 50 LtS. each; from N. N. by teacher Kurz, Carondelet, Mo., \$1; from the Gem. deS Past. Fick, Collinsville, Ill, \$8.80; by Past. HollS ges. at Ad. HochstetterS wedding, Centrevillc, Ill^ \$8.25; Collecte of the Gem. of the Past. Muller, Pittsburg, Pa, \$30.

For Mr. Past. Röbbelen: From Mrs. Kammeier, Lafaytrtr Co., Mo., \$1; from Mr. I. O. Meier, Trete, Ill, and by Mr. M. S., St. Louis, Mo., each \$5; Collecte, ges. at Mr. A. Fdders infant baptism, Collinsville, Ill, \$4.35; Collecte, ges. on Mr. H. Wendlers Hochzeit ibid, \$5.15; deSgl. on Mr. G. F. Graß' wedding ibid, \$8.25; by Mr. Past. Dartling, Springfield, Ill, \$4.

For poor sick pastors: By Mr. I. O. Meier, Trete, Ill, \$5; by Mr. I. A. Breber, Eddyville, Iowa, \$2.

For poor students: From Mr. L. Vogel, Springfield, Ill, \$2; from Mr. Heinr. Pfeil's wife in Cook Co, Ill, as a thank offering for happy delivery \$1.

For Past/Brunn's pupils: Bon Hrn. Biermann 8en., Venedy, Ill., \$5.

For Mr. Past. Great, Nchmond, Da.; From Mr. Bro. Great, Collinsville, Ill, 50 cts; from the Zion comm. of the Rev. Hoppe, New Orleans, La., \$14.15; from Wittwe Meier, St. Louis, Mo., \$2; from Mr. C. P. Rohlfing the same, \$1.

For the Proseminar in Striving: By Mrs. Marie Voigt in Mivdleton, E. W., \$1; by Mrs. Rosine Beck ibid, \$1.50; by Margarethe Arendt ibid, \$3.50; Sunday Collecte of the Gem. of the Rev. Arendt ibid, \$1; by Mr. I. Martin, Smithport, Pa. ibid, \$3; from N. N. by Past. Wagner, Pleasant Ridgc, Ill, \$15.

For the School Teachers' Seminary in Addison From the Zion Comm. of the Past. Hoppe, New Orleans, La. \$3.45.
 For Pastor Lange's Grm. in Humboldt, Kansas.: Don den Gem. des Past. Köstering in Altenburg and Frohna, Perry Co, Mo, \$21.
 On the church building in Detroit: From the Gem. des Past. Moll, New Gehlenbeck, Ill, \$7.45; Collecte at the Reformation Feast of St. Paul's - Gem. of the Past. Lehman" on Manchester Road, St. Louis Co, Mo, \$9.

Ed. Roschke.

Received in - raffes mittlern Districts:

On the synodal treasury: by Past. Bode \$1; by Past. Königs Gem. Collecte \$14.30; by Past. Klinkenberg by Heinr. Möllenkamp \$25. by his Gem. from the bell bag \$7, by himself \$1; by Past. Gotsch \$1; by Past. Saupert from Mrs. Däuble as Danko > er for happy delivery \$2, likewise from Mrs. Noble 55, on Mr. Noble's child baptism ges. \$8.25, on Mr. Petersheim's child baptism gcs. 2.50, from Mrs. Eickmeier \$1, on Mr. Schnarpu's wedding gcs. \$5.70, from Past. Saupert himself \$1; from the Jungfrauen-Verein der Gem. of the Rev. Schmidt 3 50; from Past. Merz's Gem., Coll, \$18; by Past. Kühn of F. Schumm \$1, of the latter's Filial \$4.70, of the latter's second Filial \$3.65; of Past. Schuster's branch in St. Joseph Co. \$5.30; by Past. Traub's Gem. \$9; of Pastor Deßler's Gem. at Florida \$7.50; by the same of Christ. Krull and Herm. Krull each \$1; by Past. Jox Gem. \$12.10; by Past. Scholz \$3.
 For Dir. Saxer's substitutes: By J. Birkner \$14.26; by Past. Geyer \$1; by Past. Hattstädt \$7.55; by Past. Jox Gem. \$13; by Past. Rupprecht's Gem. \$3.75; by Hildebrand 51.50.

On the construction of the dormitory at the college in Fort Wayne: By Past. Bode by N. N. \$11; by Past. King's comm. second ed. \$11; by Past. Steger's Gem. \$9.50; by Mr. Fr. Tbiemeyer in Baltimore, namely, from C. Brauer and Ch. Strobel 25 cts. each, F. Hampe, F. Jackel, and F. Zink jc 50 cts, F. Rawolleck, G. Schimpf, F. Luis, H. Burmann, E. Rudolph, C. Rci^ singer. L. Dieterich, C. Ernst, I. Hilgärtner, P. Schlerf, C. Dunker, F. Nadeke, F. Hollerbein, H. Dreier, A. Klein- A. Hilseemann. F. Schneider, F. Autner, G. Frank, A. Ein-

Wächter, P. König, M. Eckert, W. Engelhaupt, C. Priesert, G. Lindemann, C. F. Kleppisch, W. Lchaumlöffel, A. Weldemeyerje-I, H. Schäfer, G. Bauer, W. Leise, A. Henkel, M. Fritz, A. Pabst, E. Barman, H.Könkerje-2, J.Brüns, R- Lange, W. Letmate each -3, A. H. Sieck and C. Schnitz -10 each, F. Tibemeyer -15, L. Thiemeyer -5; von Past. Fleischmanns Gem. -10; from Past. ScholzS Gem., Pentecostal Troll, -6.69.

To purchase college land at Fort Wayne By Noschke -10.

For inner mission: By Past. König from Mr. Meier-5; from vr. Sihlers Gem., proceeds of a collection, sent to the mission festival held on the 15th Sunday after Trinity at Oakgrove near Fort Wayne, -170; by Past. Schmidts Gem. -10; from Past. Horst's congregation, half of the collecte at the "Kirchweihfest" -4; by Rev. Hattstädt -8; by Past. Schöneberg's parish -2.50; by Fr.

For poor students in St. Louis: through Fr. König from Mr. Herzog -3; through Past. Bühl at the wedding of the daughter of Adam Gemmiuger -10, 15. Tuition received from college students in Fort Wayne: By Joseph Specht -6.

For Missionary Mießler: By Past. König von Jetter -1.

For the parish in Richmond: From Past. Dulitz Gem. in Hnntington -8, from whose Gem. in Lauraster -2.

For Past. Röbbelen: By Past. König by Mrs. Werner and Mr. Friedrich each -2; by Past. Schwan by I. Schmidt -1; by Past. Bode's Gem. -7.82; by Johann Haffner -5; by Past. Haserodt's Gem. -1.

For Past. Great in Richmond: By Past. King by Lkppelmann and Friedrich -2 each, Rich! 25 cts, Voigt and D. Hogrefe each-I, Frankhaus -5; by Past. Schwan by Mrs. M. Giese -2; by Past. Schönebergs Gem. -11,15, by the same from K. Rümmlr -2.

For poor students: By Past. Klinkcnberg from F. W- Meier -1, from whose congregation from the Klingel deutel -5; by Past. Merz for the student Barthel from Mrs. Plinke and Wittve S. Brandes each -1.25; from Past. Schönebergs Gem. -3.50; by Past. Kunz ges. on the wedding day of Messrs. H. WeSling, A. Richmann and Car; Treuer -6.20; by Past. Scholz for the student Sommer, namely by Mrs. M. Reimers (thank-offering) and V. M. each-1.50, Mrs. Pürtzer, Hel. Meier, A. Neubauer, M. Vogel M. Mulzer, Ch. Scholz, A. Förster, Engebrcht each 50 Cts / B. Stach -I, K. Meier 30 Cts, M. Polster -15 Cts.^ A. Merta 20 Cts, K. Klahn, M. Lautner, M. Wolf, M. Schmidt, A. Wittmann, Fr. Fuchs, H. Raßin, i B. Schrizzer, E. Ries, M. Hübsch 25 Cts. each, Wittve Leistner 35 Cts, G. B. 5 Cts.; by the same for pupil Scholz from Mrs. M. Reimers (thank offering) - .5", from Mrs. K. Mcier, Joh. Bramm and I. Förster sen. each - 1, Mrs. M. Vogel 25 Cts., M. Mulzer 50 Cts., Th. Stach 15 Cts., Fr. Scherzer 35 Cts., G. Großmann 15 Cts.; by Past. Scholz by Mrs. M. Vogel -1, N. N. 25 Cts.; by the same at G. Vogel's wedding ges. -1.85.

For heathen mission: By Past. Klinkenbrg by F. W. Meirr-1; by Past. Schmidts Gem. -10, by the. same from N. N. -3; by Past. Horst's Gem., half of the Collecte am Kirchweihfeste, -4; from an unnamed by Past. Kühn -2; from Past. JA Gem. in Logansport -14.65, from its branch in Peru, namely from Schmidt, Lehmann, Aleemann each -1, M. Hetzner. Fr. Hetzner, Mrs. Konrad Kolb, Kuppner 50 EtS. each, Jordan 35 CtS, Schmoll and N. N. 25 Cts. each; by Past. King by N. N. -5; by Past. Rupprecht from L. Dunagel -2; by Past. Scholz Gem., Christmas CtS, -6.26.

For teaching institutions and teachers' salaries: BonPast.KlinkenbergSGem., Coll., -2; von Past. ScholzS Gem., Easter Roll, -10.45.

On the Nassau Mission: By I. Schmidt -1.50.

For poor schoolteacher seminarians: By Past. Sauvert for Christ. Strikter on the infant baptism of Mr. Däuble ges. -8.75; from Past. Schäfers Gem. in Eentre Township -3.85; on Mr. Christ. C. Pfeiffer's wedding s. -6.10.

To defray the travel expenses of Brunn, scher Zöglinge: By Past. HorstS Filial near Dublin, Kirchwhihcollecte, -4,50; by Past. Drtzer by Mr. Krull -1; by some members of the Ge", in Logansport -3; by K. Rümmler, thank-offering for recovery of his child, -2.

For the budget of the Schoolteachers' SeminaryS: By Past. Horst by Fr. Hauelsen -2.

For sick pastors: By Past. Hattstädt -1. For Mrs. Biewend: ByPast.KühnSGem.-2,24.

To the Fort Wayne College debt retirement fund: from Past. ScholzS Gem., Collecte, -3.10.

To the synodal treasury middle district: From Past. Haserodts Gem. -2.

Fort Wayne, the 2V. October 1865.

C. Bonnet.

Received for Mr. Pastor Groß: Don Pastor Stecge and his congregations -4.50; By Pastor Lemke from M. Förster-1.29.

To pay the substitute of Mr. Director Sarer: from the municipality in Monroe -6.30; by Past. Speckhard by G. Schönamgruber -1.00; by G. Finzl 25 EtS.; by Past. Darb -1.36; from its comm. in Grand Haben -4.51.

To the synodal treasury: from the congregations of the Past. Steege -4.00; from the Gem. of the Past. Hügli -15.00; from the comm. in Cedarburg, Wis. -3.78; from the congregation in Monroe -10.00; from Galsterer in Frankenmuth -4.00; from Sabine Meier, thank offering for happy delivery, -1.00; surplus from the travel money of the deputy from Frankenmuth -9.01; from the St. Johannis congregation of the Rev. Lemke -7.72; from M. Förster -3.00; from Karl Lietz -5.00; from St. JohanniSGem. in Plymouth, WiS. -7.57; from Bro. Köbn in Sheboygan -2.0^; by Past. Also by Bros. Mich, and Friedr. Hanselmann -1.00; by congregations of Past. Steege, Harvest Festival Collect, -5.00; by the congregation of Frankenmuth, Reformation Collect, -21.29; by G. L. Meier in Frankenmuth for the recovery of his wife from a questionable disease -10.00.

To r Synodal Missionary Fund: collected at a wedding in Town Abbott-4.00; by Rev. Ahner collected at the wedding of Ernst Reinbold-3.17; by Casp. Grubner in Frankentrost as a thank offering for the recovery of his child -1.00; by the school children deS Teacher Grtrnbach in Racine, Wis. -3.31; collected by Rev. Strafen at a community mission feast in Watertown -25.43; collected by the congregation in Adrian at mission hours-10.00; at the infant baptism of the Rev. I. F. Müller collected -1.00; on G. Abraham's wedding subsequently collected 40 TtS.; by Past. Grupe on the double wedding of L. Wachholz and I. Jagow collected -7.00; thank offering for suppression of rebellion by Bro. Köhn Jr. in Sheboygan -2 00; by an unnamedrn-1.00; by Past. Penalties from Martin Keup -8 00; from the Gem. in Monroe -2>.16, namely Collecte -12 92; from the Unnamed -5.00; from d/n school children -3.24.

I n the parish and teacher widtvenKasse: From K. Mohr in Monroe, Znrückbezahlung for his wife -25,00; by Past. Daib collected at the wedding of Ludw. Ewald -2.70; Thank offering for suppression of rebellion by Bro. Köhn in Sheboygan -2.0ll.

For the general pres.: From the comm. of the Past. Steege -5,00.

On the construction of the dormitory at the college in Fort Wayne: From the Gem. ku Grafton, WiS. -4,00.

To cover the Collegrbau debt in St. LouiS: By Past. Werfelmann from the Gem. in Town XI -3,27.

ToRetainTeachersAtInstitutions: Through Past. Werfelmann by an unnamed person with the address: A gift for the church" placed on the altar -5.00; by Rev. Speckhard von Löhlm -2,00; from the women's treasury of the congregation in Adrian -10,110; from the cent treasury of the same -8,00; from Mrs. Emmert in HillSdale -1,00; from the congregation of the Rev. Speckhard -5.15; from the comm. in Monroe -9.56, with -2.00 from I. Bicking.

For the proseminary at Nassau: Bon G. Keck at Freedom, Washtenaw Co., Mich, (for cultivation) -1.00; by I. Küffer -2.00; by Past. Ottmann at

wedding of Mr.-Wedepohl collected -7.04; by Past. Hahn -1.00; by Past. Also by brothers Mich, and Friedr. Hanslmann-1.00; thank-offering for dir suppression of rebellion by Fr. Köhn jr. -2.00; at infant baptism of Gottfr. Matthes by Past. Steege -2.70.

For Past. Röbbelen: Collecte from Gem. Frankenmuth -33,20; collected at Johann Zucker's wedding in Frankenmuth-4,30; from J. Birrlein -1,00; from LSohn 50 Cts.; from Galsterer-2,10; from Past. Keller-1.00; thank offering for suppression of rebellion from Fr.Köhn Jr. in Sheboygan -2.00; from an unnamed -1.00.

To the college -maintenance- fund in Fort Wayne: AuS to the comm. in Monroe -11.00; and namely, by M. Kronbach \$5.00, I. Wagner \$5.00. To" Stadlmann \$1,01>; by Past. Lemke \$7,85; and namely"" W. Schröder \$1,50, on the infant baptism of G. Görlach g" collected \$2,25, on the baptism of C. Rnm collectedL \$4,10; by Past. Also \$1,84; and namely by him sclM 84 Cts." by brothers Mich, and Friedr. Hanselma"" \$1,00; thank-offering for dir suppression of rebellion viH Fr. Köhn jr. \$2,00.

To the maintenance fund of the schoolrh4 rer seminary: Thank offering for the suppression"" of the rebellion of Fr. Köhn Jr. \$2.00.

For poor pupils and students: B" Galsterer in Frankenmuth for H. Crämer \$2.00, collected by Pall Keller at M Fallbaum's wedding to Morrison gcsams melt \$4.00; collected at a society at Hcinr. Wier in Sm boygan \$6.00; collected by Past. Hahn \$1,50; du" Past. Also collected at Hrn. FliegelS infant baptism \$1,W by same from brothers Mich, and Friedr. Hansel" mann \$1,00; thank offering for suppression ofNebcli" from Fr. Köhn jr. \$2,00; from Gem. in Monroe \$dl,01>> namely from the Frauenverein \$'16,00, from the Jungsrauenverm § 7,20, from the Jünglingsverein \$2,25, from individual Gliedeni for the student W. H. \$35,55, collected at the wedding of PaftD Johannes Gottlob Walther for dir Schüler G. F. und M H. \$5,00, from I. Schmid for Seminarist G. H. \$2,50 and for the student W. H. \$2,50.

To theChurchbuildingof theCongregationof Pass Stürkenin Baltimore: By the Gem. d" Past. Steeg, \$5,00.

For the HoSpitalin St. Louis: Dnn Past. Lemke von M. Förster \$1,00; auf de, Hochzeit des K Schmidt in Grandhaven gesammelt \$1,74. !

Fortheorphanagein St. LouiSrA" the wedding^ of Br. Schmidt in Grandhaven collectedrl \$1.74; Thank offering for suppression of rebellion " Br. Köhn Jr. \$2.00.

For inner mission: by Past. Günch on EgererS Kindtaufe collected \$3,00; on a Hoch;" in Town Abbot collected \$4,68; by Past. Steege, thanks^ offering for dir happy delivery of his wife \$3.00; du>H Past. Werfelmann by an unnamed me the adresÄ "A gift for the church" placed on the altar \$5,va collected by Past Straff" on a community missionSf" in Watertown \$25,00; from the Gem. in Adri" \$8,00; from St. Peters Gem. of Past. Lemke \$9,1^ from W. Schröder \$1,00: from the congregation in Monror \$10,A and namely collected on the infant baptism of G. Ohrs \$2,?q from I. Schmid as a thank offering \$5,00, collected on the ^wedding of ds Heinrich Niedermeier \$2,54; from Past. I. " Müller as a thank-offering for the happy delivery of his" wife \$1,00; collected at the celebration of the silver wedding of I. K" per \$5,04; from H. Borges \$2,00; from the Ge" in Grand Rapids \$8,00; from the Gem. in Town Caledo" 80 Cts.; from the Gem. in Town Ehester \$2,15; from Pa8 Daib \$2,00; by Past. Also from the brothers Mich, "a Friedr. Hanselmann \$1,00; by Past. Winner collected at d" wedding of Br. Gardener \$6.46; by a W named 1.00. j

To seminary building in Addison: by T Trupke 51.00; by Rev. Stecher by Joach. Ohdc \$3.0^ by Past. Lemke by M. Förster \$1.00.

To the college maintenance checkout if

St. LouiS: Thank offering for suppression of Rrbelliß by Fr. Köhn jr. \$2.00.

For the looted andVerirtt those in Missouri: from ^the Gem. in Grastest Wis. \$3,93.

To curtains in the school teacher st m i n a r: From G. Mohr 25 Cts.

W. Hattstädt.!

-----

Changed addresses r

kev. I'r. Wyneken, Olevolsnö, "Ier86)t str. 64, Okic

ksv. kk. 8. Istsl, Oranä Hapiäs, Vox 80.

OouM^, ^VisecEin.

Printing by A. Wiebusch ". Son. St. Louis, M",

Volume 22, St. Louis, Monday, December 15, 1865, **No. 8.**

Dedication of the college of our dear Norwegian brothers in faith at Decorah, Iowa.

We celebrated a true festival of joy on October 14 in Decorah. - There are Norwegian Lutherans here in America who are serious about their Lutheran faith, who openly and freely confess the truth and are heartily averse to all sectarian, humanistic and unionistic mischief. The good Lord has given us these Lutherans as our brothers. We are united in faith, therefore also united in love, their joy is our joy, their welfare our welfare.

Decorah lies in a lovely valley with a clear stream meandering through it. A mountain rises gently to the east of the town, but the on one side of the valley, on the flattened summit of this mountain rises a majestic building, in the shape of of a Norman castle with towers and! battlements. Although only the middle building and one wing are completed, the building makes a tremendous impression, for it is very large, which can be deduced from the fact that it has cost over \$80,000. This building is the college of our Norwegian Lutheran brethren. On Saturday, the day of the dedication, several thousand Norwegians, some of them from very distant congregations, had gathered. The

Preachers in their vestments, the congregations on foot and in carriages, carrying Norwegian and American flags and singing beautiful chorales, formed a solemn procession from the city to the college. The architect, Mr. Giese, had a tasteful speaker's platform erected under the portal, and after the large crowd had gathered in order, Pastor Brandt first warmly welcomed all present to this great celebration of the church's joy and urged them to thank the Lord for His kindness and to transplant the memory of what happened today with grateful hearts and lips to children and children's children. This was followed by a prayer in which Pastor Brandt offered praise and praise to the Lord for all His goodness and benevolence, mostly for the gift of His only begotten Son and His beatifying Word and sanctifying Spirit, as well as for the blessed Reformation of Dr. Luther, for happiness and salvation in the building up of the church in this country and now also of this house, which the Lord wants to make His temple and move into it with His blessing.

Now followed the actual consecration speech by Praeses Preuß: "Dearly beloved Lutheran brothers in faith and compatriots! "The Lord has done great things for us, and we rejoice in them." Was it not such joy, you Christian men and women, that moved your hearts and drove you here today to praise in unity of faith the Lord who has done such great things?

has done for us? This work, which the Lord has done among us, seems to many with me as a "great" one, so that the joy about it finds its expression only in holy amazement. Some years ago we talked about the construction of a suitable building for our school, but only as a beautiful hope for the future. Last year we laid the foundation stone and asked one another, "when do you think the building will be finished?" And behold! Now it stands there, large, solid and beautiful and well executed in every way. Therefore, let us rejoice in the power of Him who gave the success, in the desire and zeal which He has shown for the preservation and preservation of His holy Gospel. We want to rejoice in the power of the one who gave the success, in the desire and zeal that he aroused for the preservation and spread of his holy gospel. We want to rejoice that the Lord has blessed our weak testimony and given us the opportunity to strengthen many a young man in the word of truth, yes, he has strengthened our hope that he will graciously preserve the same word for our descendants. How many and great obstacles threatened to thwart the execution of this work! Our enemies mocked and prophesied an end in disgrace. A terrible civil war, precious time and heavy burdens seemed to make it impossible to raise the necessary funds. And now this building is ready before our eyes! Certainly, the Lord has done great things for us; we are glad.

But while we give glory to God alone, we also want to express our gratitude to God.

I wish to express my gratitude to those who have been his instruments of labor, first of all to the venerable Missouri Synod, through which the Lord has led us to so much purer and clearer a knowledge of the doctrine of our Lutheran Church, and thereby to so much greater joy in the precious Gospel and to greater zeal for its preservation. and thereby also to so much greater joy in the precious Gospel and to greater zeal for its preservation and propagation, without which knowledge, joy and zeal we would certainly not have brought this building to fruition, least of all for the holy purpose of "serving the Lord in spirit and in truth"; Furthermore, against our dear and capable architect, and our building committee, who carried out their work with dedication; and finally against the preachers and members of the congregation, who supported the work with their loyalty and gifts.

The stone building is now finished, but the spiritual building, for which it is erected and which is to be carried out in it, is not completed; rather, we are now all to work on it with zeal, desire and strength. Only the Lord can accomplish this building, as it is written, "If the Lord build not the house, they labor in vain that build it." On the basis of these words, let us consider today: First, what kind of work and spiritual building it is that is to be carried out here. The main work is to educate church teachers, through whose service the beatific gospel in Word and Sacrament can be preserved unadulterated for our descendants, according to the teachings of the Lutheran Church. This, however, does not exclude the endeavor to provide our youth, as far as possible, with the opportunity for a higher Christian education, which will enable them to grow with their pound of Christian knowledge in various professions. The building of the Kingdom of God, first of all in the hearts of the young people here, is closely connected with the building of this Kingdom in wider circles, in our communities around. - We live in terrible times. The devil has risen for the last great battle against Christ and his bride, the church. The idolatry of man in so-called humanism and the lust for the world in so-called materialism are becoming more and more evident as powers of darkness, and our congregations, especially the youth, are in danger of being drawn into the current. Therefore, it is necessary to watch and fight against the powerful and cunning enemies, and this is the main difference between our "Norwegian Luther College" and other institutions in this country, even those that call themselves Christian communities. Our college is not meant to be a school for the world, but for the church, which is in the world, but not of the world, but rather is called to the unceasing struggle against the world.

But who are the builders? - First, the teachers and students in the institution; These, however, have their mothers in the congregations, and every member of the congregation is therefore a master builder in this work. This is especially true of the synod members and our church council.

We now come to the third part, namely: How we as master builders should let the Lord build the house, so that we do not work on it in vain. - By our own natural powers we can only sin, we are slaves of Satan, sold under sin and guilty of eternal damnation. But God sent and gave us His only begotten Son as a redeemer (Joh. 1, 14.; 3, 16. 2 Cor. 5, 19.), who reconciled us with God, earned forgiveness of sins, life and blessedness. All that Christ has earned for us, he gives us out of unmerited grace in Word and Sacrament, as the right means of grace, in which Christ is powerfully present and works for the blessedness of souls. But through faith, which accepts and grasps Christ and all his merit, we become righteous and accept God's forgiveness. - God's word must therefore be the main means for our work; we must hold it in honor as God's power for salvation and use it abundantly, each according to his profession and standing; therein alone lies our part in the work to be done here.

- How high and holy, but also difficult and responsible the profession of the teacher is! Only the teacher who has experienced the power of the law and the gospel in his own heart will be able to carry out his work with pleasure and diligence, with faithfulness and patience. In all teaching and discipline, the main goal will be the salvation of the soul, and he will try to lead his students to the right knowledge of their sins and the grace of God in Christ. Other science should only serve to promote the main purpose all the more powerfully; but in our institution the youth should not be used by a mass of superficial knowledge for the attainment of sinful purposes, such as honor, power and wealth: Honor, power and wealth of this world.

Our disciples, in order to carry out their part in the work properly, will have to recognize first of all what unspeakable grace the Lord shows them by making them partakers of Christian instruction and discipline. They must cherish God's word in which they are instructed and willingly accept all the discipline and punishment, all the comfort and encouragement of it. In the believing certainty of the forgiveness of their sin, they should feel driven to devote themselves daily anew to the work of the Lord. They should beware of the spirit of the world and seek to promote God's glory and kingdom. Pride and unfaithfulness should be far from them.

In our congregations, God's Word should be recognized as the only true treasure and wealth and should be proclaimed and used more abundantly. There they will find their desire and

The school and the work in it should be enjoyed by all, and their sons should be trained in the fear of God, humility, obedience, diligence and frugality at an early age, so that they will bring the right Christian spirit with them when they enter the school. Furthermore, the communities will have ample opportunity in the future to contribute to the school by supporting poor and gifted

students, as well as by contributing to the institution as a whole.

Finally, we come to the synod and the church council, who, as servants of the congregations, are entrusted with the supervision of the institution. They not only have to use God's word diligently and faithfully, but also to see to it that it is properly practiced and used in the school in all ways, and that the external existence of the school is secured by procuring the necessary means.

If we all work in this way, "the Lord will build the house," and our school will have happy progress, because it is built on the right foundation, namely on the Word of God. Many and beautiful fruits of our work will come out of this institution, either as teachers and preachers in the churches, or as more knowledgeable church members. Thus we and our descendants will look upon this institution with praise and thanksgiving to God, and often say: "The Lord has done great things for us; we are glad of it.

In the name of the Father, Son, and Holy Spirit, we consecrate this house. Spirit, we consecrate this house to the service of the Lord our God, for the preservation and spreading of the Word of His truth for the salvation of souls. Amen, in Jesus' name; Amen.

After that, Rev. Koren gave a special welcome to the brothers from the Missouri Synod. Then Endesunterschriebener addressed the assembled in German. Both will be communicated to the Lutheran readers in a later number.

After Prof. Larsen had spoken a few words about the good workmanship of the building and also urged the students: "Remain mindful of the necessity that the right spirit be preserved in our school; if this should fade, then this house would just as soon collapse into rubble again. For this, nothing is as necessary as humility, and nothing is as dangerous for us as arrogance, to which the outer splendor of this building and the better inner arrangement of our school could so easily seduce"; Prof. Schmidt gave an English address with approximately the following content: What is it that gladdens our hearts today, and those of so many who are absent? Not both the external splendor of the building as an adornment of our little town, but rather the high purpose of the institution as a Christian school. The great benefit of high schools for the welfare of human society is understood by all.

It is clear that the knowledge of the people is recognized and evident, even though individuals, without having attended high schools, have held influential positions and have rendered extraordinary services to their fellow men. In particular, the Christian Church, as a nurturer of true science, has always favored and promoted the establishment of high schools and has used them as an effective means to achieve its high goal. Of course, she cannot be content with the fact that in the institutions under her direction only earthly purposes are pursued and only worldly knowledge is taught. Here, too, it must let its light shine and seek to fulfill its heavenly task by making heavenly truth a subject of instruction and a firm basis for all action in the school. This should also be the case in this institution, from which not only our congregations will benefit through the preachers and teachers who are at least partially "trained" here, but also, through the influence of Christian morals and customs, the state in wider circles. God bless our work in grace!

Prof. Lange from Fort Wayne replied in English: "Only for a few moments I will take the attention of my listeners. You have undertaken the noble work of giving your youth an opportunity to equip themselves with the most estimable knowledge for greater effectiveness, and have especially sought to promote the salvation of immortal souls, in that here, in addition to earthly knowledge, the wisdom of God's eternal love for fallen humanity is to find a place. In this noble enterprise, the heart of your German Lutheran brother is with you, and although we differ from each other in language, customs and national characteristics, our souls are united, and we rejoice with you on the day of your joy. We therefore want to praise God for the progress he has given to your work of love and ask him to make this institution a source of blessing for future generations.

Past. Ottesen ended with a fervent closing prayer. Although the weather threatened to become very unfriendly around noon and even a few raindrops fell, the sky soon cleared again, and this was all the more pleasing because the table was set out in the open for all those gathered. The fresh air and the somewhat advanced noon time had sharpened the appetite of all, and so the food was added with Nordic freshness, and general joy and brotherly cordiality spiced up the meal. In the evening the beautiful building was illuminated and shone far over mountain and valley into the dark night. - —

May the merciful and faithful God further bless our dear Norwegian brothers!

E. A. Brewer.

Honorary Memorial

of the blessed

Ernst Friedrich Hüsemann, faithful pastor of the Lutheran congregation at Neu Minden, Washington Co, Illinois.

Died at 8 October 1865. *)

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

Ernst Friedrich Hüsemann was born on August 2, 1827 at Wimmer (a large Banerndorf), in the parish of Lintorf, Office of Wittlage, Principality of Osnabrück, Kingdom of Hanover. His father, Colonus (owner of a farm) there, was called Gerhard Heinrich Hüsemann, and his mother, Elsabein, a born Evers. - We cannot refrain from sketching a picture of the excellent parents of our blessed Hüsemann; for the description of the parents will teach us to know our dear son all the more closely.

As far as his father is concerned, although he was only a simple farmer's man, he was a very wise, prudent and understanding man who, because of his high intellect and his honest heart, which he wore under a coarse, simple farmer's coat, was universally loved and respected by high and low, in the church as well as in the state. He was indeed a man of the people, in the good, noblest sense of the word. He was a man who - we would like to say - never, in any part, sought his private interest, his benefit, but the good and the best of the whole, as far as he could. Such people are truly rare in our days! Most of them seek only their own benefit and enjoyment, and before they let that go, the good of the whole could come to grief. But it was not only his wisdom and prudence, manifested in humility and modesty, and his obvious sense for the general good, which earned him the respect and love of all; but much more his blameless, strictly moral conduct, his honesty, his love of justice and his care for the poor, whose provisor (provider), chosen by the community, he was for many years until his old age.

That our old father Hüsemann's word was valid in the church as well as in the state, we want to give a few examples of that here, which we still remember from our youth. However, we have to go a little further into the matter. - God had shown Himself in our town, even in spite of the dreadful spiritual

*) As we now set out to describe the life and work of our dear Pastor Hüsemann as best we can, we must ask the dear readers for their kind apology if we now and then become a little rambling and go off track; we want to beware of boredom as much as possible. We are firmly convinced that a good part of the "Lutheran" readers, who are somewhat familiar with the life of our blessed Hüsemann, will find our prolixity pleasant. In the midst of the darkness that prevailed generally in the Lutheran church in Germany about twenty years ago, there always remained a holy seed, a small group of faithful Christians in the midst of the perverse generation, who, because they found no

spiritual nourishment for their souls in their church, because they had an abominable wolf in sheep's clothing for a pastor, often gathered in the houses, read with each other a sermon from a good old book and prayed, and in this way sought to strengthen their faith during that prevailing spiritual drought in the church. And they were quite right to do so under the circumstances of that time. We are by no means of those who speak in favor of conventicles, but generally declare ourselves decidedly against them, because they lead into groundless raptures; but under circumstances such as they were in the church at that time, the Christians had no choice at all but to admonish and build among themselves. They did not want to separate themselves from the church, nor did they despise the preaching ministry, no; with a thousand joys they would have run to the house of God, if there they could have heard the voice of their shepherd, Christ! But because there was a wolf in the sheepfold, they had to avoid the church; for a stranger's voice, says our Savior, his sheep should not hear, but flee. In those days, if Christians wanted to hear God's word, they had to go to far-away churches. If they wanted to stay in their own country, they went, as long as the pious pastor Weibejahn was still alive, to Osnabrück, where they had a way of 24 English miles. But when God took away this dear, much persecuted servant of His, who had been stoned in the pulpit, by a premature, blessed death, they had to seek the Word of God in the unchurched church in neighboring Prussia. Under such circumstances, what could the dear people do better than to build up and strengthen their faith among themselves in private meetings? But at the instigation of the local rationalist priest, they were persecuted. He not only scolded the Christians from the pulpit as stupid, ignorant fanatics who wanted to be masters of the Scriptures and hardly understood the ABC; but when he wanted to vent his anger against the Christians, he used to say: "Well, I have to report to the big bell again, have to ring the big bell," by which he meant the consistory. For one only has to consider that the clergy, the consistory, the authorities and their beadles, Annas and Caiphas, Herod and Pilate all agreed that they did not begrudge the innocent Christians their breath! The priests drove the consistory, the consistory drove the authorities, and the authorities drove their beadles - all against the Christians, who were blown apart at their meetings. Finally it came to such a point that the secular authorities, in connection with the Consistory of Osnabrück, initiated an investigation in this matter.

thing. The Christians were charged with various sins, which they were supposed to commit at their meetings. A commission appeared, and all who had ever attended the! A commission appeared and all those who had ever attended the meetings of the Christians were summoned and individually cross-examined.-Among them were the two parents of our blessed Hüsemann. The pious mother had been a regular visitor to those private meetings, and the father had also taken part in them from time to time. So he was also interrogated, and that was very good. For although these people could not be accused of any unseemly deed, and although they all cheerfully confessed their faith, that they were poor sinners who hoped to be saved only through Jesus Christ, their testimony, as can easily be imagined, was given little credence. The testimony of our old father Hüsemann, however, was trusted completely, because he was considered a man of honor. He made his confession for the Christians that they were honest people who only came together for the sake of God's word, of which everyone could convince himself if he only wanted to come to their meetings. These people would be a blessing for the place where they lived", because they led a Christian life, hated sin, and also punished others in a Christian way, and tried to lead everyone they came in contact with on the right path to heaven, and so on. This testimony had such a powerful effect that not only could the Christians hold their simple meetings undisturbed from that time on, but also that the completely rationalistic preacher would have been deposed from his office if the congregation had only taken up the cause.

Another example of how much the word of our old father Hüsemann applied in the congregation can be found here.-In our Osnabrück region, the office of church elder (presbytery) was also completely forgotten in the time of rationalism. The fateful year 1848 (if we are not mistaken), however, which had so many changes in its consequences - even if no improvements, but many changes for the worse - brought this office in our country back to its former, due respect and validity in the congregations. The Consistory issued the order that each local congregation in a parish should elect the specified number of men to the office in question itself. In our village, too, the congregation came together for this purpose; but almost no one really knew what the thing was supposed to mean, because the proper knowledge of this office had been completely lost; just as little was known about what kind of people should be elected to this office. Many thought that they had to be people who at least had a good mouth, yes, that would probably be the main thing. Then the old father Hüsemann was asked for advice, and he gave it. I will tell you this," he said, "they have to be men who are likely to be in charge of the matter.

The election was made by the people who have the best interests at heart, whom they are to represent; then they must be of blameless conduct. This advice was also followed, and the result of the election was that our old Hüsemann's eldest son and his brother-in-law (who have both been in heaven for some years) were elected. Both were not only blameless, not only wise, prudent and understanding men, but also righteous Christians.

The mother of our blessed pastor Hüsemann was a small, gentle, friendly woman, an ornament to her husband, who loved God's word with all her heart. She came from a pious family that had faithfully kept its home church even in the time of ecclesiastical decline, and which therefore counted among its members many faithful souls who did not put themselves on a par with the world. She was of the same mind as her husband in that she took care of the poor with merciful love. No poor person knocked in vain at her door. Even the most depraved, impure beggars, who often came in masses from the neighboring Prussian country (because in our town the poor were cared for in such a way that no one was allowed to beg), she took in under her roof and prepared a resting place for them. At the same time she did not miss a good, Christian admonition, which was directed to the salvation of the poor. She fulfilled in deed what the Lord demands of His Christians when He says, Is. 58:7: "Break bread for the hungry, and bring into the house those who are in misery; if you see anyone naked, clothe him, and do not deprive yourself of your flesh. Both parents have already received the reward of grace in heaven. The mother went to blessed eternity some years ago, and last year the father also followed her there at a very old age (he must have been not far from the 90s). In his later years, he also left the more legalistic point of view, on which he had been before, and through the blessed gospel came to the knowledge of his Savior Jesus Christ, and was strengthened and founded in the faith in Him.

According to this picture, which we have sketched here with a few features of the parents of our Blessed, it is now also easy to measure what kind of education he enjoyed from his youth on in the parental home. We can confidently say: a Christian one, but with the addition that it was, on the part of the father, more a legally strict one. The father was by no means a boisterous bully who ruled his house only by scolding and beating, no; he only did not tolerate debauchery and frivolous behavior, but punished it, as with his children, so also with his servants. He was, however, a man of extraordinary willpower and possessed a talent for ruling that was second to none. Every word he spoke was

a Gesctz for the whole household. They were all obedient at his beck and call. And yet, servants and day laborers probably never lasted longer in any house than in the house of Columbus Hüsemann. This was a sign that justice was done to them in this house, despite all the severity of the master of the house. - But this strictness on the part of the father, which was not coupled enough with

the evangelical exhortation to the Lord, did not have the desired fruit in the boy Ernst, who was of a very tender disposition. He was an obedient and willing boy from his youth, who could rather be governed with kind words than with harsh strictness, which was well meant. That is why his father's severity had such an effect on his gentle, tender mind that he learned to fear him more than to love him. This reminds us of the words of Luther, who also says something similar about his upbringing when he writes: "My father once pushed me so hard that I fled him and became angry with him until he took me in again. My mother once pushed me for the sake of a small nut, so that the blood flowed after it, and the serious and strict life she led caused me to run away to a monastery and become a monk. But they meant well and could not distinguish the gifts, according to which the punishment must be measured. For one must punish in such a way that the apple is with the rue." (That is, discipline and exhortation to the Lord, law and gospel, must be together, then it is a fatherly discipline and education.) - —

Also the loutish school discipline, of which we will hear more below, which prevailed in our school at that time, had to have a depressing effect on a mind like that of our Hüsemann, to make it melancholy, stupid and despondent, for which it was actually not naturally designed. Those who, like us, know our Blessed One's upbringing and life so well, will say with us: In his legally strict upbringing, the foundation for his lifelong characteristic melancholy was first laid. But we will hear further on how it was later increased and nourished. Summa: If we want to draw the boy Hüsemann correctly, we have to say: he was an obedient, willing, studious and hard-working boy, who avoided all debauchery and outrages, who therefore also avoided the company of bad boys and fled. Even as a boy, he never completely lost sight of the fear of God, although he stood similarly to his heavenly father as he did to his earthly father. He was afraid of God's wrath, and the fear of hell often tortured him so much that he crawled into a corner and begged God with tears on his knees that He would not send him to hell.

Push them down into hell. These were traces of the fact that the bonds of God's grace, tied in holy baptism, were never completely broken in him. They were traces of the fact that the bonds of God's grace, established in holy baptism, were never completely broken in him.

When our Blessed One had completed his sixth year, he was sent by his parents to the local village school, which at that time was on a very low level. Especially the religious education was very miserably bad. Luther's little catechism was no longer taught at all; only those who were lucky enough to be urged to learn it by their parents at home learned it. Biblical history was not taught at all. The only good thing the school still had was that the Bible was the exclusive reading book for the older children.

that was. Because reading was still diligently practiced, it happened that more gifted children, while reading, memorized many sayings and stories, the only valuable things they took away from school for life. The great Hanoverian catechism, this monstrosity of a catechism, which is full of horrible heresies and of which one tried to make the people believe that it was actually the great catechism of Luther, played the main role in the school. We take the liberty of putting here as a sample one of the many heresies contained in this book, which, however, is not yet the worst. It is in the third section and reads thus: "What are the most estimable virtues of the human soul? (Answer:) **Reason**, which can learn many useful things and even rise up to God with its thoughts; furthermore, memory, a **free will, which can** choose good things, become accustomed to noble virtues, and perform useful actions.

and finally the **conscience**, which feels the beauty and ugliness of good and evil attitudes and actions and judges them. Who does not already see sufficiently from this little book that this book is as full of heresies as the dog is full of fleas? Reason, the blind, unenlightened reason, this great, mother of the devil, is credited with the feat that it can rise up to God, that is, can recognize God. The poor creature cannot even tremble up to the little grass, so that she could understand its growth, etc.'. And now the free will to do good! Yes, there is the devil in paradise with-

But he is said to have found himself again in the Hanoverian catechism. But the devil lies in it. And finally the conscience - yes, that is a tender thing in the natural man, so tender that when it is sharpened, he lashes out like a wild horse or grasps with simei for dumplings, or even throws stink and muck around. Indeed, such a catechism would have deserved the honor of being given the Elsterthor at Wittenberg, or that a millstone would be hung around his neck and he would be drowned in the sea, where it is deepest. This catechism was taught with sticks and blocks in the school where our blessed Husemann received his first lessons, and whoever had devoured it with its eight obdurate and cranky sections and with the completely insane "History of Religion" appended at the back with stump and handle, with head and tail, was proud of it and was considered, if not a doctor, then at least a small professor.

(To be continued.)

Dedication of the new Trinity Church in St. Louis.

If this time we take up a little more of the columns of the "Lutheran" for the description of a church dedication than is usually allowed for this purpose, it is done solely in the interest of our dear readers, whom we do not want to deprive of the participation in the great joy and the rich blessing that the Lord has given us here, and because we are convinced that a more detailed description of what the faithful God has done here can only be to His honor and to strengthen the faith of the brethren. For truly, he has done great things for us, and we are glad of it. The new church building that the Lord has given us is large and stately. When the traveler crosses the Mississippi River from the Illinois side, or especially when he approaches the city on his way up the river and rests his eyes on the lower, southern part of St. Louis, he will see the new church building. Louis, his eyes will soon be captivated by a large, imposing church, there in the middle between the two Catholic churches, which used to be the main buildings in this part of the city and immediately met his gaze, but which are now far surpassed and overshadowed by the mighty building of the new Lutheran church building. And the more he surveys the entire panorama of the lower city, the more he will convince himself with satisfaction and pleasure that this church is not only the most beautiful ornament of the southern city, but also gives it a completely different and nobler appearance. And when, walking through the streets of the city, he arrives at the intersection of Eighth and Lafayette Streets, his eyes will involuntarily turn to the church. Eye will involuntarily look up to the sky-stretching tower at the southwest corner and then rest with pleasure on the whole large, in the shape of a cross and in pure gothic style massive brick building. This is the new Lutheran Trinity Church, which we were allowed to consecrate to the service of the Triune God on December 3 and 4 of this year. It stands from east to west and measures 134 feet in length; the width is 60 in the nave of the church, 90 in the wings and 42 in the highest height.

Foot. The pointed arch vault is supported by 8 large columns. The main entrance is under the 202 feet high tower. From the front

entrance, 2 staircases lead to the choir, where there is an organ with 2 manuals and pedals and 34 stops. It is a work of the local organ builder Mr. I. G. Pfeffer, costs 5,400 dollars and does honor to its master. Opposite the organ, on the back wall of the church, the magnificent altar rises on three steps, which, like the pulpit and the baptismal font, is distinguished by its delicate carving. It is executed in the Gothic style, 35 feet high and occupies the entire back slope. To its right is the sacristy, to the "left" the sexton's apartment. In the altar niches on one side are the figures of Moses and Aaron representing the Old Testament, on the other those of Peter and Paul representing the New Testament. The altarpiece depicts Christ's resurrection after Albrecht Dürer and is executed with great care by the local painter Mr. Schulz. The baptismal font is richly decorated with carved images of Christ blessing the children, St. John the Baptist, Noah's Ark and the deer at the water. The pulpit, which is accessed from the sacristy, is decorated with the figures of the four evangelists; on the middle panel there is an angel with the eternal gospel. The windows are decorated with stained glass, whose colors are exceptionally pure and beautiful and whose execution is excellent and meaningful. A large chandelier of 16 flames and three smaller ones of 8 flames each serve to illuminate the church during evening services. There are also numerous gas flames on the marble-smooth walls. In the tower there is a clock, but the bells are unfortunately not finished, but the casting has already begun. Four bells are to be placed in the tower, weighing a total of 11,000 pounds and tuned in C major. On the ground level, the magnificent, spacious church contains 900 seats, on the two galleries in the wings 150 each and on the choir about 80, in total about 1,300 seats. The roof is covered with colorful slates, the whole yard is fenced with a lattice of wood. So the church stands there, splendid to look at from the outside, even more splendid and truly beautiful and uplifting from the inside. Of course, it also cost a lot of money, over 100,000 dollars. Some will ask: Did the people, who form only one of the four districts of St. Louis Parish, need such a large church? They did need a church. In the old "Sachsenkirche" on Lombardstraße, which has now been standing for 23 years, they had to make do with very little, especially on holidays. The location of this church was unsuitable in many respects. It was too far from the center of the district, which, like the large number of the rest of the German population of St. Louis,

mainly occupies the lower town, south of the old church. In addition, it stood in a corner in the middle of noisy factory buildings. The fulfillment of a religious purpose among the many churchless Germans there was therefore out of the question. So a new, more spacious, better located church was an urgent need. Of course, it did not need to be as large as it has now become. But you see, dear reader, the brethren here have had the pure Word of God in abundance for so long and know its inestimable value and love it with all their hearts. Yet here in half of Sodom they see daily dews of fellow countrymen beside them, staggering along the broad road that leads to damnation. This broke their hearts that they, moved by the love of Christ, by the love for those poor souls, wanted to build a large, beautiful church, in order, if God would give grace, to attract many and bring them under the sweet sound of the gospel, so that they would be caught in the net and saved from perdition. But, another may think, why the great splendor and costliness? Are the people so rich that they could spend so much money on a beautiful church? They must be millionaires in the end. Well, they are certainly not. But how the new church has nevertheless become such a splendid one is a miracle before our own eyes, and how it happened I will now tell you, dear Lutheran brothers in the distance, for your heart's joy. You all know that St. Louis was a dangerous place during the recent wars, when the sword often hovered over our heads. The Lord still spread his wings over us and graciously averted the threatening danger again and again. This has filled the hearts of your fellow believers here with mighty thanksgiving to God, and often, when they were together in smaller or larger circles, they talked about how they could offer a pleasing sacrifice of thanksgiving to the Lord, and it became clearer and clearer to them that it should be the building of a beautiful, magnificent church, both as a sign of the value of the pure Word and Sacrament and as an enticement for the many who are still outside. So a circle of members, whom God not only blessed abundantly in the temporal, but above all with love for the cause, quietly went about it and first bought the magnificent, beautifully and expediently situated building site for the sum of 11,750 dollars. Then, in God's name, he went about signing for the new church building. And when a handsome sum had been collected in this way right at the beginning, he came before the congregation with his plan. And lo and behold, the fire that was already blazing in the hearts of some also ignited in those of others, and unanimously not only was the building decided upon according to the plan presented by our dear master builder Griese from Cleveland, but also that circle of the first Wil

The church elected the members of the building committee and placed the entire execution in their hands. The committee went to work with vigor and initiative, collected information from the members of the community with untiring dedication, chose the right man in Mr. Griese as master builder and supervisor, and confidently began to build in the spring of last year. And even if, as with all God's works, enough obstacles stood in the way, even if the costs rose higher and higher due to the enormous prices of the building materials and the labor wages: the zeal never waned, and with the growing work the willingness to make sacrifices grew so that some gave the fourth, others the fifth or sixth part of their fortune to it. So it went on and on in restless activity and never disturbed harmony, and God gave the prosperity to the godly work and finally crowned it, without even an accident ever dampening the joy, with such glorious success that now the building stands completed in majestic splendor and beauty and that the high costs of the construction are already covered from the funds of the congregation alone. Truly, a glorious work of faith and love, a delicious altar of thanksgiving, an honorary monument to the appreciation of the pure Word and Sacrament, a resounding witness against the blasphemers who call us Lutherans dead orthodoxists! God and men are pleased with the magnificent building. That God is also pleased with it, well, he let us feel that on the two days of the consecration of the church by showering the beautiful festival with abundant blessings. Five times during these two days the sweet Word of God was preached in proof of the Spirit and power in the new beautiful church, four times in German and once in English. And even though the weather was not favorable according to human thought, since it rained most of the time, it immediately sounded as a prophecy that the pastor of the district spoke comfortingly in a cosy circle on the morning of the festival: "Rain means blessing." And the hope nourished by it was not put to shame. The blessing was great, exceedingly great, and the number of guests was also great, very great. Not only in the other districts of the municipality, but also in the first parishes, the services were suspended, because everything flocked to the church consecration. From St. Charles the majority of the parishioners came in six rented cars on the railroad, and so in greater or lesser quantity, even from Perry County, the seat of the old Saxon settlements, guests came from all sides. When at 9 o'clock in the morning on the first day of the festival the Haupt service began, the whole large church was filled up to the steps of the altar and even in the aisles with a densely packed crowd, and many could no longer find a place and had to turn back, because they could not stand outside the church due to the heavy rain. And now, when the solemn tones of the mighty organ played by Mr. Diez from Milwaukee, sounded, when from thousands of throats the "Komm, Heiliger Geist, Herr Gott" rang out, even strong men's hearts were moved to tears of joyful emotion. And then the wonderful Lutheran altar service and all the beautiful, powerful chorales and the wonderful Mozart motet, masterfully performed with instrumental accompaniment by the singing group of Prof. Walther, and above all his powerful sermon on Psalm 87. He gave a proof of the spirit and the power of the theme: The glorious miraculous building of the church of God on earth, showing: 1) that it seems so weak and yet stands so steadfastly; 2) that it seems so poor and yet possesses such immeasurable treasures; 3) that it seems so small and yet encompasses such a great innumerable multitude. Then the excellent confessional address by the Rev. Thh. Brohm and the heart and mind uplifting

celebration of the Lord's Supper, which concluded the main service. Truly, from the thousands of shining looks shone on the way out the loud-talking testimony that they left the beautiful, new, now so wonderfully consecrated house of God newly strengthened in spirit and blessedly refreshed. And now it was time for a cheerful feast at the tables, which were richly filled in the houses of the parishioners, and even for those who had no acquaintances here, hundreds were fed at an open table in the school on Barry Street. Amidst cheerful conversation, the hour of the afternoon service had come all too quickly, and at a quick pace, the church was again approached, which was no less filled, indeed overflowed, with attentive listeners. And now again the solemn tones of the organ and the powerful chorales and the choral singing of the men's voices and above all the powerful sermon of Prof. Brauer on Psalm 84, 2. and 3., which had as its theme "The holy delight of true Christians in their newly built house of God", in which he showed: 1) how they admire the loveliness of the same; 2) how they sincerely long for the visit of the same; 3) how they heartily rejoice in the living God in the same. The heart must have been filled with all the wonderful things that were preached, sung and sounded, and in the intimate conversations until the time of the evening service the mouth must have overflowed with praise and thanksgiving to the faithful God who has done so great things for us. In the evening, at the request of many English-speaking residents of St. Louis, there was a service in English, to which the congregation, in grateful remembrance of the friendly willingness with which they, when they immigrated here 27 years ago and did not yet have a church of their own, received permission from a local Episcopal congregation to use their house of worship, invited this English congregation, which then also accepted the invitation, disfigured their own evening service and, despite the rainy weather, turned out in large numbers in our new church.

Church. At this service, Prof. Schmitt, a son of this town and congregation, educated at our institutions here and now professor at the college of our I. Norwegian brother in Decorah, preached on Rom. 1, 16, and proclaimed the praise of the gracious Gospel and the holy sacraments included therein in a victorious manner. Sacraments included in it in a victorious way. On the second day in the morning, Praeses Past. Bünger preached on Psalm 119:72, on the subject: "Why do Christians love the Word of God more than thousands of pieces of gold and silver? 1) Because money can buy a lot, but not the true goods; 2) because the love of money is only harmful, but the love of God's word is always beneficial; 3) because money and goods leave us in death, but the goods obtained through the word follow us even in death." The worthy conclusion of the extremely splendid and blessed celebration was a church service on the evening of the second day, during which the pastor of the district, Rev. Schaller, preached on Matth. 21, 6-9. and the topic was: "The joy of a Christian congregation over the entry of Christ into their new house of God": 1) "how great a cause such a congregation has to rejoice, and 2) how this joy, in turn, should become a reason for them to receive Christ into their hearts. How powerful the word proved to be in the hearts of the listeners in all these sermons and how great the festive joy of all must have been, you can also notice from the fact that the collections received at these services amounted to 1000 dollars. Now truly, you must all confess with us: The Lord has done great things for us. Yes, the Lord has done great things for us; we are glad, and you are certainly glad with us, for "if one member is kept glorious, all the members rejoice with it. However, the devil, our arch-enemy, has certainly suffered from this, and that is why, in great displeasure, he destroyed our church of St. Immanuel last Saturday. Immanuel Church, the largest of our churches, which was built 17 years ago. The fire came out in an almost inexplicable way and spread so quickly that the children were still sitting downstairs and next to each other in the school, while the roof trusses already began to burn. The devil meant to do evil to us, but God means well. He has reminded us that we are still in the valley of tears and that we should rejoice with fear. And he will also graciously help us to rebuild the burned church more beautifully and more spaciouly, so that it can fulfill its promising missionary service even more powerfully and the devil's kingdom can only be broken off even more in the upper part of the city. God be with you. C.

To the ecclesiastical chronicle.

Magnanimous character of the Past. Anstädt, editor of the Lutheran

Church Messenger, owner of the only true revival Christianity, terrible fighter of the Lutheran symbols, ardent hater of all disputes among the synods! - The other day, Rev. Brobst had greeted the two newspaper editors Gehr and Ludwig in his journal, about which Anstädt now expresses himself as follows: "That is quite nice that Past. Brobst greets his colleagues. But why does he not greet the editor of the Luth. Kirchenbote at the same time, because his journal has begun to appear regularly again? We have always been good friends, and he recently sent us his calendar again for recommendation in the Kirchenbote..... But if he does not greet us, we do not recommend his calendar and, on top of that, publish how many errors we have found in his list of preachers." What a noble^ educated, high hearted, spiritually accomplished man is this Anstädt of the "Luth. Kirchenbote"! The "American Lutherans" can be proud of him, for such a thing is not often found. B.

Shameful Methodist lies against God's Word. Orwig, a Methodist in Cleveland, says in No. 47 of his "Christian Messenger," "Neither doth God require us to love Him with the faculties and powers of an angel, or with the faculties and powers of man before the fall of man; we are to love Him with the qualities and powers which we possess in reality, and in the circumstances and occupation wherein we find ourselves according to his will." How does Orwig know that God does not require that we love Him with the faculties and powers before the Fall? By this he only deceives his readers, for Christ says Matt. 5:48: "Therefore be ye perfect, even as your Father which is in heaven is perfect." Further, Orwig says: "Nor will it do to say, Christ so fulfilled the law, that his obedience is so reckoned to us who believe in him, as to cover our disobedience." With this, the insolent liar slaps the Holy Spirit in the face, who says Rom. 5, 18: "Through one righteousness justification of life has come upon all men"; further Rom. 4, 5-7: "To him who does not repent with works, but believes in him who justifies the ungodly/to him his faith is counted for righteousness". According to which David also says that salvation is of man alone, to whom God imputes righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." B.

The Ohio Synod, English District, met this year at Germantown, Ohio, from the 24th to the 28th of August, as we see from their proceedings which have come down to us, and in a ministerial meeting, by a majority of 15 votes to 9, passed the following interesting resolution: "Resolved, That in the opinion of this ministry, and in concurrence with the spirit of the Thompson Town Resolutions *) (with the exception of the fifth, which the English District has already declared unconstitutional) no condition should be imposed against the admission of new members which did not also justify the exercise of church discipline on their present members. This ministry cannot say that membership in societies to which those resolutions refer (namely, secret ones) is necessarily sinful, and they cannot therefore make it a condition for the admission of new members. But we

would heartily exhort all who belong to such societies among us, as well as others who have in mind to join us, to examine these societies with prayer according to God's word and the confessions of the church, and if they are convinced that they are wrong, to leave them." This resolution was proposed by the president, the notorious Prof. Worley, who some years ago wrote several articles in the *Lutheran Standard* against geh. Societies, and he, as well as D. M. Mortens, formerly professor at Columbus, and several recent graduates from Columbus Seminary, voted in favor of it. That is growing in the knowledge of truth and pure doctrine! And this is the fruit of the much praised wisdom and moderation of the great church lights of the Ohio Synod! Truly, the apostolic word (Gal. 6:7) applies here: "Do not be deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap. The wisdom of Ohio's church policy has now brought it to such a point that almost the entire above-mentioned synod has again fallen into this blindness and been entangled in this grave error. A little leaven, if it is not swept out but left in the dough according to Ohio's wisdom, acidifies the whole dough. At the same time, there is tremendous bubbling in this synod. The above-mentioned doctrinal matters, the examination and admission of new members, as well as almost half of the entire negotiations were settled in the ministry, as nothing concerning the laity. And yet these people seem to consider themselves to be the only orthodox synod. A proposal to amend the Constitution is before us, in which the following passage occurs: "No preacher may be dismissed by the presiding officer from this synod to another; this can only be done by vote of the ministry at a regular meeting, and then only to another district of the General Synod of Ohio, if his parish requires it." Virgil's Sentence applies there: *facilis descensus Averno est... sed revocare &c.: hoc opus, hic labor est*. But why should such an excellent, orthodox and matured body of insight and experience, which includes the most famous

These are the resolutions passed by the General Synod of Ohio in Thompson Township. 1854, against secret societies, in which it is stated, among other things, that no preachers belonging to secret societies shall be admitted to the synod.

Father and founder of the Ohio Synod, do not diligently watch that no one escapes their light and strays from their brotherhood. The augurs do not seem to sense anything good from the flight of birds.- Incidentally, the course of business went according to Stätten's wishes, and two papers - one on absolution and the other on rebirth through baptism - were postponed until the next synodal meeting. Past. Eirich.

Church dedications.

On the 22nd Sunday n. Trin. the Lutheran Zion congregation at Morrison, Brown Co., Wis. had the joy of being able to solemnly pasture their newly built log church to the service of the Triune God, after having been compelled for about 3 years to hold their services in a dwelling house. Since the pastors I. N. Beyer and A. D. Stecher could not attend the celebration, the undersigned was forced to conduct the festive service himself, where I preached the sermon on Ps. 84, 2-4 before a large congregation and in the presence of many foreign guests.

This was especially a day of joy for us, since our already small congregation was not only severely affected by the last war, which greatly impaired our church building, but also the ecclesiastical landlords, the so-called Albrecht people, had been pressing us hard for some years, which gave us a bleak outlook for our church building; but the Lord has helped. Praise, glory and thanks be to Him! However, we too have had to learn honestly how it is with the Methodist "perfect love and sanctification", since they have not only invaded our congregations as ravenous wolves, but also, out of pure overflowing Methodist love, have taken our house of worship from us, kept it for use until now, and to this day have paid us nothing for it. And at the same time they boast and shout their perfect sanctification into the world with a full mouth. May God have mercy on these blinded people and grant them grace to repent. But to us, to whom he has given his Word and Sacrament pure and unadulterated, may he by grace bestow a firm heart, so that we may not be swayed and swayed by all kinds of wind of doctrine and deception, but hold fast to the heavenly jewel of the pure doctrine of his righteous and blessed Gospel. May He, the Lord our God, be kind to us and promote the work of our hands among us! Yes, may he promote the work of our hands!

Chr. Fr. Keller.

Short notice

about the German Lutheran Zion congregation at Neu-Waldeck, Adams Co., Ill, and about the inauguration of Hrn. Past. Barth. Burfeind.

About years ago I was asked by some members of the aforementioned congregation to apply for a preacher for them at our synod. I promised to do so, but at the same time I explained that with our great shortage of preachers, there was little prospect of obtaining a preacher from our synod. They then asked me if I could not preach to them from time to time, whereupon I told them that I could do so from time to time.

I would gladly do this if it could be done on weekdays, but I did not think I could do it on Sundays, because my congregation is still in the process of being established and still needs a lot of justification. I feared that such a declaration would be very unwelcome to them, but they accepted it with obvious joy. I then immediately set a day for them on which I would come. When I arrived, I found a rather numerous congregation, which also listened attentively to the word of God. After the service I asked the congregation if they wanted me to continue preaching God's word to them, to which they all answered joyfully in the affirmative, but at the same time made the remark that I should see to it that they were soon provided with a preacher of their own who would also take care of their children. So I went there once every three to four weeks and always found a numerous and attentive audience. With regard to the desired own preacher, I gave the congregation hope that they could perhaps get one of the students of our preaching seminaries in St. Louis, who would have completed their studies in 1865, as such hope was expressed by the Reverend President himself. As long as the congregation could comfort itself with this hope, everything went very well. Later, however, when I was informed by the Reverend President of the Synod that it would be impossible to provide for the congregation in New Waldeck from this year's candidates for the office of preacher, this news was received by the congregation with a general feeling of pain, and it was only with difficulty that I was able to control the congregation's pusillanimity somewhat by pointing them to God's promises, according to which He would certainly help them when His time came, and by presenting them with the possibility of being able to get a pastor who was already in office as a pastor. On the advice of the President of the Synod, a call was then made to Rev. Burfeind in East St. Louis. But although he was personally inclined to accept the appointment, his congregation did not want to let him go. In the meantime it happened that a child died to a member of the New Waldeck congregation, and since it was not easy to call me from so far away, he sent for a so-called Lutheran preacher who lived about 7 miles away. He used the opportunity to offer to preach to the congregation every other Sunday for half the salary promised to the newly called pastor. Since the prospects of obtaining Mr. Past. Burfeind were very dim, several members of the congregation were inclined to accept the offer of the aforementioned Lutheran pastor. Others, however, saw in this offer an encroachment on another's office and therefore did not want to know anything about it. Thus the way was paved for a disastrous separation. This need, together with several other urgent circumstances, was brought to the attention of the East St. Louis congregation, whereupon it pleased the Lord to direct their hearts in such a way that they dismissed their first pastor in peace, who then immediately accepted the call from the congregation at New Waldeck. By God's grace, this news, when it reached the congregation, served to prevent the threatening separation and to reinforce the unity of the same.

On the 24th Sunday after Trinity, Nov. 26th of this year, Rev. Barthold Burfeind to the joy of the dear New-Waldecker congregation on behalf of the Presidium of the Lutheran Synod of Missouri, Ohio and other St. Western District by me

flierlich into his office. May the Arch Shepherd and Bishop of souls bless the labors of this his servant to the glory of his most holy name and to the salvation of the dear New Waldeck congregation. Amen.

Jakob Seidel.

The address of the dear brother is:

Rsv. Lurdbolä Lurkeinst,

Oluvton, ^ärrms Oo., 111.

Conferenz display.

The Chicago District Preachers' Conference will assemble for its next meeting, God willing, Jan. 9-11, at the home of the Rev.

G. S. Löber, Secr.

Acknowledgement and thanks.

For poor students received by Pastor Wunderlich, in New Bremen at the wedding of Mr. I. Weber ges. 4.50. By the same at the child baptism at Mr. P. Bentz §1 55. By Past. Keyl in Philadelphia ges. at the baptism of his sonleius 44.50. By Dr. Bünger in Altenburg, Mo., -5. By Past. Sandvoß at Zefferson City, Mo. on Mr. A. Singer's infant baptism ges. 4 l,55. By the same from Mr. Meisel 41.

For Brunn'sche Anstalt by Pastor St. Keyl of Eh. B. 42. through Rev. Grupe in Stockten, Minn, Collecte on Thanksgiving Day 4 l 1.50.

For Past. Röbbelen by Past. St. Keyl by M. H. 41.

For Brunn's pupils here from the congregation in West Seneca, N. I., §5. On the infant baptism of Mr. H. Valentin there 43, and on the infant baptism of Mr. M. Hörner there collected 47.

C. F. W. Walther.

For the seminary stop: From the congregation of Mr. Past. H. Meier from A. Wagner 2 sack of potatoes and 1 s- apples; from Ehr. Wilhelm 2 Wall. Apple butter, 1 s. apples, 2 bush. Potatoes. H Bush, sweet potatoes; from Freu; 1 S. potatoes and 30 cabbage kvpfe; from Fanistisch 6 Bush. Potatoes and 2 gal. Apple butter. From Mr. Past. Lehmanus Gem. of Mich. March 4 bush. Potatoes and 1 bush. Apples. From Mr. Past. FickS Gem. in CollinSville 2 F. Flour, 57 Bush. Potatoes, 2Z Bush, sweet potatoes, 118Krautkvpe, 1 ham, 1 shoulder, 1 Bush. Welschkorn, H Bush. Apples, z peck of red turnips, 14Pfd. butter, 3 gall. Fat, 1 pot of pickled cucumbers, Bush. Beans, 2 casks molasses and 49 baar. From the commun. of Mr. Past. Wolfs from Mr. Bäumlir 2 bush. Potatoes. 1 S. cabbage, H Bush, rothe Ruben. From Mr. Past. BaumgartS Gem. 2075 Pfd. flour and 2 Bush, dried apples. Through Mr. Past. Jox from his Gem. in LoganSport 423.85, from his branch in Peru 418.15. From Mr. Past. Clan's Gem. from grower Kowert 75 cabbages, 2 Bush, yellow, 4 Bush, red beets, 2 Bush. Parsnips, 2 bush. Potatoes; from Fr. Bean, 45; from Mr. Schneller 42. A. Crämer.

Changed addresses r

Oustuv Krnmu, teacher, your ok Hev. 1^. **Osvsr, Oarlinvillo, III.**

Ob.

Box 257.

LaZinuvv Oit^, Uicli.

Printed by A. Wiebusch u. Sohn. St. LmriS, Mo.

Volume 22, St. Louis, Mo., Jan. 1, 1866, No. 9.

Speech by the Rev. Koren at the dedication of the Norwegian College at Decorah.

It has become my dear and honorable duty to welcome the dear brethren from the Missouri Synod and to thank them for their participation in this celebration of our joy. In view of the relationship in which we stand to these brothers in faith through the gracious guidance of God, it would have greatly diminished our joy if none of them had been present today.

It is just these days 8 years since our Synod, then 7 preachers and 26 laymen, met a few miles from here in the church at Washingtonprairie. There it was decided to send a delegate to the Missouri Synod to ask the dear brethren to grant us permission to employ a professor at Concordia College in St. Louis and to send there our young men who were to be trained to serve the Lord in the holy ministry of preaching.

What motivated our synod to ask for such permission and to send our students to such a distant place, to a people of a foreign language? This is stated in the proceedings of that synod in the following words:

We hoped for a threefold benefit from this: 1. to secure us teachers in the near future;

2. to acquire insight and experience with regard to the establishment of our own institution; and 3. to grow and increase in Christian and ecclesiastical knowledge and strength through association with a synod that has been tested in ecclesiastical struggle and is built and fortified on a genuine Lutheran foundation.

Now, after these eight years, how have those hopes come true? Have we had that benefit from our connection with the Missouri Synod? Praise be to the Lord for the answer we can give to these questions, and if we were silent, if we did not honestly and gladly testify before all the world what God has done for us through these brethren in faith, we would well deserve that God should remove his hand from us, and little joy could we expect from this house which is built for the service of God; for how should we rightly consecrate it to God, if we do not give honor and thanks to those who have so great a share in bringing about that hope with which we greet it.

Are these perhaps only beautiful phrases and after the manner of conventional formulas, whose love and gratitude consist in superlative adjectives and nouns? We can best judge this, if we consider with calm deliberation exactly what we have to owe in the individual points to these our German brothers in faith. Well - eight years ago we thought that with their

We hope that with your help young people can be trained for the holy ministry until we ourselves reach the point where this can happen among ourselves. Has this hope come true? Of our 31 preachers and teachers, no less than 11 are disciples of these men and this synod. These have borne witness to the love with which their teachers down there have worked for them as for their own, although they have received no other reward than the joy of working for the kingdom of God. With the same generosity they have let ours benefit from the gifts of love of their congregations, although our congregations, unfortunately, have contributed very little to the support of the seminary. And still further, while our own educational institution must limit its effectiveness to teaching its students the necessary preliminary knowledge, we can, thanks be to the love of our German brethren, send our young theological students to the seminary in St. Louis.

Eight years ago we cherished the hope that through the connection with the Missouri Synod we could gain experience and insight into how such an institution could best be organized according to the local conditions. And do not the experiences gained in this way form the basis on which the plan for our educational institution is built, not only as an ordinary school, but also as a Christian educational institution? And how powerful do we find

we have not been strengthened by the teaching institutions of the Missouri Synod to defy the prevailing spirit of the age with its fastidious superficiality and the haughty paganism of modern science which prevails in most schools, so that our young people may instead not only know thoroughly what they know, but thus know it as a Christian should, namely in the light of the divine Word.

And if, finally, as the third main reason, the hope was expressed at that time that we would be able to grow in Christian and ecclesiastical knowledge and strength through association with a synod tested by ecclesiastical struggle and fortified on a genuine Lutheran basis, what testimony must we bear with regard to this?

To the glory of God, we must say with heartfelt joy and thanksgiving that we can only confirm the words which the venerable President of the Missouri Synod wrote to our preachers' conference at that time: "We are aware that from the beginning we have wanted nothing else than to hold fast to the beatific Word of the pure Gospel for our own salvation, as it was brought to light again by the faithful ministry of Blessed Dr. Luther and recorded in the confessional writings of our Lutheran Church. Luther and is laid down in the confessional writings of our Lutheran church, to confess it before the world, to defend it against mutilations and falsifications, and to spread it as much as possible by God's grace among our fellow countrymen, as well as to arrange and order all our ecclesiastical relationships according to it and according to it alone".

This goal of life, which is indicated in these words, we have found in those brothers in a simple and unanimous faith and trust in the Word of God, in a thorough and unconditional recognition of the orthodoxy of the Lutheran symbols, in an undaunted confession of them even when they were rewarded with neglect and hatred, in a tender conscientiousness against any misappropriation of the divine word, however insignificant in human eyes, and in a persistent striving to have everything, in spiritual and worldly matters, in the church, in the home and in the state, sanctified and leavened by the Gospel and handed over to the service of the Lord.

These are the essential features that have been revealed to us in the opportunity we have had to come into closer contact with this Synod and with the men so graciously gifted by God to whom the leadership of it has been entrusted. But if we emphasize this, it is not to deny that human weakness does not manifest itself among these brethren as well, so that the power of God is also powerful here in the weak; but the power of God manifests itself in this way, and it is this that we should recognize with joy.

I said earlier that we preachers er

The number of teachers who have been educated at the institution in St. Louis is mentioned, but it should not be forgotten what not only they, but also the rest of the teachers of our synod and through them also our congregations owe to this synod.

God equipped the men with very special gifts of grace, by means of which he built Lutheran Zion in this country through difficult struggles. When we, the younger and inexperienced brethren, suddenly found ourselves in these circumstances, we certainly brought with us, as a holy inheritance, the Lutheran name, also reverence for the faith of our church and willingness to serve God in it; but we did not possess, and could hardly possess, what these brethren had gained through struggle, namely such a calm and cheerful clarity in the Word of God and such a practiced sense in the order of an evangelical congregation according to it.

Therefore, it was a grace from God that He led us to meet them, and therefore we have been and are still their disciples and co-workers.

Their periodicals make up a large part of our reading; those books in which they have drawn from the dust of oblivion the treasures bequeathed to us by faithful fathers, and the instruction which they have drawn from the same sources for the right division and interpretation of the Word of God and for the order and leadership of the congregations, daily exert a growing influence on our congregations. Their willingness to sacrifice for the Kingdom of God has been a powerful admonition and a shining example to us. Their synodal meetings and preaching conferences have instructed and encouraged us in our work, and wherever we have met them, they have extended to us the hand of brotherhood with the brotherly spirit of true Christians.

It is not the first time in the course of time that God has led the Christians from the Scandinavian people in connection with the believers of the German tribe. Let us therefore recall today what God has done through them to us Norwegians since those years when our first Lutheran church ordinance was sent to Luther for examination, and when Bugenhagen ordained the first Lutheran bishop of Norway, until the days when the fog of unhealthy common sense had to give way anew before the heavenly sun of the Word of God.

You Norwegian churches! Are these German brothers foreign to you? Is Luther a stranger to you, and Arndt and Müller and Scriver? Are you a stranger to the German singer who taught you to sing: "If God is for me, then step," or the German Lutherans who sing with you every Sunday: "Dearest JEsu, we are here"? No, as those are your fathers in Christ, so find these your brothers and you are heir with them.

So let these thoughts also remind us of what lies ahead of us as the common goal towards which we have to strive, for the glory of our heavenly Father. The time will come, God willing, when another bond will bind our children and the children of the German brothers together, namely the common language, the language that is spoken in this country and which, after a shorter or longer period of time, will also be the language of the hearts of our children. So let us work with each other so that, when it happens, our

descendants can have our holy heritage, the pure Lutheran faith and confession, pure and intact, so that they can then be one in spirit as they are in language, and let us seize with joy every opportunity that God may offer us to enter into closer and more intimate church fellowship with each other, for which we have God's promises.

Now, then, let us seize the opportunity which this joyful feast offers us to express our gratitude to the German brethren, to thank them in the same name of our Lord Jesus, in which they have met us, in which they and we here on earth bend our knees in faith and hope, and in which we shall one day bend our knees with them with unspeakable joy when we behold the Lord! Amen!

Speech by Prof. Brauer, delivered at the inauguration of the Norwegian Seminary on Decorah.

In Christ JEsu warmly beloved brothers in faith and feast companions! The holy apostle Paul says in 1 Cor. 12: "If one member is kept glorious, all the members rejoice with it." As among the members of one body there is a fellowship of sorrow and joy, so also among the members of the spiritual body, since Jesus Christ is the Head, among the members of the Church, who have One God and Lord, One Faith, One Baptism, One Spirit. - And this is the cause why I take the liberty of speaking in this assembly, to say publicly, in the name of the Missouri Synod, and especially of the College of Teachers of St. Louis Seminary, that we rejoice heartily, sincerely, intimately, that our brethren of the Norwegian Synod, to retain the Scriptural expression, "are gloriously kept." For if the merciful God gives an ecclesiastical community a planting place for future church servants, a school for prophets, then a glorious treasure is given to it. Let the servants of God come from it, who shall offer the pilgrims through the desert of this world the heavenly manna and the water of eternal life, so that they do not pine away on their way to the heavenly Canaan, but are refreshed and reach the goal. God wants to purify sinful people through them.

I will cleanse them of the filth of their sins so that they will be white as snow, and I will put on them the robe of Christ's righteousness, this incomparable adornment in which they will be eternally resplendent before God and the holy angels as heavenly royal children. And does this not indeed mean "to be kept glorious"? But not only for the sake of God's messengers, who are to be trained here in the future under the blessing of the Lord, i.e. for the sake of the fruit that God wants to give through this college, can we speak of "being kept glorious"; but God has also already given glorious things with the fact that such a building could be erected at all. Who has put the desire in the hearts of the Norwegian brethren to establish such a planting school for God's glory and for the salvation of the church, since every natural man has only the desire to build beautifully for himself at best, in order to have it comfortable and lovely for himself in this world? Who has purified the hearts and made them willing to give? Who has held his gracious hand protectively over this region, so that the civil war did not extend its crude, destructive force even to here; but in spite of raging waves, peace prevailed here, so that the work could come into being and be accomplished? Who kept watch with mother's eyes that no one was hurt during the construction and that no sorrow disturbed the joy now? This was done by the Lord our God, the living God. But what God does out of mercy to us poor sinners, we rightly call "being kept glorious". - And because we love the Norwegian Lutherans as our brothers, because they are in truth our brothers, our true, faithful, dear brothers who confess the One Faith with us, who fight the same battle with us, who bear the same disgrace with us, brothers whom the Lord, who sent out his disciples two by two, has sent to us as our dear companions, whom we have been walking our way through America alone for quite some time, often longing for brotherly fellowship; We cannot help but rejoice in the glorious grace of God in them, "for if one member is kept glorious, all the members rejoice with it. And when the holy And when the holy apostle calls out to his own: "Rejoice with the joyful", we can on this occasion again really experience that the word of the Lord is true: "My commandments are not hard". Oh, no, Lord Jesus, rejoicing with joyful brethren is not difficult, but quite easy and quite delicious!

I can imagine how other brothers will have spoken in their addresses, which I unfortunately cannot understand due to ignorance of the Norwegian language, about how important a so-called class education is for theology students, especially since for the time being the young people here are given more a grammar school education than a seminary education. May I therefore be permitted to draw the attention of my honored listeners to a

This is a point that is especially close to our hearts. Our fraternal union is an extremely precious good for us; so that the preachers and congregations after us retain the same good, that will depend primarily on the spirit, the attitude, the principles with which the young preachers emerge from our mutual teaching institutions. The unity of our synods in the future will depend essentially on the unity of our teaching institutions. Wherever the young members of the Norwegian and Missouri Synods meet in the future, be it at synods, conferences, or in their journals, they will recognize in each other true fighters of Christ, who fight under the same banner, in the same battle, with the same weapons, against the same enemy; thus they will know and recognize that they belong together in dignity, as in a war the soldiers and regiments of the same army. And the consciousness of this inner togetherness, this truly brotherly fellowship, will greatly gladden their hearts and at the same time strengthen them in the struggle against all the power and cunning of the enemy.

The goal, which should be kept in mind by our mutual institutions, would be the training of our young people to become well-equipped warriors of Christ.

The Christian church is the kingdom of light and the kingdom of peace, which the Lord Jesus came into the world to establish. The kingdom of light was founded to destroy the kingdom of darkness, and the kingdom of peace to destroy the kingdom of strife and enmity against God. Both cannot happen without struggle. The beginning of salvation, the first condition of the coming of the kingdom of God, is therefore the abolition of friendship, of union with the kingdom of darkness. That is why the Lord our God says right at the proclamation of the first Gospel: "I will put enmity between you and your seed, and between the serpent and his seed. And when the Savior, the Redeemer, the Prince of Peace comes into the world, He says: (Matth. 10, 34.) "You should not think that I have come to send peace on earth. I have not come to send peace, but the sword". "I have come to light a fire on earth, and what would I rather it was already burning". "I am come to excite the man against his father, and the daughter against her mother, and the cord against her sister-in-law, and the man's enemy will be his own household". - This battle is a difficult one, because it must be waged not only outwardly but also inwardly. For not only is the world outside us in darkness and hostility to God, but our own hearts are also dark and carnal and therefore hostile to God. In addition, the actual commanders and warlords on the enemy side are not just earthly, weak, perishable people, but completely different powers and forces. The apostle says: "We have not with flesh We do not have to fight with the rulers and the blood, but with the princes and the powerful, namely with the lords of the world, who rule in the darkness of this world, with the evil spirits under heaven". - Now this is the first thing that our pupils and students must understand with God's grace: our institutions are war schools, not secular but spiritual. Therefore, the real goal is not knowledge, scholarship, science, but through knowledge and scholarship, proficiency and skill in battle. Much less, of course, is the goal glory, honor, parochial prestige and parochial leisureliness. Whoever seeks this should not enter our institutions, should not want to

become a servant of the church, because in Christ's service it is a matter of struggle, of joyful denial of oneself, of patiently enduring the contempt and hatred of the world and the poisonous attempts of the devil. If young hearts are to be frightened and recoil from such a struggle, we want to show them that only those who fight will be crowned, indeed, what is certainly true, that our highest good, our fellowship with Christ, can only be won, possessed and preserved in struggle.

But the right fight also includes the right vigilance. The Lord says: "Watch and pray". All the apostles call out to the children of light: "Let us not sleep like others, but let us watch and be sober"! But the right vigilance is like an unceasing, all-round one, it looks once at the enemy on the outside, at unbelief and the various forms of it, especially pantheism, materialism and hypocritical, sweet humanism, which pervades the air like an infectious plague and threatens to pollute our communities; to the swarming spirits of all kinds with their impudent addiction to traffic; to the false-name Lutherans who always speak of peace and friendship and yet have only war and the destruction of truth in mind. But the Brother Synod does not let the right vigilance out of its sight. Norwegians and Missourians have a sacred duty to watch over each other. We are all weak human beings and precisely because we have, confess and defend the truth by God's grace, we are certainly particularly exposed to the attacks and temptations of the father of lies: if we become secure, if we fall asleep, the enemy will infallibly sow his weeds, and if we then even allow them to grow and tolerate them out of misunderstood care, weak love and sinful human service, we will become a unionist bunch that is displeasing to God. Therefore, faithful, mutual vigilance and open-hearted, unvarnished exposure of what is wrong, wherever and however it may arise among us, and if necessary, not shying away from the most serious fight, that is the right, healthy, genuine Christian brotherly love of different sister synods among each other. - The right vigilance, however, is also always directed to the condition of our own synod, and there is a

The most dangerous enemy, which must be resolutely opposed if it is not to bring great danger, is human partisanship, under the pretense of great synodal zeal. Fight for his synod with all seriousness, in right, if it represents the truth. Half, lukewarm synod members, secret defectors are a real plague. But if the synod leaves the truth in any point, then one should and must leave against one's own synod and even if the dearest ties would be loosened, even if over the fight the synod itself would be torn to pieces. Let it go, the devil then only wants to cheat us of the kingdom of heaven and our blessedness at the price of a false peace or an outwardly large church body. Finally, however, everyone needs the greatest vigilance for himself, for his own person. Oh, a fighter of Christ can stand for a time in mighty zeal and battle and strike weapons at each other with much noise when it comes to the external enemies, while he himself has perhaps already succumbed inside, he serves sin and lets it rule over him. How long will it take for the Holy Spirit to depart completely, the light from above to be extinguished, faith to die, love to grow cold, and a fighter for Christ to become a man of the world and a servant of the prince of darkness and the father of lies. Oh, protect us from this, dear heavenly Father!

But in order to be able to fight the battle with proper vigilance and sobriety and with success, it is also necessary to know exactly to whom the battle is actually directed, to know one's enemy and to understand his way of fighting. The main enemy, the real enemy, who is hidden behind all other enemies and adversaries, as it were, and directs them according to his will and plans, is the old arch-enemy of God and Christianity, the devil. Therefore also the Lord says: "The enemy who sows them (the children of wickedness) is the devil", and the apostle Peter: "Be sober and watch, for your adversary the devil goes about seeking whom he may devour", and Paul: "Put on the armor of God, that you may be able to stand against the crafty attempts of the devil"! And this enemy's most hidden cunning and dangerous blow is against the highest treasure of our life, against the only light on our path, against the only comfort of our hearts, against the word of our God. His first question to Adam was: "Should God have said"? his first arrow against the Lord Jesus, who had just heard his Father's voice from heaven: "This is my dear Son", the disgraceful question of doubt: "If you are the Son of God, say that these stones become bread". Thereby he covers these deadly attacks under the appearance of love, of well-meaning, caring love, so with Adam, to whom he would so gladly give divine wisdom and glory, so with Christo, to whom he would so gladly give bread. - When one recognizes this, one is freed from the so dangerous, human idolatry, the last so widespread human idolatry.

Cultus. All human heights and greatness next to, apart from, even against the word of God, no longer impress one. Even if someone had such brilliant erudition, even if he could develop such deep philosophical systems, but he would not necessarily submit to the word of God, but would come with the question: Should God have said, should this be possible, since it is against the results of the eminent researches of the newly developed science; then one knows immediately who is hidden behind and in this beautiful snake skin, and all respect and all astonishment is vanished all at once like mist. - On the other hand, one is then thoroughly cured of that exuberance of love which reaches out its open brotherly arms to all the world, even if it does not respect the word of God, if it only does otherwise kindly and tenderly. The devil, as Scripture teaches, can also be very loving and tender. Then one no longer thinks and speaks of different equally valid conceptions of divine truth, of different refractions of the rays of the one central sun, and how, in Christian love, humility and patience, these different doctrines are to be considerably observed and allowed to stand; but freshly, firmly and surely rejects every deviation from and every addition to the word of God, and confesses to it wholly and alone, and not merely so in general, for instance to the divine thoughts in Scripture, but unconditionally to every word of it. "It is written," God has spoken, God has said it, with t h e weapon we throw down, undaunted and unperturbed by the reproach of Lutheran foolishness, all the heights which have been raised against the Word of God by the wiles of the devil, even if they were the most spiritual, scientific and loving. Never will our love grow cold more quickly and turn into the opposite, into holy hatred, than when we are expected, out of love and humility, to concede justification to Satan's question: "Should God have said? The deepest damage of our last, dangerous time within the circles of the so-called believers is without doubt the turning away from the word of God out of false respect for and out of false love for people, miserable creatures, who, as the Scripture says, are all liars, and as perishable as the grass flower, which stands today, withers in the evening and is thrown into the oven.

But we must not only put the students of our institutions into such a fight, what use is it that they are sober and alert, know the enemy and attack, if they have no defense and weapon, no protection and shelter, to cover themselves and to fight down the enemy?- What poor armor is often put on the poor students, which only hinders them in the stretched fight and so that they can never mortally wound the enemy, where everything only amounts to mirror fencing and air blows! The Lord says: "My kingdom is not of this world," neither can the weapons of his servants be of this world. Worldly power and worldly wisdom are vain impotence against the enemy of Christianity, like a straw wiper against a flame of fire. And yet the self-satisfied man often thinks that the best armor is precisely that which he himself devises with wisdom, prepares with art and uses and wields with proud courage and high senses, but shameful defeat is and can only be the end of such heroism. Do such people really think that with their inventions,

achievements, their unionist associations, general synods and alliances they can beat an enemy out of the field that God made it costly for His only begotten Son to overcome? Paul shows the only right armor when he says in Ephesians 6: "My brothers, be strong in the Lord and in the power of his might.

Then take hold of the armor of God, so that you may resist in the evil day and do well and hold the field. Gird up your loins with dignity", the true doctrine must enclose all the thoughts and heart movements of a fighter of Christ like a girdle, so that they do not flutter about like a loose garment in all the winds of doctrine. "Clothed with the cancer of righteousness." He can truly fight but poorly against the devil, who is still under the wrath of God; but under the imputed righteousness of JEsu Christ as a sure armor, he fights with calm conscience, firm courage, and joyful heart. "Booted by the legs, as ready to drive the gospel of peace," we must penetrate to God in the midst of the battle lines of the enemies, there it is necessary that the foot be protected, this protection is the gospel of peace, for the gospel opens the way for us, that the enemies fall down as the prey of Christ, and that one himself proceeds hastily to the goal, because one knows through the gospel that God will not cast away a poor sinner who comes to Him. "But above all things take hold of the shield of faith, with which ye may quench all the fiery darts of the wicked one," the fiery darts are Satan's temptations, which come flying fast and hurt fiercely, but just as quickly and completely quench in faith as fire in water. "And take the helmet of salvation," that is Christ, our Head, by whom we are most surely protected, because He has already overcome all enemies for us. "And the sword of the spirit, which is the word of God," in spiritual warfare only the word of God can give victory, for only that is living and powerful, and sharper than any sword's edge, and pierces until it divides soul and spirit, even marrow and bone, and is a judge of the thoughts and senses of the heart. - In a word, the armor of a true warrior of Christ is: for protection, true doctrine; for protection, true faith. - —

May God, the Merciful, help to make JEsu, un

For the sake of our one Savior, that in our teaching institutions the students may become sanctified, well-armed fighters of Christ in the truth; then as surely as they are one in God, so surely will they be one among themselves. God has brought us together; God also keep us together from generation to generation, for the glory of His name, amen!

Honorary Memorial

of the blessed

Ernst Friedrich Hüsemann, faithful pastor of the Lutheran congregation at Neu Minden, Washington Co, Illinois.

Gest, October 8, 1865.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

(Continued.)

The second role was played by the Osnabrück country hymnal (so called in distinction from the city hymnal), whose corrupted songs, completely devoid of all faith, were forced upon the dear youth. In addition, one must imagine a radical unbelieving schoolmaster, who is boundlessly ignorant in divine matters, who, because he is almost completely without any supervision, can do as he pleases in the school; who is therefore more of a stick master than a teacher, and who tries to instill in the children only fear and terror of the schoolmaster, but no fear of God-so one has a correct picture of a school, such as our pastor Hüsemann "went through" and "endured" in his youth. Oh, that was a pity! The young children's souls were treated like a pig with a begging bag. Truly, it could not have been worse at the time of the papacy, of which Luther says that his teachers also belonged to the "clumsy schoolmasters" who often spoil fine, gifted minds with their rumbling, storming, pranks and blows, and deal with children no differently than as masters of sticks do with thieves. He complains about "the hell and the feg - (yours of the schools, since we are martyred inside, since we have learned nothing but vainly nothing through so much prodding, trembling, fear and misery." "How sorry I am now," he laments, "that I have not read more poets and histories, and that no one has taught me them either." This is a complaint that our blessed father often made later, that his years at school had been so badly spent. How many a noble gift lay dormant because it was not awakened and kindled. He was endowed by his Creator with beautiful gifts and with a mind that grasped everything deeply and did not pass over a matter lightly. However, these talents and abilities were not cultivated enough in his youth, so that they would have developed to the extent that would have been desirable and could have happened.

the judgment that he received. There he heard nothing of the causeless corruption of the human heart, nor of the salvation that is in Christ Jesus; the Christ, who is the true God and eternal life, and apart from whom there is no salvation, was completely denied: when it came to the top, he was still praised as the ideal and virtuous image of mankind, whom one must strive to become like by one's own efforts. Thus, neither the law for the recognition of sins, nor the gospel for the generation of faith influenced the tender boy's heart; rather, the natural corruption of the heart was covered with a rationalistically tailored dress of virtue, and faith was denied as a thing that did not exist in reality-as an unding. So it was with all the doctrines of faith that they were either denied altogether or taught falsely. Of the Holy Communion, for example, a confirmant usually knew as much as nothing at all. That Christ's body and blood were truly present in the Lord's Supper, and were distributed and received in, with, and under the bread and wine, was not believed by the rationalists, and therefore they did not teach it; if they did not outright deny it, they did not do so only because they feared that they might one day be called to account for it before men as Lutheran church desecrators.

That such school and confirmation instruction was wasted effort is only too certain; indeed, even more than that, it brought irreparable damage to the soul when the leaven of false doctrine penetrated and took over the heart. How many who have imbibed nothing but wretched rational doctrine in their youth, subsequently close their hearts to the truth when it reaches them, and cannot be dissuaded from their inveterate unbelief. How fortunate are the children who are taught the pure doctrine of all articles of faith in school from their youth, and are led by the law to repentance toward God, and by the gospel to faith in our Lord Jesus Christ! Oh that all who enjoy this benefit would recognize it with thanksgiving to God and make use of it!

After our blessed Hüsemann had completed his 14th year, he was confirmed and dismissed from school.-After confirmation, an important, yes, probably the most important time for a person passes. There he enters the world, where the temptations of Satan, the world and the flesh storm at him with power. Now he has to practice what he has learned so far. Yes, the years of youth are years full of temptation. Many suffer damage to their souls. Only a few come through unharmed. The young man, by nature inclined to frivolity and all sins, sees life as a paradise, where he sees only vain roses blooming, without noticing the thorns hidden behind; this life, he thinks, must now also be enjoyed, and

Indeed, according to all the desires of the flesh are enjoyed. For it is only by the devil's deceit that the poor young man enjoys life, when he tears all bonds of discipline and fear of God and man, and throws himself into the arms of the world, the devil's paramour, with body and soul in youthful frenzy. Truly, where the fear of God does not do the best and restrains him, he offers the blossom of

youth as a sacrifice to the Moloch of the world; and what will then still be expected of him in the cold, rigid frozen old age, if he has ossified himself in sins in youth?

In our blessed Hüsemann, the fear of God was always so powerful that even in his youthful years he was protected from serious sins. For although in the first years after his confirmation the grace of God did not become so powerful in him that it would have thoroughly changed his heart, it was still the case with him that grace continued to knock strongly on his heart and gave him no rest until he opened his heart completely to it and surrendered himself without reservation to the Lord Jesus as his own. He was, in a word, an awakened youth. In this state, man recognizes to a certain extent "his" sinful ruin, fears God's wrath, and the thought of death, judgment, and eternity stands before his soul even in the midst of the turmoil of the world. But this revival is not yet conversion. It is indeed the first step toward conversion, and it must precede conversion; but it must be followed by profound conversion if the awakened person is to be truly saved in any other way. Although the conscience is awakened in a revived person, and the concern for the salvation of the soul leaves him no rest, there is still no real spiritual life (or only a very weak one) in him, and he does not yet have the spiritual strength to resist sin. Therefore, as long as the inner restlessness and fear of God's wrath and hell lasts, he is careful not to commit gross sins; but when the conscience no longer feels the pain, when the first sensations are over, he again becomes cold, lukewarm, and sluggish, so that he consents to this and that sin, and does against God's command.

The following example from his life may confirm that we have herewith correctly portrayed the inner state of our Blessed One in his first years as a youth, that he was, in fact, an awakened youth.-At that time, in the place where our dear Hüsemann lived, there lived a completely godless man, who was not only a notorious drunkard, but also lived in many other horrible sins, which we do not want to name. One day, in the middle of his life of sin, this man receives an anonymous letter in which the unnamed man reproaches him for his many grave sins, proclaims God's wrath and curse on wanton sinners, and that his reward will surely be the abyss of hell,

if he did not turn around and repent in a hurry. The man himself confessed that he had received such a letter, and its contents had made such an impression on the mind of the most wicked man that he stopped drinking for a while, attended the private meetings of Christians, and it seemed as if he really wanted to start a different life. But anyone who has never been deceived by a man in his life will certainly find himself deceived by the repentance of a drunkard. The repentance of a drunkard is in most cases (there are only very rare exceptions) an Ahab's repentance - a servile fear of the threatened punishment - and therefore not valid. No one could explain where the letter came from, but the curious would have liked to know. Some thought that it must have been written by the pastor, but this was not believed, because the salvation of his confessors was too far from the local pastor's heart for him to feel compassion about it, or even to write a letter about it. Yes, if on the previous Sunday someone had unfortunately forgotten to place his baptismal fees on the altar for the pastor, he could not have brought it over his conscience, which was very tender in material respects, that he should not also have reminded the person of the "owed wages" by letter. As far as we know, no one except the writer of this letter has ever known that the author of that letter was no one else than our dear young man Hüsemann. The unfortunate condition of that man, who was completely depraved in sins, was so close to his heart that he wrote that letter to him out of love for his poor soul; but partly out of shame, and partly in order to make more of an impression on the man's heart, he concealed his name. This example shows us clearly that our Blessed was an awakened youth who sought to make himself and others blessed. Only he still lacked the true knowledge of Christ, which comes only from the Gospel and makes the heart firm. Here, however, he could say with that chamberlain of Queen Candace: "How can I, unless someone guides me? We do not doubt that already at that time a new birth would have come to him, if from the side of the ministry of preaching the graceful gospel had been worked on his heart in the right way. But we have already heard what the situation was in that region. There could be no question of real pastoral care. To seek counsel of conscience and comfort from a rationalist would be to seek life among the dead. They are all tiresome comforters, clouds without water, wells full of holes that give no water.

(Conclusion follows.)

To the ecclesiastical chronicle.

So much is said against the **so-called Missourians**, both here and in Germany, and so much evil is said against them, that it is permissible now and then to pass a favorable judgment on what is said about them, especially when it concerns things that do not bring honor to the Missourians as well as to the faithful God, who has given them, out of undeserved grace, to clearly recognize and fearlessly confess His pure Word. Such a judgment may then find place here. In a well-known city in Germany, there is a group of Lutherans who, among other things, wrote the following to us on November 15: "The bad thing about our situation is that we are so little grounded in right doctrine. What we know and learn of it is through the ministry of the Missourians. How wonderful God's leadings are, e.g. that Pastor * * came here, is to be worshipped, that we have been illuminated by the brightness of the gold, which you dear brethren bring to light from the shaft, in which the treasures of the Reformation fathers were kept so long, that they should once more shine into the darkness in this last afflicted time. This we praise, for which we praise and thank as often as we come together. We find your synodal reports of the greatest importance; do you want to send them to us by crossband? Recently we received the Northern one. We are trying to learn from it the difference between the Old and New Testaments ... Commanded by the Lord Jesus. A thousand thanks for your love. It is as if we could not pray in our little fellowship without remembering the dear Missouri Synod before the Lord. A thousand greetings to all the brothers. JESUS All in All." - This is indeed a comforting voice, all the more so since here even those accuse us of unkindness and church-breaking because of our serious testimony, who only as a result of our serious testimony have allowed themselves to be urged to leave their unionist standpoint and at least formally profess the confession of the orthodox church. May God help that our dear Synod keeps what it has and does not lose its small idol through security and sluggishness, nor through fear of disgrace, that it rather grows in the grace and knowledge of our Lord and Savior JESUS CHRIST and grows cold one victory after the other, so that one can see that the right God is in Zion. - W. [Walther]

An air prank. In the fourth number of the "Ev.-luth. Gemeindeblatt, Organ der ev.-luth. Synod von Wisconsin" we read the following: "The other day we received the news that Pastor Brunn had collected funds from the Missourian Proseminar at Steeden in Nassau for its maintenance from members of the Reformed and Uniate Church in Barmen and in doing so had deliberately concealed the Lutheran character of his institution. To this the editor then makes his remarks. He obviously wants to deal us Missourians a cruel blow by communicating the above. But it has become only an aerial stroke. Yes, he has fared like many a rash fighter who, wanting to hit others, misses his target and damages himself badly. So the above message has reached the editor. From whom? It is certainly not acted openly and honestly, if one does not name his warrantor for his accusations; for it is easy to hear something and then write it out into the world, but proving the accusation is still another matter. As long as this accusation is not proven, it remains a miserable slander. That the above, said by Mr. Pastor Brunn, is not practice of our synod, we would therefore also punish it on the same, - because although he does not belong to our synod, we

admit with pleasure that he works within our borders, - can hardly be hidden from the Mr. Redacteur, since he observes us so closely. We might otherwise point out to him that our synod once kindly refused a collection from an entire royal state church for the sake of the confession; whereas it is a fact that the Wisconsin synod, through one of its members, has urgently asked Germany for collections in an unchurched state church, setting aside the confession, and is said to have received them. Incidentally, we are pleased that the editor openly admits for once that the so-called Lutheran Wisconsin Synod allows itself to be supported by uniate associations, thus flirts with them, and is therefore nothing other than a uniate society. If we now study the final admonition to us in that church bulletin Matth. 7, 5: "You hypocrite, draw first" 2c., the result for the author of it is a miserable one. Quite apart from whether the beam is to be found in us or not, this much is certain: he finds the mote in his eye. But then, is the splinter still a splinter, or has it not rather become a rather long, thick beam? St.

Death notice. We have just received the shocking news that Pastor Harms, who is well known and widely respected in three parts of the world, passed away in Hermannsburg on November 14 of last year. It is true that we have sometimes felt compelled to testify against certain peculiar views of the deceased which are not founded in Scripture, but we are nevertheless among the thousands whose hearts have been filled with sincere sadness at the news of his passing. As great as the zeal of the blessed man was for the cause of the mission to the Gentiles and as successful as his work was in this field, this was still the least of the blessings that God bestowed on the world through this highly gifted man. Even the certainly great multitude of souls who were awakened from their sleep of sin by his direct ministry of the Word and led to Christ, their Savior, were not blessed.

is still the smaller part of the fruit of his great day's work. Above all, incalculable is the influence that the dear man has exerted on thousands of preachers through his zeal for office, which is unparalleled in our days, and through the fact that he stood firm like a pillar in the hour of temptation that came upon the preachers of Hanover, especially in the last few years, and not only did not make any concessions to the unbelievers in the church, although his fearful church authorities demanded it of him, but also publicly declared this verbally and in writing at the risk of being deposed. We are confident that in the case of this zealous servant of the Lord, as the Apology says, "some human thoughts and opinions have not overturned the foundation of Christ," and that therefore he has not only died to the joy of his Lord, but that his work on earth has not ended with his death. Even if everything of his own must become food for the fire, what was gold from the storehouse of the Word will remain undestroyed.

W. [Walther]

On August 27, in Mewe (East Prussia), the former manual laborer Repping, notorious as a thief and robber and sentenced to many years in prison, attended the sermon with the other prisoners in the church of the institution, which the priest had based on the following words: "If the Son makes you free, then you are truly free. When Repping left the church with the other convicts, he secretly said to one of the latter: "I will prove to the black man (the preacher) that one can become free without the Son." During the night he made a breakout from his cell on the fourth floor, which he had been preparing for some time, by squeezing through the iron bars, which had been cut or loosened every now and then, and then lowering himself down on a rope made mainly of 2c. bed sheets. But he had not yet reached half the height when the rope broke, Repping fell down and broke his neck.

C. F. Junii kurzgefaßte Reformation - Geschichte, aus Veit Ludwig v.

Seckendorfs *Historia Lutheranismi* zur allgemeinen Erbauung zusammengezogen, herausgegeben von Benj. Lindner, 1755.

Reprinted unaltered by A. Schlitt. Baltimore, Md., 1866.

It gives us great pleasure to be able to inform our readers that the first issue of this previously announced work has been published. Our pleasure is all the greater because we can assure you that the layout is excellent in every respect. It does honor to the entrepreneur, Mr. Schlitt, as much as it does to the magnificent work the honor it deserves and will serve the dissemination of the same not a little. The format is large quarto, the printing correct, beautiful, rich and large enough even for the stupid deste eye, the paper pleasantly white, the cover tasteful. Each page has two columns. The first 30 pages (including the preface) have 68 pages of the old edition.

The only wish we have to express here is that the work may now find many buyers and eager readers. Whoever seeks to gain a thorough insight into the divine work of the Lutheran Church Reformation; whoever desires to be introduced to its history in such a way that he is thereby edified in faith and encouraged to godliness; whoever desires to have an irrefutable defense and justification of the Lutheran Church against the Papal and Reformed Church from history according to sources; who demands the core and star of Luther's writings in a short excerpt and a historical introduction to them; who seeks the right weapons against the distortions of the history of the Reformation on the part of the Jesuits, half-believers and unbelievers, e.g. by men such as d'A., the Reformer and the Reformed. For example, by men like d'Aubigne, whose novelistic work of fiction is distributed by the American Tract Society in recommendatory editions at an unprecedentedly low price to thousands and thousands: let him buy this work, and he will soon learn that he does not need our praise, that the work praises the master himself.

From some quarters we have heard the concern expressed that the work might not be carried out and that it would be of no value as a fragment. Our advice against this concern is that everyone who has the desire for such a work and the fortune to buy it, buy it, and induce others to do the same, so that there will be no danger that the enterprise will falter. As far as we know, so many subscribers have already been found that the continuation of the printing is possible. The more buyers are added, the more unhindered the publisher will be able to move forward. Since the book will be set (stereotyped) with standing letters, this is also a guarantee for the subscribers that it will not be left unfinished. Orders can be placed at the following address: A. Schlitt, No. 6 North Gay St., Baltimore, Md.

W. [Walther].

Introduction.

The former pastor of the congregation at Hillsboro, Jefferson Co., Mo., F. A. Loßner, having received and accepted a regular appointment from St. Paul's Lutheran congregation at Washington Township, Will Co., Ill, the same was solemnly installed in his office by the undersigned, by order of the Honorable Presidency of the Western District, assisted by Pastors H. Löber and Heinemann, on the 18th Sunday after Trinity.

May the Lord, the faithful Archpastor, make the dear brother a great blessing in his new congregation. G. Polack.

Address: Bev. B. Bossnou,
Oeto, Nill Oo., III.

Ecclesiastical message.

Yesterday, Dec. 18, 1865, my former assistant preacher, Bro. Hachenberger, a pupil of the practical seminary in St. Louis, having passed his examination and been called by my former branch congregation to Town Lowell, Dodge Co., Wis. was ordained and inducted in the midst of the same, by me with the assistance of Rev. Link, according to orders received from the Most Reverend President of the Northern District of the Missouri Synod 2c.

May the faithful God also grant this servant of His wisdom and joy for the conduct of his holy office. And make him a blessing for many.

C. Punishments.

Address: Rov. Br. UnoHOnberAtzr, Beesovillo k. 0., OodZe Oo., VVw.

Display.

The Eastern District Synodal Report is ready for mailing.

Price: 1 Er. plus postage H 30 Cts.

per dozen 3.00

Orders are requested to be placed with the undersigned.

I. Birkner.

No. 92 William - Street.

(Receipt and thanks.

For poor students, the church collection received on Thanksgiving Day from the Gem. Past. Mists in Washington, Mo., H8,10. from Mr. F. Gundermann, Clarinda, Ja., Pl. from Mr. W. Gundermann there P1.

C. F. W. Walther.

Out of the donations received by the general treasurer and president for me, 402 fl. 20 Kr. (four hundred and two florins and twenty kreuzer) received from Professor Walther, I gratefully acknowledge that
Müllheim on Nov. 21, 1865. K. Röbbelen.

(Delayed.)

Received:

For poor school seminarians: By Mr. Bartling, sent to Mr. Wilken's wedding at Addison. P8. Through Past. Schumann PIO. At Mr. Lange's wedding at Emmet, Dodge Co, Wis, ges. P4.10. By the Woman's Club at Sheboygan P7. By Mr. Bartling at Mr. Wicgmann's wedding at Addison P15,21. By the Gem. at Schaumburg K04.10. At teacher Backhaus' wedding at Fort Wayne ges, P12.70. By teacher Jos. Grüber H1. From the congregation at LoganSport P20. Of Gem. members in Rock Island P11.75. Of Rev. Friedrich \$0, from his wife P2.

For the seminary household: From Pastor Polack's Gem. 111.

To the travel money of the B r u n n ' s pupils: From Th. Zumahlen's wedding at Coopersgrove ges. P8. From Mrs. N. N. Pl. Past. Stephen's Gem. at Fort Wayne G6.It." By Past. Beyer at d. school- fest at Laporte ges. 815.05. By Past. Daib 81.00. By Mrs. Günther and Mrs. Kornhauö P.O. Past. Engelberts Gem. 85.45. L. Wetzcl 82. from Past. Böhling 50 cts. Past. Ruff 75 Cts. By Teacher Backhaus on d. infant baptism at H. Gerling's at Moomington, Zll, ges. 2.20.

To curtains: From Past. Stephen's Gem. at Fort Wayne 86th From the Women's Club at Echester, Ill, 85th From Mr. Lührs at Addison 50 Cts. From the Women's Association at New Bremen, St. Louis, 87. From 2 friends of the Seminary at Boston, 85. By Mr. Birkner, New York, 8 l. From the second women's club in Chicago 85.

Addison, Aug. 20, 1865.

A. Selle.

Get

For the seminary household: From the community Addison u. zw.: From Wittwe Heuer 30 Pfd. butter, \$10 daar, 3 sack of apples, 4 Bush. gr. beans, 2 S. rye, 1 Fuder cabbage. From Mr. Ochlerking 3 p. oats, 3 p. potatoes, 2 pieces bacon, 10 lbs. butter. From W. Stünkel 2 p. oats, 1 p. grain, 1 p. rye, 1 pot of butter. From W. Urne 3s. Oats, 5 p. potatoes. Don Diedrich Plüsch 5 p. potatoes, 2 p. oats, 1 pot of butter. From Mr. Kornhaas 1 pot of cabbage. From Wittwe Kießling 1 doz. Plates. Fr. Krage 1 p. oats, 1 pot beans, 5 p. potatoes. Herr Lührs 3 p. potatoes, 1 p. oats, 1 p. grain, 1 pot butter, bush. Beans. Mr. Matthies 1 p. flour, 1 pot butter, 1 p. oats, 1 p. grain. Wittwe Bicrmann 1 p. flour, 1 pot butter, 1 p. oats. Fr. Gehrke 1 cartload of hay, 6 cartloads of straw, 20 lbs. of butter, 2 p. of potatoes. Ldw. Fiene 1 p. flour, 1 pot of beans. Mr. Niemeier 1 p. flour. Fr. Precht 1 bush. Oats, 1 p. apples, 1 p. turnips. W. Nabe 1 p. potatoes, 1 p. apples, z bush. Beans. Fr. Foll- werth 1^ sack of apples. Fr. Graue 1 calf, 3 dntz. Eggs, 20 cabbages. Dr. Kruse 1 p. potatoes, 1's. Apples. Mr. Buchholz 2 p. potatoes. Chr. Meier 1 quart meat, 1 p. oats. From an unknown person 1 p. oats. Mr. Bückling \$1.35. Joach, HählS \$1.35. smith Rathe 16 pf. Butter. Mr. Winterstein & wife from Jo- hannisbnrg \$2. sent by dens. on Joh. MeierS wedding \$1.90. from Past. Schmidts Gem. in Livingöton, Dwight Co, Ill, from G. Siemantel, M. Hahn, L. Meier, Gebr. Krug 2 gall. each. Molasses. W. Teyler of Past. Fried- rkchs Gem. bush. Beans. From Past. Schmidts Gem. in Elkgrove from H. Stege 1 p. wheat, 2 p. oats, 10 pf. butter; Chr. Niemeier 2 p. oats, 1 p. potatoes, 1 piece of bacon, 1 roll of butter, 12 cabbages; W. Meier 2 p. potatoes, 1 p. flour, 12 doz. Eggs, 1 pail of butter. From Past. RichmannS Gem. in Schaumburg from Fr. Kühn 2s. Potatoes, 2 p. oats, 2 p. grain, 1 p. flour, 30 p. butter; Bro. Lichthard 40 p. butter; W. H. Bäcker 2 p. grain, 2 p. potatoes, 2 hams, 12 p. butter, 6 doz. Eggs; Bro. Giefcrcke 3 p. potatoes, 1 p. flour, 2 p. oats, 1 pc. bacon, 2 s- grain; H. Bremer 1 p. wheat, 1 ham, 1 p. potatoes, 1 p. oats; Ch. H. 1 p. grain; Mr. Weber 2 p. potatoes, 3 pc. bacon. From Past. Polack's Gem. in Trete 3 p. bacon, 12 p. Potatoes, 12 p. Wheat, 5 p. flour, 21 doz. Eggs, 1^ p. beans, 7 rolls and 1 ton butter. Bro. Nacke of Crete, Ill, by Rev. Heinemann \$2.

Addison, Nov. 28, 1865.

H. Gehrke.

Receive;order Ban of school teachers - Seminary:

| | | |
|-------------------------------------------------|--------------------------------|---------|
| From Mr. Past. | Engelberts Gem., Racine, Wis., | \$ 2.00 |
| From Mr. Aug. | Meyer, Nodenbrg, Ill., | 5.00 |
| From Mr. Past. | Weyel, Darmstadt, Ind., | 1.50 |
| By Mr. Bonnet, Treasurer of the Middle District | | 12.80 |

Summa

\$21.30

Addison, Nov. 20, 1865. H. B a r t l i n g.

For poor pupils: Don Brackbagc in Past. Fleischmann's Gem. \$10. by Past. MangelSdorf in Belleville from B. Schneidewind \$1. Kindtauf-Coll. at G. Mittenzwi \$3. From the Sewing Club in Cincinnati 13 towels, 6 bed sheets, 6 pillowbcziige, \$20 to blankets. From S. Zahn the. \$1. child tanf cott. at Chr. Schäffer in Past. Bodes Gem. \$4.15. by Past. König to woolen blankets and clothing, by Fr. Friedrich \$3, by Werner \$5, Fr. Engelmann. \$1, Fr. Hader \$1, Fr. Jetter\$1, Marie Fischmann \$1. By Past. Ch. H. Löber from the bell-bag of sr. Gem. \$14. "For a poor pupil" from F. M. in S. by Past. Bünger \$10. From "friends in Columbus," O., 10 double wool blankets. For G- Heid through Past. I. Ruvprecht by sr. Gem. \$7. For G. Sommer by Past. Schuster by P. Schuster \$1. For K. Fricke ges. by Past. Fritze at L. Gehrke's wedding \$6.50. For G. Sommer, likewise, \$6.50. For W. Keyf by Past. Fritze \$5. for PH. Lingke by K. Brust KIO. For H. Diemer, by sr. sister \$5, by Past. Bünger \$5. for H. Dirderich from the Women's Association in Roseville, Mich. For A. Trautmann, by the same \$5, by Fr. A. Schrö- der \$1. For A. Gräbner, Coll. on d. Kindtaufe bei Ch. Görlich \$3.30. For A. Brömer, ges. by Mr. Knoche \$3,10, by I. Birkner \$30. For F. Häuser, by Past. Günther, coll. on d. infant baptism by G. Hcmmetcr \$1,81, by M. Blank \$1,35. For F. Kugele by Past. Schmidt by F. Irühwirth \$5. for H. Birwend from Fort Wayne by Fr. Meyer \$5, by C. Bonnet \$2, by G. Thieme \$2, by W. Paul \$2, by A. F. Siemon \$1, R. Siemon \$2, H. Kaiser \$1, C. W. Sander \$2, I. B. Krudop \$1. For Th. Besel, by the comm. at Pcrryville, Mo. \$6. For A. Geyer, by Past. Schliepsiek, Coll. on d. infant baptism at G. Schlösser \$3.50.

F i i r d e n Haushalt: By Past. Mees, Coll. sr. Gem. at the Ref. feast \$20. by Past. Grupe in Stockten, Ill, Coll. at the wedding of E. Schön \$10.85.

G. Alex. Saxer.

I certify to have received the following gifts with heartfelt thanks:

For poor students: By H. Graf in Sheboygan \$1. H. Meißel \$10. Pastor Hanser 25 Cts. H. Weiß \$1. by Past. Böling: on K. Brandemühl's wedding ges. \$6; by W. Utech \$5,03; ReformationSfest- Coll. in Kirchhayn \$4,43; Bublitz, P. Wambsganß each 25 Cts.; Müller \$2. By the Women's Association in Racine \$5. By the Virgins - Ver. in Cleveland \$4. G. H. Walker \$2. By Past. Schmitt: by Siemantel and I. Meier each \$2. by Past. Hattstädt \$9,58.

For the budget: by Pastor Rupprecht of theCommunities: North Dover \$28, Elyria \$7.25.

* * *

I would like to ask the dear brethren in Wisconsin, who have supported us so abundantly with food during this time, to tell me exactly what has been sent by them, so that I can acknowledge it.

I. C. W. Lindemann.

Received in d. treasury of the middle district:

ForSynodalDebtRepaymentSkasse: From Pastor Dr. Sihler himself 100 Doü.

To the synodal treasury: From Pastor Frederkings Gem. \$8.50. Past. SauerS Gem. \$19. by the same from Fr. Steinkamp \$10. Mr. Büchner \$2. by Past. Sihlers Gem. coll. \$44.04. Past. Jäbkcrs Gem. \$14.50. Past. Rupprechts Gem. \$3.65. Past. SeuelS Gem., Ne- form.-Festcoll. \$23.65. Past. ZagelS Gem. \$5.22. Past. Hörnickes Gem. \$5. Petri-Gem., Allen Co, Ind, \$5. Past. JrickcS Gem. from d. bell bag \$21. L. Griebc. \$5. past. Jox Gem. in Logansport \$9,68. its branch in Rockfield \$3,75: in Royal Centre \$2^0. Past. Sau- perts Gem. coll. \$20.10. Of the women's association dcrcs. Gem. \$21.85. From Meierding \$1. Däuble 45 cts. L. Küster \$5. A. u. Chr. Bormann \$2. Past. Frederkings Gem. \$3.50.

For church construction in Past. StürkenS Gem. in Baltimore: Past. Bodes Gem. \$7,26. Pqst. JäbkerS Gem. \$80. Past. TraubS Gem. 8,51. Rev. Frederkings Gem. \$10,75.

For poor students: Mrs. Car. Nehrt for Ph. Scholz \$5. by Past. Schwan on Dolch's baptism of children \$1.50. H. Kunkcrmann \$10.

Znr Pfarr- u. Lehrerwittwenkasse: Past. Schwans Gem. \$50,51.

For Pastor KahmeierS Wittwe: By Past. Jox on H. Harkmann's wedding gcs. \$12,35. By dens. by Wittwe Rauh \$2; by Frau Külsen \$2.

Regarding the seminary in St. Lonis: Bon Past. Schwans Gem. \$53,44.

On the college in St. Louis: From Rev. Weyel's Trinity Comm. \$14.60; from its St. Peter's Comm. \$7; from its Emanuel's Comm. \$4,40.

For Pastor Röbbelen: By Past. Schwan by Mrs. N. N. \$1,58; by Past. Seuel \$1.

For inner mission: By Past. Hattstädt \$58,89. by Past. König v. Wittwe Wöpler \$1. by Past. Sallmanns Gem. \$7. by Past. Horst's Gem. \$5.50. Its branch near Dublin \$4. By Past. Weyel by Jgf. K. Keck \$1. by I. H. Melcher \$13.

To the college budget in Ft. Wayne: By Past. Hattstädt \$25,60. by Past. Niethammers Gem. \$6.

For poor students in St. Louis: By Past. König by Wittwe Wöpler \$2. by Herr Böse \$1.

On college annexation at FortWayne: By I. Birkner \$6. By Past. Mees' Gem. ncjorm." Festcoll. \$20.

For Dir. SaxerS Substitutes: By I. Birkner \$4.08.

For Pastor Groß iuMichmond: By Past. Seuel by H. Hchmeier, Ch. Däuble, Ch. WiegcrS each \$1.

For teacher salaries: By Past. Kückkes Gem. \$8. by Past. Wichmann by G. Bosse \$20.

For the general pres. Bon Past. FrickeS Gem. in Indianapolis \$25.

To B r u n n ' s c h e u A n s t a l t inSteedenr From Past. WüstemannS Gem. in Kendallville \$15. Past. Traubs Gem. \$3.

School funds from college students: by K. Ringwald, I. Specht, W. Werner, A. Vogeler, I. Landeck each \$6, W. Merz \$12. E. Bonnet.

Fort Wayne, 16 Der. 1865.

For the Lutheran have paid:

The 17th and 18th years: Mr. Rb'ttzer.

The 19th annual: F. Kvplien, I. Meyer, 2 ex., I. Nidel, A. Einwächter, 2 ex., Fr. Rb'ttzer.

The 20th volume: Messrs. L. Grützner, Past. W. Hattstädt, 10 Ex., L. F. Sälen, I. Meyer, 2 Ex., Past. I. M. Bühler, 4 ex., F. Hamann, I. Nidel, G. Schulz, A. Einwächter, 3 ex., Past. M. Guinther, 9 ex., G. Stiegler, H. Ostheim, Past. R. Biedermann, \$1.75, Past. A. Brandt, W. Kipp.

The 21st volume: Messrs: Past. H. Han- ser, 3 ex., C. Fritz, G. Arnold, A. Wehlem, C. Stell, Past. G. Lemkc, 20 Ex., G. Bewie, Past. E. Steege, 6 ex., Past. W. Hattstädt 8 ex., H. Schürmann 3 ex., L. F. Sälen, I. Schurks, K. Potzel 50c., G. Volkenddrfcr, I. Hartmann, I. Meyer 2 ex., Past. I. M. Bühler 4 Ex., Past. I. Hoffman" 5 ex., F. Hamann, Past. H. Stoege 7 ex., A. Tünzler, Past. C. I. Weisel 20 ex., A. Ein- Wächter 17 ex., Past. M. W. Sommer, Past. M. Guin- ther \$18.50, G. Stiegler, H. Ostheim, Past. F. Nudland, bag, Past. P. Rupprecht 17 Ex., Past. C. H. Lübkcrt, M. Bauer, M. Kohn, C. König, C. Steinacker, Past. H. Wehrs 4 ex., W. Conrad, Past. R- Bidermaun \$1.75, C. Krause, G. Funk, Kraft, Past. A. Brandt, W. Kipp, Past. G. Traub 6 ex., H. Lumpe.

The 22nd year: Messrs: Fr. Neumann, C. Böttcher, Fr. Dörfler, B. Grützner, Past. H. Hanser, 5 ex., L. Wilkr, I. Krnse, K. Spring. Past. E. Röder, A. Schuharth, Past. F. Groth, Past. E. Frederking 15 ex., Past. A. Wagner 6 ex., F. Dühren, I. F. Bayer, W. Dcttlaff, Past. A. Hoppe, Past. C. Steege 3 Ex, Past. S. Büchler, H. Schürmann 3 ex, C. Träger 50c., Past. I. L. Daib 31 ex., Past. H. Hb'ruecke 11 ex., M. F. Gensmer, Past. K. L. Moll 11 ex., H. Reichardt, K. Dohl, K. Komnitz, G. Müller, P. Merz, H. Aerger, P. Th. Bürger 37 ex., Past. A. Weyel 16 ex., I. Meyer 2 ex., Past. H. Koch 8 ex., Past. I. M. Bühler 4 ex., Hallenberg and Br., Past. I. Hoffman "5 Ex., M. MilinS, Past. Hanser 15 ex., Past. G. Speckhardt, I. Walddch G. Ezel, F. Schneider, F. W- Koch, Nic. Wellmeriing, Past. C. I. Weisel 22 ex., Past. O. Hagestadt, I. Brei- tinger, I. Sauer, Past. E. Riedel 23 Ex., C. Roth 3 Ex., A. Einwächter 23 Ex., Past. M. Guinther 5 Er., Past. A. Zaget 22 ex., C. Trier, bag, Past. F. Schumann 20, Ex., Past. T. A. Torgersen, C. Steinacker, Past. F. W. John 2 Er., Past. Tb. Mießler, Past. I. A. Hügli, Past. C.^Schmidt, Past. H. Wehrs 4 Ex., Past. I. Jricke, Past. I. G. Schäfer 12 ex., A. MengeS, Tb. Becker, Past. L. Sallmann 20 ex., Past. P. Eirich 12 ex., H. Rofkar, Past. W. Hnsmann 15 ex., Past. F. Dubperndll \$7.50, Past. N. Köhler 9 ex., Past. I L. Hahn \$9.75, H. Hart- wann 15 Ex., Past. A. Lehman" 17 Ex., Past. L. Geyer \$15.50, G. Lorenz, I. Kimpel, Tr. Schlimpert, Gotth. Schmidt, Fr. Preuser, E. H. Walther, Prof. A. Schmiege Past. I. H. Dörmann 10 Er., Dr. Aßmann, Kraft, I. Ä. Beck, G. Beck, H. Rlmstadt, Past. E. Popp 6 Ex. Past. E. Straßen 40 ex., G. Schlagenhanf 12 ex., Past F. König 15 ex-, Past. A. Brandt, Past. F. Lehmann 5 ex., T. Lückert, G. Heimlich, H. Kirchner, W. Kipp, I. Härtender- gcr, Past. M. Merz 13 ex., Past. I. G. Sauer 2S ex., H. Driftmeicr, Past. N. E. Jansen, Past. W. Haßkart, Past. F. Kleist 15 ex., D. Schmidt, I. Rhode, I. G<^ Böhm, M. SchmitkonS, M.Dä'chtler, G. Hager, D. Haag,i Past. H. G. Holm, H. Bormann, I. M. Hudinger 1t ex., E. Lucker 10 ex., Past. I. Friedrich 14 ex., V. Königs P. Bürger, H. Glaß, -I. Treg \$6.00, G. Bürkle, A. Mauch.

Furthermore: Mrs. Faul \$4.00, Wittve Klügel, Mrs. Rap- pold, Wittve Steible, Christine Kertscher.

1

M. L. Barthel. D

Printed by A. Wiedusch u. Sohn. Et. Louis, M".V

Volume 22, St. Louis, Mo. 15 January 1866, No. 10.

(Sent in by Past. Tirmenstein.)

Do the secret societies of the Freemasons and Odd-Fellows belong to the Works of darkness?

Whoever wants to live as a Christian must avoid the works of darkness, for it is written Rom. 13:12: "Let us lay aside the works of darkness, and put on the weapons of light." And again St. Paul says Ephesians 5:11: "Have no fellowship with the unfruitful works of darkness, but rather punish them." He who lives in works of darkness does not walk as a Christian should. But he who even knowingly participates in them is not a true Christian, but with all his Christian name a hypocrite; he is not a child of God, who is a father of light, but a child of the prince of darkness, the devil; as long as he does this, he has no inheritance of eternal light to expect, but eternal darkness will be his portion. - Everyone must remember this! In particular, however, these should take it to heart, who are already members of the secret societies of the Freemasons or Odd Fellows, *) or yet members of the same.

*) How old the order of the Freemasons is, cannot be determined. The Order of the Odd Fellows is said to have been founded by Roman soldiers as early as 55 A.D., but it was not until 1806 that it opened its first lodge in America.

will be remembered. How do these societies stand? Are they really works of darkness, as they are so often called by serious Christians, or is this name wrongly attached to them? - No, they are not called so unjustly; in fact and in truth they are.

What are the works of darkness? By this we are to understand 1) all those works which are in themselves contrary to God's commandment and are therefore sinful. - These are called works of darkness because they originate from the prince of darkness; because they are fruits of the spiritual darkness of the heart; because many of them are committed only in darkness; yes, because they also finally plunge man into extreme eternal darkness. - By works of darkness, however, we also have to understand 2) all those works which are not exactly sinful in themselves, but which become not only suspicious, but truly sinful, because they are committed in darkness and secrecy, and under all circumstances, - even when the honor of God, or the

in the old Shakespeare House, No. 135 Fulton St., New York. - In the first years, however, this poisonous plant did not quite succeed in taking root in the American soil; the reason was that at that time there was still more fear of God and Christian sense among the people. Since 1813, however, it has begun to grow and spread so rapidly that it now covers all the states and almost all the cities of our country, and has at least three thousand contributing members.

The apostle says: "Do not have fellowship with the unfruitful works of darkness, but rather punish them. For when the holy apostle says: "Do not have fellowship with the unfruitful works of darkness, but rather punish them. For what is done secretly by them is also shameful to say," - he indicates by the little word "secretly" that this is the nature not of the good, but of the works of darkness, that they are not only done secretly, but are also kept fearfully secret, and thus shun the light.

But what about the secret societies mentioned above? Are they free from all this? No, but just this is found in them-they are "secret" or "clandestine" societies. Their members may well be seen; indeed, they not infrequently hold processions and parades, and bear various emblems, so that they can and must be known. Nor is everything they do hidden; they trumpet loudly enough to the whole world that they support each other, and praise it as the noblest charity. But the most important thing about them belongs to darkness. Their meetings are closed, only "initiates" have access to them; the negotiations and resolutions of the meetings are secret, the outside world is not allowed to know them; their signs, which they

are secret, only "brothers" are allowed to know them; - yes, they also have many secrets among themselves. Each degree *) has its secret signs, teachings and rules, which the other degrees, especially the lower ones, are not allowed to know. We can see this clearly from the text-book of the Odd Fellows, on the title page of which a picture shows how a European, an Indian (American), a Turk (Asian) and a Negro (African) form a brotherly alliance. But because it is generally known that the Negroes cannot have become members of those societies, the author says on page 12 to his "brothers" for reassurance: "We cannot explain to those who have never attained the degree of the ""golden rule"" how far the illustration (the picture on the title page) is suitable; but we assure our brothers everywhere, that degree will give them information about this." - Thus the lodges are completely wrapped in secrets, both internally and externally, and what they have in secret, the members of the same must also keep secret under every condition, for they are obligated to do so by an oath or a secret promise. - Who, considering all this, can deny that the secret societies are works of darkness?-only completely blinded people can deny it.

But even more. Those societies are works of darkness also in the most genuine and fullest sense of the word, namely also because they are sinful societies. - Some may say here with astonishment and unwillingness: How is this possible? Is it also sinful to care for the sick, bury the dead, and provide for widows and orphans? - No, it is not a sin, but it is right and it should be so; indeed, if the lodges did not do this, their members would be shameful cheats, for they let themselves be paid for it. - These societies are not to be rejected for the sake of support, but there are many other things about them that make them sinful societies.

They are sinful already for the sake of their purpose. It is true that one often thinks that their only purpose is mutual support; most of their members also believe and claim this, for they do not know any better, since they only look at the constitutions of the local lodges, which do not state any other purpose, but do not read in other lodge books, or, even if they read in them, do not pay attention to what is written in them, or do not understand it. - But if one looks into such books, one can easily see that the support is not the only purpose of those societies, but that they have another sinful, pernicious purpose, and the support is only the figurehead, which is supposed to lure people and deceive them. Some passages from such writings may prove this.

") Each lodge has its different degrees or stages.

In the or Uirror for Freemasons it is said page 6.:

"Here even the bigoted adherent of a sect is taught to feel that the Master Builder of the universe has not erected his heavenly temple for any particular name, or for any particular nation; but that the virtuous and good of every denomination and of every country are invited from the toils and trials of this world to the rest and refreshments of the paradise which is above."

But in the Book of Odd Fellows, page 13, we read: "We therefore declare once and for all that the whole purpose and intention of our Society is this, to make its members better and wiser men,-to subdue the fierceness of sects and factions,-to inculcate charity and brotherly love." - —

On page 233 it says: "But, while we teach these laws (those of the Holy Scriptures) in a manner peculiar to us, we do not wage war with the principles of any sect. The Jew or Gentile, the Catholic or Protestant, as such, welcome to our Lodge and our heart."

On page 267, the 5th verse of the song to be sung at the laying of the foundation stone of an Odd Fellow temple reads: "We build - a temple, "in which no limited creed protects a few chosen ones, but which in the same way gives deserved reward "to Christians, Turks and Jews.

In the *Pocket Manual* for Odd Fellows, however, we read the following sentences on pages 73 and 74: "Difference of opinion, especially concerning religious matters, has always existed, and will continue to divide the hearts of men until the regiment of the sublime principle of universal brotherhood shall be established on earth. Shall we despise our brother for the sake of this difference? No, because he has the same right as we have to express his own opinion, and may assert the same against the opinions of the whole world. - Once the "golden rule" has shown its power and gained dominion over the whole world, then people from all creeds and nations will sit together in love, and the light of science and pleasure will shine all around them. - Then the descendants of Abraham and the followers of the Crescent (the Turks) and the worshippers of Christ will unite into one blissful family, knowing no difference of faith and creed. Then a quiet calm will have come over the elements of strife, and the whole wide world will hear of no sighing and no murmuring, and the tears of sorrow will be turned into those of joy. Then man will call out to his brother the brotherly greeting, and the race

"Adams will make a covenant of universal brotherhood. Then a law - the law of love (but what kind of love?) - will bind the nations with a golden chain which no force of darkness can ever break. - Let us exert all our powers to hasten this time, which is so highly desirable. Let us overcome the world, to its own peace, by forcing it to support us, to establish the glorious regiment of the "golden rule.""

But in the book, which has the title: The Brotherhood, it says on page 16: "Yes, the Order places all together in one order of rank, the European, with all his refinement, the black son of Africa, the Asiatic, the Indian and the Jew. He shows us our brothers in the common human family-from East, West, North, and South-and proposes that we unite in the principles represented by the ladles."

"May, my dear reader, friendship always dwell in your heart, which excludes intolerance and bigotry (so he calls the resolute witness of truth and earnestness in godliness) and all that is opposed to love."

Thus write high chiefs of the Odd Fellows Lodge, who were intimately acquainted with the purpose thereof, and had an important part in the government thereof, namely: Paschal Donaldson, past D. D. Grand Master of the Grand Lodge of Northern New-York, - James B. Ridgely, Grand Secretary of the Grand Lodge of the United States, and Thomas Beharrell, past Grand in Lodge No. 127, past High Priest in Camp No. 51, and member of the Grand Lodge and Grand Camp of the State of Indiana.

Who does not see from the words of these high chiefs that the Lodge, besides the purpose of mutual support, has also the purpose of abolishing all definite creeds and every special existing religion, and of gradually establishing instead a general world religion, founded on the false principle of general brotherhood and equality even in the spiritual? - To fight Christianity, to trample under foot the Word of God, to tear the faith in Jesus Christ out of men's hearts, to push Christ from his throne, and to create a being on earth that pleases Satan, but brings shame and dishonor to Christ, and temporal, spiritual and eternal ruin to man. - How can a society that has this purpose be an innocent, harmless one? No, it is certainly dangerous, corrupt, sinful, and therefore a real work of darkness.

(To be continued.)

Honorary Memorial

of the blessed

Ernst Friedrich Hüsemann, faithful pastor of the Lutheran congregation at Neu Minden, Washington Co, Illinois.

Gest, October 8, 1865.

Motto: "Remember your teachers who have told you the word of God, which end look, and follow >

their faith." Hebr. 13, 7.

(Continued.)

But that God allows the sincere to succeed, He also proved in the case of our dear Hüsemann. The congregation in which he lived later received a believing preacher who, according to his knowledge, preached God's word in all simplicity, and who did not want to know anything else than about Jesus Christ, the crucified. He had no brilliant gifts, least of all the gift of eloquence, preached for half an hour at most, and usually had to separate his sermons from his concept, in which he was very skilled. It is easy to see that he could not cause a stir with his sermons. Nor did he aim to excite feelings in a pietistic way, or to make "nerves tremble like ship's ropes" in a methodistic way, or to move the fair women to tears in a rationalistic way - none of that. And yet his popular sermons, which were really "for the children and the simple," made a profound impression on that degenerate congregation. Through this little instrument God caused a Pentecost there, and clearly showed that His word is always equally powerful, whether it is preached by an eloquent Isaiah, or by a Moses with a heavy tongue; whether He speaks it through Balaam's ass, or - if it pleases Him - through a hollow tree. The number of the awakened ones who asked, "What must we do to be saved? Among them were not only old and gray sinners, but also many young men and virgins, and a good number of school children. Among them were the strong, i.e. those who were very hardened in sins; the silly and foolish, i.e. simple-minded, ignorant people; finally, the wise and prudent, i.e. respectable people, respected by the world, who had torn the cobweb of their dress of virtue. Summa: The Lord had lit a fire, which, despite all the efforts of the devil and his crew to extinguish it, could not be dampened. Even the most wicked sinners were frightened by it and said: "What will this become? Some unbelieving parents thought their children had gone mad, because they withdrew from the grain of the world they had hitherto sought, read God's Word diligently, bowed their knees in the name of JEsu Christ, and exhorted their parents to repentance. The unbelieving schoolteachers stood there, as if moved by the blow, and could not

They did not understand what the schoolchildren were about, for they did not know the spirit from which these minors spoke. Now, in many homes, one could hear the singing of lovely spiritual songs, in which God had been blasphemed and cursed until then. Some who had not picked up a Christian book for many years, and who had almost never come to church, now became eager, eager readers, and ran with joy to the house of God. Innkeepers stopped their drinking booths; drunkards sobered up from the devil's rope; enemies reconciled; disobedient children became obedient to their parents; unfaithful servants and day laborers became honest and upright, and served their masters faithfully, and so on. In the societies, where people had hitherto made fun of each other, they now held Christian conversations. At weddings, children's baptisms, etc., where they had previously spent their time with sinful dances, card games, etc., they now read God's Word, sang spiritual songs, and rejoiced in the Lord. In short, this strange revival made such an impression on even the crudest people that they were ashamed of their life of sin and began to live a more disciplined life.

But it cannot be denied that here, too, as always with striking revivals, some dishonest things happened. With some it was only a superficial emotion, a suddenly flaring straw fire, which soon died out again, leaving only black ashes behind; they turned back to the world. The Lord Jesus also had to make this sad experience during His life on earth, that many of His disciples left Him and no longer walked with Him. That is why he spoke of the net, so that all kinds of fish, good and bad, could be caught. But by no means should all be judged according to such unfaithful souls, and thus the whole event be declared to be an idolatry--no! This would blaspheme God's work. - It is true that we are not of those who, like the so-called "new-measurers," aim to cause great, eye-catching revivals in their own way, but we abhor such an experiment from the bottom of our souls, and consider revivals caused in this way only as miserable raptures, which are not the work of God, but of the flesh, yes, of the devil. For such revivals, willed by men, brought about by special arrangements made for this purpose, are no fruit of the preached Word of God, but a figment of the heated imagination, a lamentable testimony of unbelief. For if these enthusiasts had confidence in God's word, that it always and everywhere, where it is preached loud and pure, proves its power, and always awakens and converts some, they would not fall for their own methods of revival, from which they expect greater fruit than from the old word of God. The is also a judgment of God on the blinded enthusiasts in this country, that they attribute more power to their own devotion than to the word of God. Therefore the holy mockery of God applies to them, Hosea 7:6: "For their heart is in hot devotion, like an oven, when they sacrifice and deceive the people; but their baker sleeps all night, and in the morning it burns brightly. Nor are they as hot

devotion, as an oven." - Although we abhor such revivals caused by enthusiasm, we do not want to break the baton over all mass revivals and declare them to be enthusiasm - God forbid. It is quite another thing when God, through the bad preaching of his word, causes an extraordinary revival, as on the first day of Pentecost in Jerusalem, and later among the Gentiles, which he can do even now; then we should be careful not to ascribe what God has done to a carnal fancy, and thus blaspheme God's work.

But what is of great importance in such extraordinary revivals is that the awakened souls are now also guided in the right direction, so that on the one hand they do not fall back into carnal security, and on the other hand do not get into raptures, struggle in their own ways, and never reach the certainty of their state of grace. - At that time, however, the awakened souls completely lacked this right guidance and leadership; and so it happened that many - and they were the most sincere souls - fell into a crooked spiritual direction, into a very legalistic point of view, since they earnestly pursued sanctification, but without being grounded in the doctrine of justification - to which people our blessed Husemann also belonged at that time. They did not find the necessary instruction from the preaching office. The faithful assistant preacher could certainly preach a good, comprehensible sermon, but he could not surround himself with the people, practice private pastoral care, comfort those who were in trouble, be a spiritual advisor, communicate what was necessary to each individual soul according to its particular need. Thus these young Christians were dependent on the counsel of the older Christians; but even these, because they had lacked proper spiritual care, had become very one-sided in their Christianity. They wanted to become righteous and blessed before God only through Jesus Christ, but there was a false delusion that they believed that they could only take comfort in the Lord Jesus Christ and His merit when they had become worthy of it. In particular, they were under the delusion that God measured the measure of His grace according to the measure of our sorrow over sin. Therefore, one must first confess and atone in such and such a way before one can enjoy the gracious forgiveness of sins.

The fear of sin and the feeling of God's wrath against sin must become so great that neither food nor drink tastes good, that one wants to climb up the walls and completely melt away in tears, and that one is ashamed of oneself 2c. To this delusion that God's forgiveness is conditioned by the degree of our repentance, the legal sermons that one often heard, and the "ascetic" (directed at edification) writings (down to the writings of the separatist Terstegen) also contributed their fair share. The believing preachers, also children of their time, and just coming out of rationalism - because they themselves did not live and weave in justification, so they could not apply the doctrine correctly either. For even though they preached the article of justification and extolled the grace of God in Christ, - yet, when a stupid heart wanted to grab hold of it, they immediately came after it with their "ifs" and "buts", and it was said: If it is not so and so with you, if you have not yet wrestled so and so earnestly with God on your knees, then do not dare that you also want to grasp it. With one hand they thus showed their listeners the delicious treasure and praised it to them; but if a heart eager for salvation then wanted to grasp it, then they pushed it back with the other hand, i.e. with their high demands. i.e. with their high demands. For a stupid soul thought to itself: No, I must not dare yet, for I am not yet in the right condition; first I must have other experiences than I have had. I have only come to the threshold of the narrow gate for the time being, so I have to fight another and much more serious battle until I get through. Oh, that I could feel the burden of my sins more and have more sorrow about them in my heart, so that I could also be comforted by forgiveness, and so on.

Experience teaches that legal preachers educate legal Christians. But legal preachers are those who preach the great grace of God and the forgiveness of sins, but they add so much of all kinds of commandments and high demands that the consolation falls out of one's hands as soon as one has grasped it; thus they mix law and gospel together. With their sermons they make lawful Christians, who indeed know that in Christ alone there is salvation, but they always remain fearful, because they see that their lives fall far short of the high demands; and this constant fearfulness is a sign that they are still under the law. So they want to enforce it with all kinds of works and exercises, sometimes falling for this, sometimes for that, sometimes running here, sometimes there, and listening to everyone who just boldly proclaims his new ointment to be genuine. It is true that some people are to blame for never coming to peace.

He does not want to renounce the world and his flesh purely, he limps on both sides. Comfort him for a thousand years, he will not come to peace for a moment. But if sincere souls do not come to peace, it is because they do not know or understand the doctrine of righteousness by faith. Where this doctrine does not permeate all preaching and the whole of Christianity, there is vain lawfulness, lawful preaching, lawful living, and long joyful service - Egyptian brickwork. - But in order not to be misunderstood in what has been said, we also note that one should distinguish between preaching the law and preaching according to the law, which is too easily confused. The preaching of the law is that which has the purpose of revealing sin, to frighten the sure sinner, and thus to make him receptive to the preaching of the gospel. Every faithful preacher must be such a preacher of the law, for that does not make him a legal preacher, as ignorant people often say when their old Adam has been struck. A legal preacher, however, is one who mixes law and gospel, who does not present the gospel in all its fullness of grace, or who attaches to it all kinds of conditions that man must first fulfill before he may "receive" the comfort of the gospel. Such preachers make wavering Christians who never get a firm heart, which is a precious thing, but always stand in fear.

Our blessed Husemann has also experienced enough of what has been said; for everything we have said in the foregoing, we have said only in order to describe the spiritual position of our blessed confrere, on which he found himself in his earlier years. He had to go through many and severe trials, which were partly due to the fact that he did not know the comforting doctrine of justification sufficiently, that he did not only hang on the word of promise with his faith, but made his state of grace more dependent on his feelings, which are very unstable and quite unreliable, and struggled in his own ways and works, and thus never attained complete peace in Christ. But his heart was righteous before the Lord, and his walk was in the fear of God. Whoever knew his spotless, Christian walk in his youthful years will agree with us when we say: If a man could earn heaven with his pious life, he would have deserved it. The children of this world, looking at his blameless life, said of him, "If the young man does not go to heaven, no man can enter. He also kept a strict judgment on himself, on his thoughts, words and deeds; he was very strict about every sin, even the smallest one, and he dealt with God's word so diligently that, in spite of his daily hard work, he also stayed up whole nights reading. Therefore, he possessed a great wealth of divine thoughts before many others, which later came so much to him in preaching ministry. His whole life was a life of prayer. He was a Jacob in the struggle with God, and therefore also a hero in conquering all his spiritual enemies. We will gladly confess it: His Christianity in his younger years had a Pietistic coloration, yes, he thoroughly went through the Pietistic school. But we also want to say this: A pietistic man is a praying man, and a praying man prevails everywhere.

What particularly characterized our dear Husemann even in his young years was his humble, quiet walk in the fear of God. He belonged to the quiet ones in the country; he considered himself the least of all. He did not wear his Christianity on his tongue, but in his heart. Serious - as his name is - and dignified was his whole walk. He preached more with his manner than with words; but every word he spoke was well considered, and therefore accurate and appropriate. At the same time he was affectionate and friendly to

all, so that everyone liked to deal with him. He was the most adorable of all Christian young men! - —

We now go one step further in the life of our Hüsemann, and consider him a student of the practical seminary in Fort Wayne. - In 1850, after lengthy deliberation and serious consideration, he came to the decision to go to America in order to prepare himself there as a minister of the Lutheran church in the Lutheran seminary at Fort Wayne, which is well known to us. Already a year before he had told the writer of this, his younger friend, his wish in confidence. But because he feared that it might be his own spirit that was driving him, and that there was dishonesty behind it, he waited a whole year before he followed the urging of his heart, and tested the spirit to see if it was of God. Finally, convinced in his heart of the godliness of his intention by the words of the apostle: "He who desires a bishop's office desires a delicious work," and by the delicious letters of Mr. Past. Jabker, who is also from the same place, he set out, with the consent of his dear parents, for the distant West, where he happily arrived in New York under the good hand of God. But he had not yet reached the destination of his journey, Fort Wayne. On the way there he was tempted to be overcome by the Methodist emissaries and to be pulled over to them. But God's grace saved him from this. He already knew the nature and activities of the Methodists from Germany to a certain extent, and therefore he paid all the closer attention to them. So he soon saw through the frivolous, superficial nature of these people, who pretend to be very serious and zealous in sanctification, but on the whole they are like the whitewashed graves of the Methodists.

They are like unto the beasts, which outwardly appear beautiful, but inwardly are full of decay and dead men's bones. For since they do not practice the spiritual understanding of the law, they cannot make people completely poor sinners; and since they teach a perfect sanctification of man in this life, how could there be any real seriousness in sanctification with them? Just listen to a Methodist who has just been concocted and completely fabricated on the penitential bench, how he is already resplendent with great holiness, and makes himself believe that he is over all mountains! Only the "old Lutherans," who despise the "new measures" and do not have the "spirit," cannot get out of the poor sinner's and penitent's garb all their lives, and in this life will never finish their sanctification, and can therefore do nothing but console themselves with Him who was made for them by God for wisdom, for righteousness, for sanctification and for redemption. By the way, they do not get beyond the little prayer of the tax collector: "God be merciful to me, the sinner".

Arriving in Fort Wayne, our Blessed One after a short time entered the practical seminary there (now transferred to St. Louis). With all seriousness and zeal he now turned to his studies. Here he had found what he had been searching for in vain - the pure Lutheran doctrine, on which his heart could feast. He praised and glorified God, who had guided his way, and extolled from the 81st Psalm: "The bird has found a house, and the swallow her nest," etc. With great eagerness he studied primarily the Lutheran dogmatics (doctrine of faith), and not only in such a way that he carefully impressed it on his memory, but that he transformed it into marrow and blood. It was a source of nourishment for his soul, which was eager for salvation. But he did not leave the other subjects idly aside, but pursued them with the greatest conscientiousness. He was also not one of those who have learned everything right away, when they have hardly smelled an object! He was heartily devoted to superficiality. If something was not clear to him, he did not just pass over it, but sought clarity and certainty about it; he was not ashamed to accept better instruction even from the least of his fellow students. We can say with certainty that his dear teachers, Prof. Dr. Sihler and Prof. Crâmer, never had any reason to reprimand him for his studies or for his life during his entire time as a student; and they really took good care of their pupils, both in their studies and in their lives! But if they ever had to reprimand him, it was only because of his despondency and pusillanimity, and because of his complaints about his incompetence. Because of his exemplary conduct, he was held in high esteem by all his classmates. He was humble, friendly, peaceable and conciliatory, modest and serviceable to everyone;

That is why he was loved and respected by all, even by those who surpassed him in gifts. He was an ornament of Fort Wayne Seminary! We have no doubt that his former teachers and all his fellow students will agree with this testimony. His memory will therefore remain in blessing with all.

If Luther says that the three pieces: **oratio, meditatio, tentatio** make a good preacher, then our blessed Husemann must have been a capable preacher; for he practiced these three pieces diligently even as a student. Prayer (*oratio*) was his first and last thing in everything he did. In study (*meditatio*) he was untiringly diligent from early morning until late at night. And as far as temptation and challenge (*tentatio*) are concerned, he was honestly practiced in them. His oral lectures and written works, which he delivered as a student, testified to this. He believed - that is why he spoke. His lectures on spiritual subjects were distinguished by the fact that they were clear, comprehensible, and distinctly edifying, and therefore appealing to the heart and mind; as in general his greatest spiritual strength consisted in the fact that he was able to capture the heart with the preached word. Therefore, even as a student, he was gladly heard when he preached in the surrounding churches, because he preached in such a way that the children and the simple could understand. - Thus his stay in the seminary could not be long. The lack of faithful Lutheran preachers was indescribably great at that time (as it still is). Necessity drove the young people into the ministry. Oh, how gladly they would have remained disciples longer, if only it had been granted to them! With bleeding hearts and dripping eyes, but trusting in the Lord, they left the place that had become so dear to them - the seminary. So also our blessed Husemann.

(Conclusion follows.)

The Parisian Blood Wedding and the Papal Church.

Whoever has become acquainted with the history of the papal church even a little, also knows that by the woman, who according to the revelation of John would become drunk with the blood of the saints and the blood of the witnesses of Jesus (Rev. 17:6), no one else is to be understood than this very papal church. For this church has raged against those who have testified against its abominations just as cruelly, if not more so, as the pagan emperors raged against the Christians in the first centuries. In the past, the papists used to boast of their bloody deeds as the most sacred acts in honor of God and for the propagation of the Church, which is the only one that can save. Now it has become somewhat different. Especially where the papists have no power, as they once did, to hang, arrest and kill their opponents.

They try everything to shift the blame for the atrocities and cruelties committed by their church away from their church and onto the secular rulers. For this purpose they are not afraid to falsify history in the most shameless way. Even the truly diabolical persecutions of the Waldenses, the burning of the holy witness to the truth, Johannes Huss, and the atrocious misdeeds perpetrated

by their "holy" Inquisition, they now seek to portray, especially in Protestant countries, as things in which their church is entirely innocent and before which it itself has ever borne the deepest abhorrence in its heart. Among the many bloodstains with which the ornaments of the Roman whore are sullied is also the well-known so-called Parisian blood wedding. It belongs to those many seals, which the pope has expressed himself as the right Antichrist, so that even the simplest can easily recognize him by it. For a long time the papists have tried to wash their hands and clothes clean of this nasty bloodstain, but not their consciences; but the stain does not want to disappear; no soap of lies, no lye of falsification of history wants to help; this bloodstain always stares them in the pale face again like a sinister traitor of their antichristian church. Also the "Truth Friend" from Cincinnati in his number of December 20 last year is again at work to wash out this blood stain from the dress of his mother, the Roman church. And how does he do this? First of all, he tries to prove by means of all sorts of nasty historical distortions that the Huguenots (as the reformists were called in France at that time), through their persecutions of the Catholics, had themselves brought it about that the matter finally had to end with such a terrible spectacle as the blood wedding had been. Yes, the "truth lover" does not spare himself to declare that the "peace" concluded with the Huguenots in 1570 and the religious freedom granted to them in the process "had to nourish a bitter resentment against the Huguenots among the Catholics. One sees from this clearly what is to be thought of the expressions of disgust by which the "Wahrheitsfeind" wants to be filled against the abominations of the blood wedding. His true opinion of the matter is rather that the shameful heretics were quite right. In an equally miserable way, the "truth friend" tries to defend his church against the fact that the pope, when he received the news of the Parisian blood wedding, organized a jubilant celebration. He says, in fact, that the King of France, in his report, presented the matter to the pope as if the bloodbath had only been caused because the Huge

The "friend of the truth" writes that the people were suspected of a conspiracy against the king and against the nobility of the empire. Therefore, writes the "Truth Friend," the Pope's jubilant celebration of the Parisian blood wedding was something just as innocent and praiseworthy "as the latest letters of congratulations from the European sovereigns to the monarchs threatened by assassination attempts and happily saved." The matter, however, was quite different. When the Huguenots, through the mediation of their high chiefs, had obtained the peace treaty of St. Germain in 1570, by which they received religious freedom, equal political rights with the Papists and, as a guarantee, some fortresses, *) the Papists were only forced to comply, and now set their sights on making the Huguenots safe, in order to then destroy them in the whole empire with one blow. The Papist King Carl IX therefore invited the head of the Huguenots, Admiral Coligny, to his court and honored him as if he were a father; indeed, in 1572, to supposedly seal the peace, he betrothed his own sister Margaret to a Huguenot, namely King Henry of Navarre. All the heads of the Huguenots, kindly invited, are gathered in Paris for the wedding. But what happens? On the night before Aug. 24, a bell gives the signal for a general assassination. The sick, praying old man Coligny is first attacked, wounded to death and thrown out of the window while still alive, then his corpse is thrown into a stable, hung by the legs on a gallows by the papist mob, and the cut-off head is sent to the royal family, which presents it embalmed to the pope as a gift that is sure to please him. The daggers and swords of the papists now raged mercilessly among men and children, women and old men, commoners and nobles. King Carl IX himself shoots from the windows of the castle towards the river at those crossing over. By the horror of the day after that night, 2000 victims had already fallen in Paris alone, where the murders continued for four days. The papists recognized each other by a white armband and a white cross. A man named Tavannes, one of their bloodiest leaders, inflamed the fury with the taunting words: "Go ahead with this bloodletting; she is as healthy in August as in May!" The blood order, however, has gone through the whole country to kill all Huguenots. Only a few governors dare to refuse obedience; only one bishop

The Huguenots did not trust the conclusion of peace without securing pledges because the assurances given to them had already been repeatedly broken in the most disloyal way. In 1562, for example, they had hardly obtained the right of public worship at least outside the cities by a royal edict, when, trusting in this royal promise, they were gathered in a barn for worship in Baff, and were attacked by the papist Francis of Guise, who murdered their 42 members.

The rumor had already spread throughout Paris that more blood than wine would be poured at this wedding. The bishop Joh. Hennüyer of Lizieux, who takes the Huguenots of his bishopric into protection against the murder order of the governor, is found. And so within eight days of murder, according to Ranke's exact research of the relevant historical documents, 50,000 Huguenots were slaughtered. This infernal deed was immediately reported to the various papist-minded courts and to the pope in Rome as a glorious act of God and as a triumph of the church, which was the only one that could bring salvation, over the most dangerous heretics. The emperor, who had already received hints of this from Rome at the time of the wedding celebration, was not very edified by the confirming news received later. In Spain, however, the news was received with great joy. In the presence of King Philip II, a festive speech was held on the event, in which the "triumph of the contending church" achieved in the blood wedding was depicted, as the papist historian Mezeray himself reports. *) With even greater joy, however, the news of the bloodbath inflicted among the Huguenots of France was received in Rome by Pope Gregory XIII. On the express order of this pope, all the bells were immediately rung, the cannons of Castel Sant'Angelo were released, a procession to the Church of St. Louis and a solemn thanksgiving were ordered, the *Te Deum* laudamus (Lord God, we praise you) was sung, and finally, for the eternal joyful commemoration of the infernal feast, a commemorative coin was minted, which on one side depicted the bust of the pope with the inscription: "*Gregorius XIII Pont. Max. An. 1.*" (Gregory, the thirteenth pope of that name, in the first year of his reign) and on the other side an angel with sword and cross behind fleeing and slain with the inscription: "*Ugonottorum Strages 1572*" (Slaughter of the Huguenots in 1572).

If, therefore, a person devoted to the papacy and only slightly acquainted with history, who as a papist must believe that what the pope does officially is a deed of the church, nevertheless undertakes to whitewash the papal church of the bloodstain of the Paris blood wedding, like the Cincinnati "truth friend," he cannot do this out of conviction, but must do it against his better knowledge and conscience, solely out of politics. But no Protestant with any knowledge of history will believe him, but see in this marriage of Satan one of the thousand signs that the pope is not Christ's governor, but the bloodthirsty Antichrist and governor of the murderer from the beginning. W. [Walther]

*) Certain Fates of the Protestants in France. By F. E. Rambach. I, 205.

Already earlier, Gregory XIII's immediate predecessor, Pope Pius V, had sent his own army across the Alps, to which he gave the diabolically cruel instruction to kill every Huguenot who fell into their hands and to give no quarter. See The Roman Popes in the 16th and 17th Centuries by Leopold Ranke. Berlin, 1856. 11, 65.

To the ecclesiastical chronicle.

Of the Berlin Society for the Support of the Church in America, which works especially for the Wisconsin Synod, a preacher of the General Synod, who is at present in Berlin, writes to the *Luth. Observer* (Dec. 15 of last year): "The said Society claims a doctrinal position that it could act harmoniously with the General Synod. After hearing a report in its meeting of the needs of the Germans in Cincinnati, the Committee of the Society promised to use its influence to secure a preacher for that city."

What the Buffalo Informatorium reports to the world about us Missourians in its New Year's Report sounds quite eerie. It says: "Long enough one saw here the Missourian rule of the people rule and rage, every community goes under it towards gross savagery." There you can see the godly movements of heart that Grabau and his followers are pulling through their agitated chest at the New Year. They wish that we "go wild," and what they wish, they then talk to each other for their comfort and edification until they believe it themselves, the good, cheerful people! And although **they** have never seen even the tenth part of our congregations, they nevertheless write in their well-known Buffaloian love of truth, with triumph and joy to the world: "Every congregation is heading toward gross savagery." And these true, righteous, impartial Lutherans wanted to establish an "impartial" church court, and became quite angry when we Missourians could not acquire any particular taste for this court. In the same New Year's number, seven Buffalo congregations are publicly pilloried, their names publicly printed, because "nothing was received" from them in the whole year 1864. Thus one whips love into the Buffalo communities with the pillory. It is also reported in the same number that "more than one-third of the subscribers have not yet paid, and many old remainders have not yet been received," and if this continues, the Informatorium will have to go. The Buffalo congregations do not seem to hold their "spiritual journal" in high esteem.

B

By faith alone

man becomes righteous and blessed before God. We all know this, have learned it so well and say it so easily, and yet believe it so hard that we poor sinners can only get to heaven through the gate of divine mercy. Even if someone has been drunk on his own works all his life, when it comes to the end, things usually turn out differently. In Vienna, there was also once an excellent divine scholar who constantly exhorted to good works and himself was a from

He had been a man of almsgiving, fasting, praying, endowing monasteries, and other works. When he was about to die and thought of his works in his heavy death throes

and found that none of them could be used in front of the strict

I have been in the presence of God's judgment, and I have cried out many times, "I don't want to be helpless.

can i not pass with it either?" there

he finally lifts up with a deep sigh: "Will

for nothing help, so help me prayer:

Have mercy on me, O God, for JEsu Christ's sake, who was crucified for me." On such

Pleading he has rest and rest in his heart

and passed away gently and quietly.

Only on the . h. Have mercy

All of us who want to be saved must leave us, like all godly people.

have done and are still doing in their challenges.

and deathly distresses. If you from the heart

can call out and say, "Have mercy on me!"

No matter how big a sin you may have committed, it has still

No danger and trouble with you, but everything stands right and well. In 1565, a poor woman in Dresen was completely deprived of her reason.

robbed, so that people thought she was best-

sen. Nevertheless, before she died, she called out in her

Madness several times: "You Sotm David's, have mercy on me, have mercy on me!" and

died soon after that, that it must have been with her.

stood and they gefah- to their rest and joy.

ren is.

Luther also says: "All our life is decided-

and placed in the bosom of mercy.

God's. Nothing can comfort us, on nothing

we can rely on, our heart is not a

times and cannot be satisfied by anything else

to rest, because only through the few longing *miserere*: Be merciful to me, O Lord, my

God, on account of Your Son, who is the propitiation for our sins and the right seat of grace!" Dr. Luther knew this, dear reader,

because he had experienced it like no other. But he who has not experienced it in himself does not know it, even if he sang a

hundred times: "Salvation has come to us out of grace and pure goodness; works never help, they cannot save." Luther wrote out

the word "by faith alone" in his deepest anguish, therefore we do not want to and cannot let it be deleted. Whoever has not

experienced the justification of the poor sinner before God through faith alone in his own person, still has one foot in the Catholic

doctrine and will soon make up for the other, if the Holy Spirit does not throw him down before the mercy seat, so that the *miserere*:

"HErr, erbarme Dich mein!" breaks out of his heart. (Kurh. Sonntagsb.)

Baptism certificates

in beautiful artistic and typographical decoration are available from C. Witter dahier, southeast corner of Walnut and 2ter, for the postage-free dozen price of

| | | | |
|----|---------------|------|--------|
| | Black print . | .. | \$1.60 |
| "" | and gold . | 2,60 | |
| "" | Clay and gold | 3,50 | |

Where is Carl Heinrich Harms from Westenholtz, Kirchspiel Ostenholtz, Amt Fallingbostel im Kgr. The same belonged years ago to the Lutheran congregation at Addison, Ill, and is said to have settled later in the state of Iowa. His brother Friedrich Harms, a member of the first German Lutheran congregation in Pittsburgh, Pa., asks him or others who are able to give information about his whereabouts at the address:

Darm8,
6are ok kev. IV W. Uüller,
No. 8 Decatur 8t., 6t!i Warst, DittsdurZH, Da.

Death display.

Once again, it has pleased the Lord, the wonderful God, to reduce the number of preachers in our congregation, which has long been insufficient to meet the daily increasing demands, by the disgraceful death of a dear confrere. On December 28, 11 o'clock in the evening, Mr. J. G. Birkmann, formerly a faithful pastor of the congregation near Waterloo, Monroe County, Ills., after a short illness and still in full manhood, blessedly fell asleep in the Lord and was led to his grave the following Sunday by his orphaned, deeply grieved congregation. 4 weeks later he was stricken with pneumonia, which turned into consumption of the lungs and thus brought about his quick and unexpected death. The deceased was a faithful soul, a zealous servant of Christ, a much-tried cross-bearer. Now he rests in his chamber and his works follow him and before the throne of the Lamb he receives the sweet reward of grace for his silent faithfulness. Happy is he, he has it good! Deeply saddened, however, is the situation of his sorrowful widow, who is about to give birth and increase the number of her 5 poor little orphans. May the Lord fill her trembling heart with His rich consolation and awaken us to fervent intercession, so that we may put a stop to His hand that chastises us severely. A. Crämer.

Ads.

The undersigned have taken over the publishing of the **preludes and interludes of** the most popular chorale melodies from "Kern des deutschen Kirchengesangs von Dr. Fr. Layriz" edited by Mr. I. G. Kunz, and the first booklet is ready for dispatch. The second booklet is already in progress and will follow soon. The previously announced subscription price could not be kept, in view of the significantly increased prices for all materials; moreover, this booklet is stronger and better equipped than was initially intended.

The same contains on 24 pages in quarto format (in paperback) to 15 cborales 7 preludes, a cadenza and 182 interludes of the most passable melodies. Price K1.00 per copy with postage paid delivery. Orders with the price should be addressed directly to the undersigned. Those who have already

If you have previously subscribed to or paid for this issue with Mr. I. G. Kunz or A. Schlitt, please note this in your orders.

The authors are grateful for any comments from experts and requests for the continuation of the work, which will be taken into consideration if they increase the usefulness of the whole.

Aug. Wiebuschk son.

Letterbox 3975, St. Louis, Mo.

At the undersigned agent of the Evangelical Lutheran Central Bible Society are available at the buried prices:

| | |
|---------------------------------------------------|------|
| Altar - Bibles, quarto format, well bound | |
| with gilt edgesP10 | .00 |
| Altar - Bibles, large octavo, splendid binding | |
| and gold cut | 7.00 |
| Altar Bibles, large octavo, extra - binding | |
| and gold cut | 4.25 |
| Large Octavo Bibles, Pressed Leather Binding 1.60 | |
| Small Octavo Bibles, Extra Fine and Gold | |
| cut 3 | .25 |
| Small octavo bibles, pressed leather binding1 | .10 |
| New Testaments and Psalms, smallOctav30 | |
| """"32°, yjonp. | |
| Font | 20 |
| Altenburg New Testaments | 2.25 |

A. F. Siemon.

Address: LismonL Lro., There True, Inä.

* * *

The above-mentioned Bibles and Testaments are certainly among the best German editions of the Holy Scriptures. Scriptures. I would like to draw the attention of the dear readers of the "Lutheraner" especially to the Bibles of dl.60. These Bibles are as school and home Bibles not only because of their good printing, but also because of their pure summaries and correct parallels, as well as because of the added Apocrypha, far preferable to all others, especially those of all American editions of the Holy Scriptures. The book is a good example of this.

W. S. Stubnatzy, Pres, of the Bible Society at Fort Wayne, Ind.

(Receipt and thanks.

To the seminar budget: Von Gliedern aus Past. Wagner's Gem.: 5 Bush. Welschkvrn, 54 Bush. Potatoes, z Bush. Beans, 4do. white reuben, 1 do. Onions, 9! Kraukvpfe, 2 psd.'butter, 200 lbs. wheat flour, and r14 baar. Dnrch Past. Lehman" of I. C. Klostermann \$1.75. by teacher G. M. Beyer \$5. by Past. Claus of Gem. members r17,10. By Past. Hamann of A. Zwick's wedding rill. By Past. Mießler from s. Gem. 1 barrel Molasses, 1H Bush, dried apples and K3 cash. By N. N. from N. N. Z25. don the gentlemen millers Leonhardt and Schuricht dahier 12 barrels of the finest flour. Past. Kvsterings

Gem. zu Frohna, harvest festival coll. 45.70. A. Bergt there -5. community in Neu Gehlenbeck 24 Bush. Wheat.

For poor students: Through Past. L. Lochner of N. N. from his congregation. Gem. as a thank offering for happy confinement \$5. By Past. Brohm by W. Mager from Mascoutah, Ill, K5 for the Brunn's. By Rev. Biedermann on H. L. Schuppan's infant baptism s. \$2.50, from himself Pl. By Past. Junget by G. Knorp \$5. by Past. Claus by H. Beimer P2, B. Barthel \$2, by himself \$2. By Past. Hamann by A. Zwicks Hoch- zeit 515. By the women's club in Past. Claus' Gem. 5 blankets, 5 sheets, 5 kissrn covers. From the Women's Association of the Dreieinig.-Gem. in Milwaukee 6 bust shirts, 6 underpants, 6 underjackets. Bon Past. F. Schumann Z1.50. C. Lange dahier P2 forjLorenz Crämer. Emma Griesse in

Past. Schwan's parish 83. past. Bauers Gem., from the collection bag 815. by Past. Hamann by Walters as a thank offering for happily completed journey \$5. By Past. H. Schmidt, thank offering from C. Seeger 85 and 81 from Niemeyer. Through Past. Th. Mießler from Fräul. Kath. Behrens: 2 shirts with collar, 2 pairs of stockings and 2 handkerchiefs. Through the same from Mrs. Kath. Meyer 2 pairs of stockings. Collected by teacher I. F. Koch at H. Maschhoff's wedding in Minden 812.

A. Krämer.

For the wounded and sick soldiers in the military hospitals received the sum of 8556.67.

On the other hand, in the hospitals at Washington City, New Orleans, Memphis, New Albany, Eincinnati, Chicago, Indianapolis, Carondelet, St. Louis the following writings were distributed: 4 Bibles, 48 New Testaments, 4 New Testaments with Dietrich's interpretation, 91 small catechisms, 1175 Sol-datengebetsbüchlein, 310 do. English, 30 hymnals, 177 song and prayer books, 1 Sihler's sermons, 4000 letters from home, 1000 comfort and refreshment for the sick, 201 Lutheran calendars, 300 martyrs by Fick, 6 Luther's life by Fick, 48 Fick's poems, 25 Fick's Luther song, 18 Lutherans, 21 evening school: worth 8140.87. 812.80 travel expenses were reimbursed to preachers in various hospitals. Finally, 8103 were distributed in cash to helpless and crippled soldiers. Th. Brohm.

Received:

To poor school seminarians: from Mrs. Lieberknecht in Rock Island 81. Gem. to Addison 828.31. Mr. Precht to Addison 81.50. Bro. Heim in Ft. Wayne 82. To Fr. R>eß from Past. Schumann's Gem. in De Kalb Lv. Ind. 86. for Mueller of Krndallvüe 85, of Dr. Kalb Co. 816. H. Backhaus in Laporte 82. on teacher Grothmann's wedding ges. 83.60. Wittwe Weiß in Addison 81. on Fr. Kükr's wedding in Addison ges. 818.65. by Past. Stubnatzy 822; u. zw. by Messrs. Spiegel 50 Cts., Bro. Krämer, D. Droste and Dr. Sihler each 83. G. Thierne 82, N. N. 70 EtS., on Mr. Könnemann's wedding ges. 84.80 and by Bal. Preacher in Past. Hör-nickel's Gem. 85, by teacher Meibohm on d. infant baptism at H. Eggers in Echester ges. 84. on A. Selle, Jr. and Charl. Detzer's wedding in Defiance ges. 833.50. By Past. Wunder by Mr. Fehd 81st Bon Louis Stünkel in Addison 85th By Past. Hahn by Mrs. G. Biet's thank offering for happy delivery 85. By Nähvercin in La-Porte 9 shirts.

To the Srminar household: by teacher Garbisch, on infant baptism at Fr. Henningsmeier 82.25, and at C. Nictert ges. 83.65.

To the Travelgrld dcrBrunn's Zög-linge: Bon N. N. in Addison 81. Bon Past. Günther in Saginaw 83. by Past. Heitmüller: by C. Büthe, H. Mensching, F. Hinze, H. Grupe, C. Geistfeldt, H. Büthe, H. Heine 81 each, H. Koke 82, Pfortmiller, Lipetz, Fraas 50 Lts each. By Past. Böbling: from Freistadt, von Garbisch, Schossow, Bublitz, Schulz, Schmidt, Müller, Lütcke 81 each, Dohnke 20 cts, I. Götsch, M. Schössow, Wilde, L. Hilgendorf, Barteld, Sorwen, C. Hilgendorf 50 cts. each; from Kirchhavn: von Retzlaff, Rathke, Wittwe Last, Hill-mann, Kickhöfer 81 each, Mjilbrat, Fellbaum, E. Heckendorf, A. Bublitz, G. Garbisch, D. Heckendorf, Krüger 50 cts. each, Groth, Wolt, Hayne each 25 cts, Schneidow 40 cts, D. Bardisch 35 cts.

For curtains: From Mrs. M. H. and Wittwe Lang zu Nodenberg 81. A. each. Selle.

Get

For poor pupils: from Fr. Krusr in Addison 85. for Backhaus from d. Gem. Laporte, Ind., 84.86 and from N. N. there 82. on W. Stünkel's wedding to R>ch, Ill, collected 812.30. for Brückner: dur p Past. Stubnatzy on Eh. Witte's wedding ges. 89; by Seemcir 81; by G. Spiegel 50 cts. For Hild: from the Jünglingsverein in Pittsburg 85; from Mrs. N. N. d herself, thank offering for recovery 810; from d. Gem. to Ossew, Minn, through Volkert 8N. From Nietschke: from the Jüngling-Verein in Past. Wunders Gem. 88. From Frankenmuth, for List: on G. Schellha's wedding ges. 88; on G. Zucker's high time 81.30; from I. Schroll and St. Knoll 81 each, from Kuni-gunde List 81.50; Gemeinde-Loll. 854.15. From the sewing club at Laporte, Ind. 5 shirts and 2 pr. stockings.

To seminar budget: by N. Volkert, Osseo, Minn, 83. A. S e l l e.

"With heartfelt thanks to the dear God and to the benevolent donors, I certify to have received the following gifts of love for the position of a substitute, which cost my parish 970 dollars:

From Past. Frickes Gem. 8106. Past. Klinkenberg's Gem. 818.10. Pgst. Nützels Gem. 825. past. Jäbker's Gem. 840. Past. Wunders Gem. 817. Past. Schumann's Gem. 815. Past. Kunz's Gem. 825. Past. Horst's Gem. 811.50. Past. 'loix' Gem. 815.20. Past. Fritzes Gem. 815. Past. Hußmann's Gem. 88. Past. Gotsch's Gem. 88.20. Gem. at Arcadia and Cicero 865. from Rev. Merz's former Gem. 89.50. from a Lutheran at Tipton 82. from Rev. Wyneken 84. past. I. Rupprecht at Dover 84. past. Lehner 82. past. Schumann 81. past. Sauer 81.50. From the Northern District, during best sessions by Past. Daib collected 895.90.

May the faithful God richly repay this love to the kind givers, here temporally and there eternally.

Minden, Ind., 27th Der. 1865. H. Bauer.

Received in -the cashier's office western District:

On the College Debt Redemption Fund in St. Louis: By Past. Heinemann's Gem, Crete, Ill, 89.75. A. Bergt, Frohna, Perry Co., Mo, 82.50.

To synodical treasury westl. districts: from Trinity Distr. in St. Louis, 822.75. from Jm- manuels Distr. 819.65. Past. F. W. John, Dissen, Mo, 81st Past. Kleist's Gem. at Washington, Mo., 86.25. Past. Bergts Gem. at Paitzdorf, Mo., 85.95. Past. Wunder's gem. in Chicago, Ill, 85.20. By Past. Fick in Collinsville, Ill, 82. past. Dörmann's St. Peter's comm. ran-dolph Co., Ill, Coll. on Thanksgiving Day, 816. A. Sachse of its St. Pauli comm. 85. N. N. of same comm. 82. I. G. Beck of d. Carment Prairie by Past. Dör-mann 85, whose St. Pauli-Gem. 819.41. Past. Hahn's comm. in Benton Co, Mo, Coll. 810. past. F. W. Schmidt's gem. in Dwight, Ill, 85.25. C. Eisfelder n. Br. Milwaukee, Wis. of, 840. from a Lutheran there, 850. past. Claus Gem. of, New Bremen, Mo., 825. teacher Kum in St. Louis 81. past. Zuckers Gem. Pro- viso, Ill, Coll. on Thanksgiving Day 86. Past. Gräbner's Gem., St. Charles, Mo. at 811.50. Past. Meyers Gem. of, Leaven-worth, Kans. coll. 85.60; by himself, 81. Past. Ficks Gem. in Collinsville, Ill, New Year's Coll. 816.90. By Past. Wagner, by Bro. D. Thank offering for recovery 85th Cross congregation of be. Past. Birkmann at Waterloo, Ill, 88.30. Past. Hahn's branch congregation of Benton Co, Mo, Coll. 81.75. Triune Distr. at St. Louis 813.55. Collecte of Concordia Distr. 8100. out of d. treasury of same 820.50. Past. Heinemann's Gem, Crete, Ill, 816.63. By dens. of Phil. Wille v. da 81.

To the college maintenance fund: From Trinity Distr. in St. Louis, 822. From Immanuel's Distr. G. Strickstock in St. Louis, 83. Past. Köste-ring's congregation, Altenburg, Mo., 820. Past. Streckfuß's parish, Washington Co, Ill, Coll. 810.50. Past. Ha-mann's Gem., Carondelet, Mo. reform. fest. coll. 812.10, including 81 in gold. Deßgl. of Past. Besels Gem. in Perryville, Mo., 86.10. L. Eisfelder u. Dr. Milwaukee, Wis., 835. from a Lutheran there 850. pastor Richmann's Gem., Schaumburg, Ill., 816.63. pastor Fick's Gem., Collinsville, Ill., 821.25. Dreieinigk-Distr. in St. Louis 811. concordia-Distr. 827.20. past. Heine-manns Gem. in Trete, Ill, 814.32.

To SynodalmmissionSkasse: From Dreieinigk-Distr. St. Louis, Mo., 85th Past. Molls Gem. of, New Gehlenbeck, Ill, missionfest.Coll. 835.50. Deßgl. of Past. Seidel's Gem. in Quincy, Ill, 820. H. Brandes, Paitzdorf, Mo., 81. Don the school children of Teacher Gotsch in St. Louis 83. Of Aaselimer Olsdatter in the norweg. Gem. in Washington Prairie, Wis. 85th. Past. Mießler's Gem. at ColeCamp, Mo. christmas coll. 82.25; its branch gem. 84.15. Deßgl. v. Past. Hahn's comm. Benton Co, Mo, 86th Immanuel's Distr. in St. Louis, Epiphany Coll. 815.15. Concordia-Distr., deßgl. 815. Dreieinigk-Distr., deßgl. 846. From the treasury of this district 83.15. By I. A. Ottesen, mission treasurer for the Norweg. Synod 8151.54; u. zw.: durch Past. N. Brandt by Margarethe Brandt 30 cts, Realf Brandt 30 cts, Mrs. Brandt 40 cts; by Past. B. I. Muus, in sr. Holden-Gcm. collected by S. Dokken 811,82nd; by Past. N. E. Jensrn 85; by members s. Gem. 82,75; by Past. I. A. Ottesen by s. congregations Koshkonong n. Liberty 830,17; by Past. A. C. Preus of sr. Gem. in Coon Prairie, Wis. at 816; by Past. F. C. Clauffenvo" Hakon Narvesen in the Norweaian Ridge - Gem. in Iowa 85th; by Past. O. I. Hjort of Toren Petersen 81, by John Carlson 81, of Elstad Gem. in Iowa; by E. F. Magelsen of Rock Run Gem. 820.05; by Past. Thom. Johnson of sr. Gem. in Minnesota 817th; by Past. F. C. Claussen of s. Gem. in Iowa 830.10.; by Past. N. Brandt by Anne Aamodt in d. Rock River Gem. in Wisconsin 50 cts; by Past. O. I. Hjort from E. ' Gundersen in Clermont Gem. in Iowa 83rd; by same from d. Ofre Painted Creek Gem. in Iowa 820.15; by Past. O. I. K. Hagestad of Svennung Andersen 82.

For inner mission: From Past. Eirich- Gem. in Echester, Ill, 89. Past. Moll's congregation in New Gehlenbeck, Ill, mission festival coll. 835.75. deßgl. of Rev. Seidel's gem. in Quincy, Ill, 821.85. Rev. Bergt's! Gem. in Paitzdorf, Mo. 86.35. S. Brandes there, 82. by Past. Besel as a thank offering of a woman in childbirth 81. Past. Markworth's Gem. in Danville, Ill-, 84. pastor Mießler's Gem. Benton Co, Mo, Christmas coll. 82.25. whose Filialgem., deßgl. 84.15. Wld. Rev. Hüsemann's Gem. in Minden, Ill, Nenjahrs-Coll. 815. by Past. Wagner of N. N. as a thank-offering for preserving her- husband in danger of his life 82. Past. Fick's gem. in Collinsville, Ill, 815.95. Past. Hahn's Gem. in Benton Co, Mo, Christmas Coll. 86th Immanuel'sistr. in Sk. Louis, Epiphany coll. 815. Trinity Distr. dessgl. 846.08. Concordia Distr. dessgl. 815.71. from the treasury of the same 85.25. Past. Dorns Ebenezer Comm. of Port Hudson, Franklin Co. mo. 810.20.

For Rev. Röbbelen: H. March in Rev. Rinker's comm. n., Shelby Co. n., Ill, 82; A. Bergt, Frohna, Mo. n., 81.50; C. Eisfelder n. Br. in Milwaukee, Wis., 825th Rev. John, Bath, Macon Co., Ill, 82nd by Rev. Bauer in Minden, Ind., by an unnamed person, 85th, by 3 women, 85th, by Rev. Mießler, Benton Co, Mo, by Stertmann 81, 50th, by an unnamed 81. by G. Brauns by Past. Heinemann in Crete 82.

For poor sick pastors: From N. N. through Past. Clans in St. Louis, 81; G. Brauns through Past. Heinemann in Crete, Ill, 82.

For poor students: H. Brandes in Paitz- dorf, Mo., 82. on D Brandt's wedding in Appleton, Mo., ges. 89.80. from women's club in Past. Törmann's St. Peter's parish, Randolph Co, Ill, 86. past. John, Bath, Macon Co, Ill, 83.

For poor seminarians in Addison: from the Women's Association of Carondelet Parish, Mo., 822.

To curtains in school seminar: By Past. Biedermann in New Wells, Mo., 50 Cts.

To the Collrge household in Ft. Wayne: By H. Goehrs in Echester, Ill, for the Harvest Thanksgiving 81st Past. Gräbner's Gem. in St. Charles, Mo., 812th Past. Holls' Gem. in Columbia, Ill, (Delayed) 87.

On church construction in Baltimore: H. Schra- der from Past. Dörmann's St. Petrigem. 8l. The same

To the church building in Detroit: 81.

For Rev. Kah meyerS widow: Mrs. Waldemann in Cape Girardeau, Mo., 50 Cts.

. E. Noschke.

Corrections:

1) In No. 7 of the "Lutheraner": Instead of 82 "für Lehranstalten 2c." from Past. Klinkenberg's Gem., read: 811.

2) Ibid. P. 56 Sp. 1 u. 2 read instead of "von Pastor Haserodts Gem.": "von Haserodt."

Changed addresses r

No. 6. Xunr, 2ssortk-Ln8d Oorver ok VVa8ti L 18tk 8ts., 8t. I^OUIZ, No.

XrariL Hssrdel, **teacher**,

Oapo Oimrãoau, No.

Printed by A. Wiebusch u. Sohn? St. Louis, M".

Volume 22, St. Louis, Mon. February 1, 1866, No. 11.

Honorary Memorial

of the blessed

Ernst Friedrich Hüsemann, faithful pastor of the Lutheran congregation at Neu Minden, Washington Co, Illinois.

Gest, October 8, 1865.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

(Conclusion.)

In 1852 he received a call to the Lutheran congregation near Lanesville, Indiana. After he had passed the prescribed exams, he left there, trusting in his God's help, and under the heartfelt blessings of his teachers and fellow students, and was ordained on Sunday Misericordias Domini, when one preaches of the good shepherd, by Rev. Wichmann and introduced into his office. But he had hardly been with this congregation for half a year when he received a call from a congregation near Pomeroy, Ohio, and accepted it on the advice of some of his fellow ministers. This, however, cost him dearly. For not only did he lose all his belongings, books, etc. in this move, but he also suffered the most terrible distress of conscience over the acceptance of this appointment, or rather over the fact that he had left his first congregation, because he saw that it had not had a preacher for a long time, which he had been unable to do.

had been promised. Because his new congregation could easily be served from Pomeroy, he moved back to his old congregation after a year, on the basis of his received calling. At that time he wrote to us as follows: "Beloved brother! Cursed is the man who relies on men. I had relied on the advice of men and came to the brink of despair. I have sinned grievously in leaving this church, but I did it in ignorance. I have seriously humbled myself before my God, and I am confident that He has forgiven me for my sin, which I did not like to commit - you know that, God! - have forgiven me. Now I am back at my first church, and my conscience is at ease. But I will shy away from such affliction of my soul all my life", etc. - Our blessed Pastor Hüsemann faithfully presided over that congregation near Lanesville for a total of nine years in the preaching and school office, under many efforts and complaints, and under outwardly meager circumstances. The congregation loved him dearly because he faithfully cared for their souls and sought to make all blessed through the Gospel of Christ; therefore, they were reluctant to let him go when he later accepted a call to another and much larger congregation.

It was in 1861 that Schreiber received this one calling from the Lutheran congregation in New Minden, Washington Co, Illinois. However, for good reasons, he had to propose the same; as a result, he drew the attention of that congregation to Rev. Hüsemann, whom he knew as a faithful, proven servant of Christ, and could therefore recommend him to this congregation with a clear conscience. The congregation, after having obtained the opinion of Pastor Schalters, the then president of the district in question, in this matter, appointed our blessed Hüsemann as their pastor. There is only one voice in that congregation that this choice was an extremely happy one. The dear congregation has often expressed its heartfelt thanks to the writer of this letter, both in word and deed, that he, next to God, was the reason for the appointment of Pastor Hüsemann. The congregation clung to their pastor with heartfelt love, who spent all his strength in the service of his congregation. For this congregation, which is one of the largest and most hopeful in our synod, required much work, so that it amazes us that our Blessed One accomplished so great a thing in his weakened health. He has presided over this congregation for almost four years, during which time it has grown strangely inwardly and outwardly. To the honor of the truth, it must also be mentioned that the congregation facilitated his ministry as much as possible and provided for his physical support in a commendable way.

Let us now take a summary look at the entire administration of our sel.

Pastor Hüseemann. - The main characteristic that the Lord Jesus demands from His servants is faithfulness. "Now no more is sought of stewards, but that they be found faithful." "What a great thing it is for a faithful and wise steward." Our blessed confrere also possessed this quality in a high degree. He was faithful to God, in that he diligently grew with the pounds given to him by God; faithful to his congregation, in that he sought their best, and sought to guide the souls bought with Christ's blood onto the right path; faithful to himself, in that he presented himself to Christ, the archbishop, as a righteous shepherd and steward. He was faithful in the use of the time he was given and sought to use it in the most conscientious way. He was faithful in preparing his sermons. For although it was not difficult for him to preach a sermon without much preparation when necessity demanded it, given his rich store of thoughts, he did not neglect the most conscientious preparation without necessity. The writer of this book still remembers that when he visited our Blessed some years ago, a draft of a confession came into his hands by chance, where the following words were written in the margin: "O, my soul! do not forget what anguish of conscience you had this time because of your poor preparation for your confession. O, be faithful, be faithful! The Lord will demand it. Consider what a good opportunity is presented to you in the confessional speeches to exclude the abyss of your corrupt heart from your listeners, in order to then lead them to the abyss of love, which opens up to us in Christ Jesus. These words show us sufficiently that he continues to prepare carefully for all his sermons. He prepared his sermons in such a way that he wrote down almost every word he wanted to say in front of his congregation. Therefore, it was a pleasure to listen to his sermons. His excellent eloquence and his bright, clear, melodious voice, which came from a strong chest, also adorned his lecture. - He was faithful in the direction of his private pastoral ministry. This was his element, his favorite work. And in this he was fully occupied in his last congregation. How often he fervently thanked God that He had given him such a large field of work, where he had to be constantly active in the direction of the private pastoral ministry. He also knew how to work with the individual souls, according to their particular needs, with and according to God's Word, He was able to confront sinners decisively with God's word. But he could also bear the wicked with patience, whether God would one day give them repentance to recognize the truth. This is a very necessary gift that every preacher must ask God for, because no one has it by nature; for without it he could never win a soul and convert it from the error of its ways. In this piece, our blessed one has the testimony of his congregation for himself. When he had often followed a person with God's word for a long time, members of the congregation would say to him: "Pastor, you have tried everything on this person, now be satisfied and let him go; you cannot carry a person to heaven who willfully wants to go to hell! But he always believed that he had not yet done enough to the man; therefore he again made new attempts to convert him from the error of his ways. He knew how precious a soul is in God's eyes; he knew what it means to be eternally lost. For he himself had often been in the hell of temptation, and in it had felt a foretaste of damnation; therefore he wanted gladly to save all from hell, and to lead them with him into heaven. The eater of the Lord's house consumed him.

That such a guardian, faithful to God and his congregation, was also faithful to himself, creating his own salvation with fear and trembling, cannot be thought otherwise. He did not want to preach to others and be reprobate himself! Before he punished the sins of others, he first punished them in himself; he was not blind to his own infirmities, but lamented and fought them. He also fought seriously against the spirit of mourning, by which he was often attacked, and against the tendency to melancholy and loneliness; for it was not hidden from him that they came from the flesh, and that the devil was hiding behind them. He tried to cheer up his mind with sweet music, which was a comfort in sad hours, and in which he had achieved something through his own diligence. He was also faithful and diligent in attending conferences and synodal meetings. In larger circles he was quiet and withdrawn, and only an attentive listener; in smaller circles, however, he could be very lively and talkative, although he was never hasty with words, but very modest. He who was not

has stood in a closer contact with him, he has also had no idea about it.

What a faithful, pure, pious heart beat in his breast, and what noble gifts God had placed in this vessel; for it was far from him that he should have displayed his gifts. But go to his church,

He would like to share his life experiences with you. - In the summer of 1852 he entered into holy matrimony. The chosen one was the virgin Margaretha Kirchner, a foster daughter of Professor Crämer, with whom he lived thirteen years in a contented marriage. Due to his premature death, four still living children (and one even before it saw the light of day) became fatherless orphans, and two preceded their father to heaven soon after their birth. Professor Crämer, his godfather, immediately took the eldest son, who has completed his 12th year, to himself; the dear afflicted widow, however, will be especially taken care of by the grateful love of the Minden congregation to the best of her ability, and she will not suffer any lack in the flesh. May the Lord be her consolation in her heavy cross and heal the deep wound he has inflicted on her.

That our blessed pastor Hüseemann also had to bear his dear cross in this life can be seen sufficiently from what has been said so far. Where is there a Christian, and especially a faithful Lutheran preacher in America, who has not received his measure of the cross from God? If it is not external suffering that one sees, then it is internal suffering, high temptations that one does not see. Our blessed one had received his good measure of both. "The dearer the child, the sharper the rod - that is how the Lord treated him. His physical cross consisted primarily of an almost incessant, severe headache and nervous condition, which often became so severe that he became completely feeble-minded and could study almost nothing at all. His digestive organs were also very weak, and he had to keep to a strict diet. He was also so moderate in eating and drinking that one did not know how he could keep up his strength. At times he was overcome by such weakness that he sank into a faint.

While still in the community near Lanesville, Indiana, he had the misfortune to break his right (?) upper leg by falling on a tree trunk from a horse running at full gallop and was pronounced dead. He had to spend a long time in a stranger's house, where he had been brought, on a hard bed, before he could set foot again. But what happened in his troubled soul during this time, since, because of the great distance, only rarely could a brother minister come to him and comfort him in his suffering, we will keep silent here. The inner experiences of a Christian are also a sanctuary that must be handled with care, lest it be trampled underfoot. The broken leg was healed happily beyond all expectation, but the residual

Then he decided to travel to Germany in order to use the healing wells there, and in the spring of 1859 he carried out his project. His youngest brother, who lives in Germany as the owner of a large farm, paid all the expenses of the trip and what he consumed in Germany, and also provided him with many valuable things. For this, the Blessed One has often expressed his heartfelt gratitude to us, and has asked God to reward his dear, benevolent brother in heaven.

After half a year, he returned from Germany strangely strengthened. On the return journey, however, he was again threatened by a great misfortune, which, however, the good Lord allowed to pass off so graciously. On the railroad from Cleveland to Fort Wayne it happened that the carriage in which he was with two other passengers - it was in the middle of the night - overturned and was dragged along for a long distance before the train's drivers realized it and could stop. Think of his frightening situation! He earnestly cried out to God and entrusted his soul to His faithful hands, for he saw nothing but certain death before his eyes. But behold, not a hair of his head was cut, and his unfortunate companions had only cut their hands on broken window panes. - His stay in Germany had strengthened him (like many an invalid) so that he was able to preside over his ministry again with renewed strength, and was given back to the church for several years of faithful service. His broken leg often caused him pain later on, and he could not go on foot tours; but it was not a great hindrance to his ministry, because he could ride and drive. His head ailment, however, seemed to increase from year to year. At the synodal meeting in Collinsville, last spring, he had to sit in his quarters at home with his head bandaged for nearly the entire session. At that time he said to the writer of this, "I often fear that I shall be entirely deprived of the use of my senses by my violent head trouble." The good Lord relieved him of this worry by putting an end to all his sufferings through a blessed death. He was ripe for heaven; therefore the Lord gathered him into the eternal barns of peace. He would have pulled himself wearily on the chariot of God; therefore the Lord harnessed him and let him soon reach the end of the day. Though still young in years, he was old and rich in experience. For in Christianity it is not always physical age that makes one rich in experience, since many gray heads are still very inexperienced in the ways of God; but spiritual age and faithfulness in Christianity make one rich in experience, and often allow a young man to reach manhood in Christ. It was the same with our blessed Hüsemann. He was ahead of many in experience; that is why he

quickly completed his course. He was prepared through much tribulation and great trials to become a living stone for the heavenly Jerusalem; that is why the heavenly Master Builder placed him in it so early. Well done, dear brother, you have it good!

Your longing is now satisfied, you dear heavenly bride! Your tears are dried, the sound of your sigh has died away. Who here in the valley of suffering was your everything. Now you look upon him with joy and praise him forever.

We now want to describe his last days of life and his blessed departure recently. - In the month of September of this year, he fell ill with a kind of nervous fever after preaching for the last time on the 13th Sunday after Trinity. At first, the illness did not seem to take on a dangerous character; however, his memory and his powers of comprehension dwindled more and more, so that one had to spell everything out for him, as it were, if he was to grasp something. If someone spoke to him or something was read to him, he once said about the other: "Slowly, slowly, I can't grasp anything else; my memory is so very weak. After some time he seemed to get better, so that he could sit up from time to time; but then suddenly dysentery set in, which now completely robbed him of all his strength, and put an end to his life. During this time, Pastor Streckfuß, his closest brother in office, was his spiritual advisor and comforter, who was often with him for days on end and performed the official duties in the congregation. The professors of St. Louis had also sent one of the older students to help out with preaching, because there were so many deaths in the parish. - Although our dear Hüsemann's strength was diminishing visibly, and he was, as I said, so weak that he could hardly grasp anything, his congregation, and especially the salvation of individual people, was still very close to his heart. He carried this concern until his last breath. On October 7, one could clearly see that his end was approaching. During the night, he had Pastor Streckfuß administer Holy Communion to him. Beforehand, he had confessed his sins loudly and clearly to God the Lord with all his strength, and had prayed fervently for a blessed end for himself, and then for his family, for his congregation and for the whole church. The next morning - it was the 17th Sunday after Trinity - he had another member of the congregation come to him, whom he wished to speak to alone. Then he said to Pastor Streckfuß, "Oh, brother, I am so disconsolate." He then comforted him and called out wonderful words of comfort to him, such as: "This is certainly true and a precious word, that Christ Jesus came into the world to save sinners," and so on. Then he said: "Oh, how much this comforts me. When church time approached, and Pastor Streckfuß said to him, he He said: "I now have plenty of consolation; go in God's name. At the end of the service, the whole congregation fell on their knees and asked God for the life of their dear pastor; but if it had been decided otherwise in His counsel, then may He soon release his pain and take his soul to Himself in heaven. The congregation had just risen from prayer, and the blessing was said - then the Lord spoke His Amen to the prayer of the congregation - their pastor had gently and blessedly fallen asleep. This happened on October 8, at the age of 38 years, 2 months and 6 days.

The following morning, telegraphic news of the death of our beloved Hüsemann arrived in St. Louis, about 50 miles away, and a verbal messenger also arrived soon after. The writer of this was present in St. Louis on a business matter when the sad news

reached there, and so he set out for Minden to attend the funeral of his dear confrere. We arrived there on Tuesday morning half an hour before the funeral service; and because Pastor Streckfuß, who was to preach the funeral sermon, was himself ill, we had to take over, although unprepared. At the beginning of our sermon we chose the words, 2 Sam. 1:26: "I am sorry for you 2c.," and at the end, 2 Tim. 4:7, 8: "I have fought a good fight 2c." A large crowd had gathered at the service; and probably seldom has a deceased preacher been mourned with so many sincere tears as our blessed Hüseemann. During the service the coffin was opened and placed in front of the altar. After the service was over, the body was picked up by the church council of the congregation and carried to the nearby graveyard, where a chamber was prepared for it in the middle of the graveyard. Here, Mr. Pastor Streckfuß held a short, but heartfelt eulogy, and Schreiber this the funeral liturgy. Thereupon the whole crowd sang the song: "Now let us bury the body," and two students from St. Louis sang the counter-cry: "So carry me after all 2c." Finally, a loud Lord's Prayer was prayed, and the whole funeral ceremony was closed with the saying: "It is sown corruptible, and will rise incorruptible.

We, however, saddened by the premature death of our dearest brother, bless ourselves at his grave and say: Let my soul die the death of this righteous man, and let my end be like his end. But to him we call, full of joyful hope, the words: **"But you, Daniel, go until the end comes; and rest, that you may arise in your part at the end of days!"** Daniel 12:13.

Postscript. We take the liberty of making a few remarks on the curriculum vitae of the blessed Pastor Kahmeyer, who died only one day later (but 6 months older) than our own Pastor Husemann, as reported in No. 5 of the current issue of "Lutheraner". - Past. Kahmeyer was from Germany from the same parish from which Past. Husemann was. Only he was from another Bauerschaft, called Hördinghausen (not Hörriinghausen, as it was called in No. 5 of the Lutheran). In his youth he had received the same instruction, although under a different, but by no means better, teacher, as Past. Husemann; likewise also the same confirmation instruction. In that striking revival, of which we have spoken in the life of the blessed Husemann, our blessed Kahmeyer also came to the knowledge of the truth, and became a sincere follower of his Savior Jesus Christ. He was not allowed to make such a difficult inner experience as Husemann. God had given him more of a faith-filled heart, and by reading Luther's writings he had already gained a firm heart at an early age. We can therefore admire in both of them the wonderful and different ways of God, which He goes with His children. He leads whimsically, but blessedly. - When Schreiber was in Germany as an invalid in the summer of 1855, and was looking around in his birthplace for gifted Christian young men for the service of the Lutheran Church in America, he was also made aware of our dear Kahmeyer by the pastor there. This pastor gave him the most praiseworthy testimony, not only in regard to his conduct, but also in regard to his eagerness to learn; that he had been diligently studying the confessional writings of the Lutheran Church for a long time, etc. We then asked him whether he had been able to find out about the confessions of the Lutheran Church. We then asked him if he could decide to travel with us to America in order to prepare himself there for the holy ministry. We asked him if he could decide to travel with us to America in order to prepare himself for the holy preaching ministry there. At first, he still had some reservations about it, reservations that only made his sincere, godly heart all the more apparent to us. But after we had taken away his doubts and his widowed mother had agreed to the journey, he also agreed with joy. In this way he came to America (with Mr. Nolting and us), entered Fort Wayne Seminary, studied so diligently that his teachers were pleased with him, and then, after passing his exams, was sent as the first preacher of our synod to Minnesota, where he was all too soon worn out by too much effort in the unfamiliar climate. But we do not begrudge him the crown he so soon attained. - But that the Lord has taken two faithful, proven servants from us should teach us to pray: Lord, give your word with great multitudes of evangelists. The harvest is great, but the laborers are few. Therefore send faithful laborers into Your harvest. - —

A brief rejoinder.

It is indeed a sad experience that one sometimes has to make in this poor world, that one is misunderstood and has to argue with those with whom one knows oneself to be one in the One Baptism and in the One Faith and with whom one would prefer to live in peace. But even for them, the sinful flesh often plays evil tricks and obscures their clear view. This happens all the more easily when all kinds of external disproportions are added to it. This is what recently happened to Prof. Loy in an essay published in the "Lutheran Standard" of Jan. 15. J. published essay. He has allowed himself to be tempted by his situation, which is obviously fatal for him, but which he considers to be the best and most beautiful, as he expressed himself in a report on the meetings of our Middle District Synod not very long ago, to defend on the basis of a misunderstanding what cannot be defended. Since the Ohio Synod has once captured his heart, and despite quiet complaints, its voice is sweet to him and its shape lovely, he only suspects bad and evil if one comes too close to it. And so my short report about the negotiations of the Ohio Synod, English District, has deeply wounded him, and he can only find malicious intent, gloating and the like in it. But while he thus judges my attitude and intention, he himself wounds the love that hopes and believes everything and turns everything to the best. Moreover, I am not aware of his accusations even now, but I am certainly not justified by them. Yes, I know very well that even our best works are stained with sins in the eyes of the holy God and that he is pleased with them only for the sake of Christ's merit, and that we must pray daily: Forgive me even the hidden faults! But this well-known truth should not have to be held up to Prof. Loy. Or has he proved his accusations? He writes: "As for his gloating, which the writer makes no attempt to conceal - we let him settle that with his God." But does that prove the matter? That is only his judgment in a question in which he has taken sides. And if the schadenfreude were obvious, the editors of the "Lutheran" would have noticed it and rejected that report as immoral. And why does he not leave the judging of intention and mood to God, whose office it is, and stick to the facts?

What is my other crime? Did I report wrongly about the negotiations of the English district, distort facts or conceal the truth? He does not claim this, but admits that this is so, as my report on it reads, and that he is sorry for the position of the English district itself. My offense shall consist in the following: 1) "The article in question talks about the former professors of our institution here and of former students in such a way, as if the author wanted to throw the rebuke of their way of proceeding at the last meeting of the English District on our college and seminary here. 2) Further, he has reference to the General Synod as if it were also involved in the matter. And the readers who are not familiar with the facts will undoubtedly get the impression that the English District did nothing else but merely carry out the principles of our whole Synod and the institution here."

Ad 1) It is true and Prof. Loy does not and cannot deny it, that two former professors of the Columbus Institute as well as several

former students behaved at the negotiations of the English District regarding secret societies, as reported. My fault shall be only that I thus speak of it as if I wanted to make the institution responsible for it. But I reported only a public fact and left it to each reader to form his own judgment about it. Some will perhaps have said: And these students and professors have come out of the Columbus Institute and are now acting like that! Admittedly, many have already fallen away from the truth, but it is still striking that so many should turn around so soon. Perhaps the right, consistent testimony against these societies has not been raised in Columbus either. Since this is supposed to be malicious, it should be noted herewith that I certainly think that the procedure of the main professor at Columbus in his time (for I know nothing certain about his current procedure) was partly to blame for the cancerous course of the English district, for it was of the kind, as I also reproached him verbally and in writing at that time in my disputes with the Ohio Synod, that he was easily able to raise these bad consequences. Prof. Loy only thinks of the way in which the Columbus congregation then proceeded before the eyes of the students and of the doings of the Columbus dignitaries here in Zanesville with regard to secret societies in the rounding up of those who had left Past. Bold's congregation who have left and been excluded. If he is served with specifications herein, let them be to him. For now, I am withholding them out of consideration. It is already sad enough.

2) That what I said in my report on the General Synod gives the impression that Prof. Loy means is a pure impossibility. It is expressly noted that the Ohio Synod passed a resolution eight years ago against the admission of preachers belonging to secret societies. But to give a detailed history of the proceedings of the General Synod of Ohio in regard to secret societies was beyond my purpose, and I also considered it superfluous, since the readers of the "Lutheran" already know them from the earlier volumes of the same. But that the General Synod also has to do with guilt

I mean that, of course, without believing that I am being malicious. And in what this guilt consists is expressly stated in my report, because it did not sweep out the leaven of the secret societies, but left it in the dough until it leavened it again. Or does that mean to sweep it out, if for eleven years secret societies, which are still preachers, and which assert their errors and publicly defend them, remain in the body of the synod?

Prof. Loy will of course reply to this, which he will give Prof. Brauer to consider in a bad mood, namely: "The General Synod has adopted a way of proceeding which it considers to be the right one in order to eliminate the evil (of the secret societies). If our brethren in the Missouri Synod do not agree with this method, let them crucify the flesh by implying that it might be the right one."

Nobody who knows Prof. Loy personally would have expected such a speech from him. But he is driven to this point by his zeal for the honor of his synod, by which he really does it a disservice. Even if he is a professor, we take the liberty of drawing his attention to Dietrich's Catechism, where question 528 reads as follows with regard to the church discipline to be applied here:

"May the ban be enforced at will?"

Let this be far from the case: rather, it is well to note that the ban may not be executed at will, but is precisely determined by God's express word, Matt. 18:15-17." But did the General Synod of Ohio take this course in order to remove the evil of secret societies from its midst? We answer: No! And this is our complaint and our rebuke.

It is a saddening observation to see Prof. Loy going more and more down the wrong, slippery slope. And just the fact that he has recognized the truth by God's grace and also led a faithful fight against secret societies and un-Lutheran nature in his former congregation, makes it all the more regrettable that he is letting this combativeness and fighting courage fall away more and more in the Synod, as his last omission testifies only too clearly. P. Eirich.

Zanesville, Ohio.

(Sent in by Past. Wyneken.) **The American Bible Society.**

has issued its 49th annual report for the year 1864 - 65, which calls the Christian to praise and glory against the Lord of His Church, that just in this time, when everything rebels against His holy Word and revolts against Him who bought us with His blood, who is our rightful Lord and King, He goes His way unhindered, and in defiance of your devil and a shed more and more people who take it upon themselves to spread his word all the more eagerly. Therefore, here are some excerpts from the report. May the Lord also inspire our congregations to more diligence and zeal, to participate more in our Bible Society, so that his holy word may be spread more among those who are of our own flesh and blood.

It is gratifying to note that especially in the last two years of the war, 1863-64 and 1864-65, notwithstanding failure of Southern contributions, the revenue did not decrease, but increased. In 1863-64 it amounted to \$560,578.60; in the last year \$677,851.36. Of this, on the sale of books comes \$404,722.16, on gifts, collections, and bequests \$256,150.66, on annuities for officers and store at the Bible House in New York K 16,378.54. Among the bequests are some very significant ones: 14 from \$1000.00 to K1995.89, 4 from \$2000.00 to H2850.00, 1 from H3000.00, 1 from \$4600.00, 2 from K5000.00 and above, 2 from K6000.00 and above, 1 from K10,337.00. (Question: Why do bequests, e.g., for our institutions, occur so rarely in our Synod?) Books were issued from the Bible House in New York 1,530,563 volumes. Of these, 239,097 were Bibles, 1,162,103 Testaments, 129,165 individual parts of the Bible in special volumes, 191 for the blind; also in foreign countries, besides those sent there by the Bible House, 300,193, totaling 1,830,756 volumes. During the four years of the unfortunate civil war, 5,304,703 volumes were sent by the Bible House. The following German books were issued during this year: 10,688 Bibles, 82,168 Testaments, 1413 Testaments and Psalms, 4087 German and English Testaments. 734,114 were given away, including 80 volumes for the blind. Not included are the donations for foreign countries and those made by auxiliary societies. The amount of all gifts in books and money, excluding those made by auxiliary societies, totaled \$244,727.47, of which \$262,848.15 was for foreign countries.

The Society has 33 agents, 3 of whom are in foreign countries and 3 in the army; also 37 Bible Corporteurs in foreign countries and about 16,000 local agents connected with the various branches and auxiliaries working here in the country for the Society without pay.

The heil. Scriptures were printed by the Society in 46 different languages during the past year. For the army and fleet, about 500,000 have been appropriated, and for the duration of the war, 3,000,000; for the freedmen, during the past year, 33,754; for the prisoners of war, 33,694; for the Southern people and troops, 58,500; for destitute Sunday schools, 21,886; not including the volumes delivered by the agents of the Society to 640 schools.

It is also encouraging to hear that aid societies are beginning to form again in the south.

An important undertaking that the Society has decided to undertake is the printing (electrotyping) of a new Arabic translation of the Holy Scriptures, which has been taken over by the American Syrian Mission, begun by the late Dr. Eli Smith 16 years ago, and

now completed by Dr. Van Dyk. After careful research, the Society has come to the conclusion that it is not only a faithful translation, but also, as far as the language is concerned (and the Muhamedans in particular are very precise and fussy in it), an excellent one in every respect and one that meets all requirements. Objections were raised against the earlier translation, especially by the Muhamedans, because it was not correct Arabic, while the present translation, as far as it has been put into circulation, is praised by the Muhamedans as excellent. Each sheet of the translation has been examined before printing not only by all members of the mission, but also by "Arab" scholars of different sects, far English, German, Scottish and Irish missionaries of different denominations, their criticism has been obtained and considered, and from all sides the translation is most warmly acknowledged and recommended. As far as the American mission in Syria has been able to ascertain, the other missionaries of all denominations, where the Arabic language prevails, are spreading this translation alone, as far as it has been printed in Beirut up to now, and as fast as they can obtain it. Even the "British and Foreign Bible Society" has rejected all other translations and prints this one, as far as it has permission to do so from the American Bible Society xx.

Since Arabic is spoken by 120 million people and, as we can see from the report, all Muhamedans can read, at least among them every boy is taught to read, the importance of a faithful and good Arabic translation of the cuneiform script is obvious. Scripture is self-evident. The Society has decided to tackle four different editions for the time being. Dr. Van Dyck and his Sokn find invited by the Society to come over to supervise the printing.

The Society is counting on its rich Lord and His faithful confessors to meet the very large expenses required by this important undertaking. The translator himself, Dr. Van Dyck, immediately after the completion of the same, sent in as a thank offering 10 pounds sterling, about \$50, to the American Bible Society. You go and do likewise!

To the ecclesiastical chronicle.

"Avoid a heretical man!" writes the holy apostle Paul Titus 3:10. There is probably no commandment of God that is less observed by believers in our days than this one. The churches of Germany, for example, are full of

The believers are not taught by "heretical" pastors, that is, by those who stubbornly deny the basic articles of the Christian faith, and yet the believers recognize them as their pastors, have their children baptized by them, and take Holy Communion from them, even if they do not attend church with them regularly. Unfortunately, the believing preachers do not inform the inexperienced Christians about their duty to leave the false teachers. The believing preachers themselves are usually either so unclear about this or so unfaithful that they officiate together with a false prophet, and even with the worst rationalist, in one and the same congregation, and also administer Holy Communion with him; such believing preachers, of course, cannot properly instruct the simple-minded Christians on this point. Sometimes, however, the most simple Christians recognize more than their masters should (Ebr. 5:12). Proof of this, as we can see from another journal, is given by the "Hauefreund". The other day in Mannheim, the Holy Communion was held and the blessed bread was distributed by a believing pastor named Meiner and the blessed cup by an unbelieving pastor named Schellenberg. Two maids went there devoutly, but after receiving the bread, when they saw Schellenberg, they left without taking the cup. Pastor Schellenberg therefore called them to him after the service and asked them about the cause of their conspicuous behavior. One of the maids then asked the unbelieving man: "Do you believe that Jesus is the true Son of God? Do you believe that he redeemed us by his suffering and death, and that only his blood makes us clean from our sins? In this sense, though perhaps not in the same words, the rationalist answered, "No!" Then the maid finally declared that she could not take the cup from his hand. - To this the rationalist editor of the "Protestant Newspapers" of Cincinnati remarks: "We can only regret such stupidity". We must say, on the other hand, we can only admire and praise such wisdom of a poor Christian maid. Luther, as we know, was not a stupid man, and yet he wrote: "And in sum, that I come from this piece, it is frightening to me to hear that in one and the same church or at one and the same altar both parts should have and receive one and the same sacrament, and one part should believe that it receives vain bread and wine, but the other part believe that it receives the true body and blood of Christ. Therefore, whoever has such preachers, or sees fit to have them, be warned against them as against the incarnate devil himself." Shortly before, Luther had written: "Whoever knows publicly that his pastor teaches Zwinglian, he should avoid him, and rather give up his life.

long deprive himself of the Sacrament before he should receive it from Him, yea, even rather above it.

die and suffer everything." (In the warning

writing to those at Frankfurt in 1533.

See: Luthers Volksbibliothek, vol. 4, p. 47. 54). But if Luther speaks in this way of preachers who only deny the presence of Christ in the Lord's Supper, what would he say of those who, through their rationalism, overthrow the whole of Christianity? What would he say of those who, through their rationalism, overturn the whole of Christianity and leave no stone unturned? W. [Walther]

The **German Baptists or Anabaptists** have a seminary in Rochester, in which, as the "Sendbote" reports, there are 16 German students, young men from 18 to 38 years of age, who have all immigrated from Germany. Mr. Rauschenbusch, who reports this, also notes the following: "In our (Baptist) congregations so many are converted and baptized at the age of ten to twenty, mostly children of our members. But of these, only a very few devote themselves to the service of the gospel. The reason: the prospects for good earthly advancement are so favorable here in America and, what is very sad, so dazzling and tempting for most young Christians, that they do not even ask: can the Lord perhaps use me for His service?" This is certainly a remarkable confession concerning the children of the Baptists, who were first denied baptism and then granted it upon their highly doubtful conversion. Mr. Rauschenbusch also reports

his students that to the same "housing and board alone cost at least one hundred dollars during the nine months of the school year." W. [Walther]

The "Evangelist" about our new church building. After this newspaper, the organ of the German Reformed Church, mentioned in its number of January 3 the construction and consecration of our new Dreieinigkeitskirche (Church of the Holy Trinity) here, it concludes its report with the following remarks, hardly to be expected from a Reformed: "If a congregation can and wants to do such a thing itself, we think it is quite excellent. One can also manage with a simpler building, but in large cities one can draw more souls into the net with a large and beautiful church than with an unsightly and small one, and then also such a building, if the willingness to do so comes from faith and no human pride is driven with it, serves the glory of God. But if a congregation is still poor, and has to incur debts or collect much, it is better to reach for the ceiling."

Introduction.

On the 1st Sunday after Epiphany, Pastor I. Rauschert was ordained by the undersigned, on behalf of the honorable President of the Western District, after a previous ordinary appointment, to his office at St. Paul's and Holy Trinity Church. sion in Thornton Township, Cook Co. of Ills.

May the Lord be his mouth and wisdom. Amen.

K. L. Moll.

Address: ksv. kausebert,
Hops, Oosk Oo., III.

Concordia Collegium near Fort Wayne.

According to a decision of the teaching staff

It is hereby requested that all intended applications for sophomores for our high school (Concordia Collegium, Ft. Wayne) be made to the undersigned as early as possible. Although the beginning of the school year, **which is** most suitable **for the** admission of new students, does not occur until the first of September, the increasing number of students each year makes it necessary, or at least highly desirable, to obtain an approximate overview early on.

Both the domestic arrangement and the arrangement of the lessons are made more difficult by late enrollments. It could even happen under existing circumstances that the former made a restriction of the admission necessary. In addition, some cases require urgent and lengthy correspondence, which takes time and effort. For these reasons, our request arises, and we confidently hope that first of all all brothers, who may have already made a certain decision, will do us a favor by reporting soon.

However, even in those cases where there is still uncertainty, please let us know. A printed program will be sent to everyone on request, and the undersigned will be happy to answer any other inquiries.

answer

It is of the highest importance for the prosperity of the whole school and for the fruits of its work for the Synod that the judgment about the qualification of a young boy who is to be prepared here for the study of theology (and this is what this school is actually and primarily intended for) be exercised with great prudence. The spirit that prevails in the school depends to a large extent on the character of the young minds that are sent to the school. This is most obvious to those of us who have daily experience, while on the other hand, in most cases, we have very little means to form an opinion about a boy before he is admitted. From

For this reason, the active participation of all venerated and beloved brothers in the preaching and teaching ministry is indispensable and extremely important. And because constant experience gives us the next cause for this, we ask all brothers, wherever and however they are called by God's providence, to watch with open eyes of love, on the one hand, that skilful boys are won, and on the other hand, that spirits are tested without regard to person, so that we may thus live in one spirit and one mind.

Faith to do the work of our Lord Jesus Christ, to which we are called by His mercy.

G. Alex. Saxer.

Fort Wayne, Ind.

Warning.

A public warning is hereby issued against a certain Carl Schwarzkepf as a shameful hypocrite and swindler. He stayed in Boston, Aass, for about 8 months, attended the church of the Lutheran Zion congregation, gave himself the appearance of a true Christian and thus won the confidence of many members of the congregation. While he was secretly hanging around with bad company and borrowing money here and there to defray the expenses of his dissolute life, he suddenly disappeared from the city some days ago, leaving behind \$100 in debts. He went to New York, where, appealing to the Boston congregation and its pastor, he also began borrowing in the Missouri Lutheran congregation there. Since it is to be feared that he will attempt this in other congregations of our synod, everyone is hereby warned against him. He is of tall handsome figure and wears a mighty but foxy whisker and mustache.

Otto Hanser, Past.

Fellow believers,

"If any of you are thinking of moving your residences to Missouri, the undersigned would like to call your attention to our ßole County, where, especially within the limits of its municipalities, good, ""oriented farms are available for purchase at reasonable prices. They are mostly located only 5-8 miles from Jefferson City in an already well inhabited, now also safe area. The undersigned will be happy to provide any information.

W. Sandvoß, Pastor.

s?. 0.

No.

Preludes and interludes.

Edited by G. Kunz.

First issue.

St. Louis, Mo., at A. Wiebusch & Son.

1866.

We cannot refrain from calling attention once again to this work, which was already announced in the last number of this journal. However, this collection does not offer compositions calculated for mere ear-candy, as they are sought especially in the American churches. Both the products of the collector and those of masters such as Herzog, Vierling, Stolze recorded, claim even

Wlnen even stricter seriousness than even the things of Rink. However, we consider this a feature of the collection, not a shortcoming. If, in our German American churches, worldly organ music with its antimental melodies and harmonies appealing to the coarse senses would too soon naturalize and come to dominate, then Kunz had to lay the groundwork in the manner in which he has done. Let no one be deterred by the sobriety of the things presented, but rather let everyone play them, try to become aware of the rules followed in them and penetrate the meaning of these sounds,

This will be the best means for the acquisition and promotion of a truly ecclesiastical musical taste and for the proper use of the organ for public worship. By the way, in the following issues, Mr. Kunz will, as we hope, take into account the weakness of our time by including also such pieces, which are less strictly held, as far as it does not make his goal crazy.

Display.

A small parthy

Lutheran calendar for 1866

is available free of postage at Aug. Wiebusch u. Sohn at 95 Cts. per dozen.

I-etwrdox 3975. st. louis, mo.

(Receipt and thanks.

For poor students received through Past. F. W- A. Ernst in Williamsburg, N. N-, from an unnamed widow within his congregation \$50. By Pastor Schwenk" from St. Petri-Gem. in Columbia Bottom, Mo., \$14.60 By Past. Kleist in Washington, Mo., from the worthy women's association in his parish \$12. By Past. Döscher at Freuch Grove, 'a., sent on Mr. A. Eckhardt's infant baptism \$3.40. By Mr. Blumenberg at East St. Louis, Ill., 45 Cts. By Mrs. A. Koch of the werth women's bccin in Minden, Ill, \$10 and a pair of woolen socks. By Past. Bernthal \$2.

For Brnnn's An st alt: From Mr. Weidemeier of Baltimore \$11. C. F. W. Walther.

Get

For poor sophomores: From the Martini-Wem. at Fort Wayne \$2.75 for A. Geyer. Through Past. König in Cincinnati, WnhnachiSgeschenk from the women Werner and Stracmrier each \$5. Deßgl. by Pastor Bünger for poor orphans \$4. Deßgl. by Past. Daib from FraueuVerein in Grand Rapids 12 bed sheets, 12 pillow pulls, 9 pr. woolen socks. Through Past. Schuster from sr. Gem. in Marshall Co., Ind. and sr. Filialgrm. in St. Joseph Co, Ind, 3

bust shirts, 3 pr. knitting wool, 1 pr. fine boots, \$3 cash. From d. Martini comm. hei Ft. Wayne \$48 45. from Brackhage in Past. FleischmannS Gem. §10. a. Moll, Fulton Co, O., by Past. P. Rupprecht \$20. from the Women's V-r. in Huntington, Ind, 6 bust shirts & 2 skeins of wool yarn. For N. Sörgel from the Women's V-r. in Chicago §10, from the Virgins' V-r. the. §10. For F.

Houses by Past. Günther by sr. Gem. §5. for G. Heid by the Young Women's Association in Peoria, Ill , §5. for L. Crämer by W. Meyer in Ft. Wayne §10,80. for A. Gever §2 and for K. Allendörfer §1 by H. Behrens, Carlinville, Ill. for H. Üiemer by Past. Bünger §10. for G. Sommer by Past. Schumann on a child baptism coll. §4. for G. Heid by Past. OestermeyerS Gem. in Pomeroy, O., §10. For H. Diemcr by s. Sister in St. Louis §5. For G. Heid by D.'Haag in Elyria, O., §5. For S. Vogel by Jungfrauenverein zu Frohna, Mo.

For the household: by Rev. Slreckfuß of s. Gem. in Washington Co, Ill, §16.

G. A l e r. Saxer.

The undersigned certifies with heartfelt gratitude to have received the following gifts of love for wiSconsin's scholars: By Past. Nnff from his branch parish §3.63, from G Panier 25c., from N. N. 87c., from some members of his parish §1,50, collected at W. Funk's wedding §3,50; by Past. Mnltanowski §2, by the same from his Gcni'

§5,20; byPast. Strikter §>; by Past. I. N. Beyer of his comm. in Ealedonia, Wis. §4.28, from Fr. MalowS wedding in Bloomfield ges. §1.65, desgl. on Ph. NeumannS wedding ibid. §1.05, dcSgl. on M. AnklammS wedding cbmdas. §2.26, deSgl. on Fr. Krecke'S baptism of a child in Caledonia §1.30; by Past. Werfelmann on Br. Kohlwey's wedding ges. §5,55, by dens. of congregations in Town Abbot §5. in Saukville §5,60, in Grafton §8.75, in Codarbng §6,10; by Past. Penalties on the Birthst of Friderike Book ges. 40e.; by Past. Ottmann of Dorothea Keuslcr 50r.; by Past. I. I. Hoffmann from JiemerS wedding ges. §1,20, by dens. by H. Beilke35c., by himself §1; by Past. Estet 45c.; by Past. Fr. Lochner by a member scincr Gemeinte as a thank-offering for the taming of the war §io, by some of his confirmands §1,50, by him at HempelS wedding ges. §4,56, by L. CordS 50c., by himself §5; by Past. Steinbach by the women's association of his Gem. §11.90, by the virgins' association §5, by N. N. §2.10; by Past. Kolb ges. on T. Meyer's baptism of children §3, on F. Zorn's wedding §1.30, on H. Schröder's infant baptism §1 5", from KlirinowS infant baptism 51c., from his Gem. a Collecte on 7 Dec. yr. §6 60; by Past. Böhl'ing at Kruth's wedding in Kirchhayn ges. §3.20; by dens. Reformation Feast - Collecte by the Gem. in Freistatt §9.60; by St. John's Comm. inNacieu, Wis. coll. on Jan. 30, 1865 §5.17; by Mrs. Flöter in Racine 25c., by T. Moritz nub John Stecher je§1, by A. Wirth same. §>,50, by Mrs. Pkvhn that. §3.

May the faithful God richly repay the kind givers.

Racine, Wis. Jan. 1866.

W. Ph. Engelbert.

Partly for poor students, partly for the seminary budget, I have received the following gifts, which I hereby certify with heartfelt thanks: By Past. Löber vo" Meißel §10; by Past. Hanser 25c.; by Past. Böling on K. Brondcmühls Hochzeit ges. §6, by Wilh. Utcch §5,03, Collecte in Kirchhayn am Reformationsfeste §4,43, Bublitz n. WambSgans each 25c., Müller §2; women's club in Racine §5; maiden club in Cleveland §4, G. H. Walker das. §2; by Past. Rupprecht in N. Dover: Gem. in N. Dover §28, Gem. in Elyria §7,25; by Past. Schmitt: G. Siemaalel u. I. Meyer each §2; by Past. Hattstädt §9,58; by Past. Weisel for Siegcr: from its Gem. §11,10, at the wedding of Eschrich ges. §3, at that of Jox §5, on SchröblumS infant baptism §1,54, on Engels infant baptism §7; from Past. SallmannS Gem. §>4; of Past. HuSmannS Gem. §18.50; by Past. Biedermann 50c.; by Past.

StrasenS Gem. §17; by Past. Kunz at Schramm's wedding ges. §6.15; by Past. EnderS at KleinS house dedication ges. §4.75; by Past. Hüsemanns Gem. §16; Fried. Kücken §1; Mrs. Werner in Cincinnati §5; G. Bosse for Siegert §10; Mr. Birkner in New Avrk for regulations §1,75; Past. Schumann's Gem. §10; Emma Griefe §3; Behrens in Carlinville §2; Gem. in Frankenmutb §12.30; by E. Noschke §22.50; by Past. Jox for Strobel, from LoganSport: Brockmcyers infant baptism§5.25, HartmannS wedding §4, A. Stell §1, from Peru: Kull, Malz Jr, Ch. Schmidt, Fr. Konrad, Kolb, P. Kleemann each §1-§6, Nubner, Theobald, Conrad each 50c. - §1.50, Nenz, Grünberg, Ewald, Schlächter, Ködcrer, Kors, Malz, Weber, Craubner each 25c. - §2.25, Fehlmann 20c" Kleemann 10c.; by Past. Steinbach: Weihnachtscollecte §35.98, Frauenverein §10.95, two Kindtaufe" §4.75, Schubert and Gudert each §2, Lohmnnn and Kemper each 50c., Fr St. §5. (Of which Ilse received §30, Baukasse §5, Unterstützungskasse §26.69.) Gemeinde in Woodland, Wis., 6 barrels of flour and §2.30 for freight -.

The dear brethren in Wisconsin, who supported us so abundantly with food last fall, are kindly requested to let me know quite soon by letter what has been delivered by them, so that I can also acknowledge it.

I. C. W. Lindemann.

For the college budget, the undersigned received:

From the collection of Mr. Past. Schumann: 14 sck. Potatoes, 20 sck. Grain, 3 Sck. hulled grain, 9 Sck. Wheat; further 11 Bush. Wheat, 14 Bush. Grain, 2 bush. Rye, 2 sck. Potatoes, §2 bu.

ÄuS of the comm. of Mr. Past. Lehner: 22 w butter, 1 gallon apple butter, 1 gal. syrup, 13 sck. Grain, 2 Sck. Potatoes, 7 Bush. Wheat, 3 peck of apple slices, H Bush. Beans.

From the comm. in Kendallville: 2 sck. Grain, §20 cash.

From the commune of Mr. Past. Jäbker: 8 sck. Wheat, 4 sck. Rye, 9 sck. Potatoes, 20 sck. Grain. 2 Sck. white reuben, 1 Bush. Turnips, 1 bush. Beans, 1 quart beef, 1 quart mutton, 4 gal. pickled beans, 15 gal. molassesS, 11 gal. pumpkin- butter, H Bush. Onions, 45 cabbage heads, 3 chickens, 2 pieces wool yarn.

From the community of Mr. Past. Zagrl: From Mr. Frosch 1 quarter of beef, from Mr. Hackemeier 2 sck. grain. 1 sck. Potatoes, a roll of butter, from Mr. L. Gerke 1 cartload of hay.

From the community of Pastor Fleischmann: Don Hermann Bai. Meier 2 bush. Potatoes, 1 sack. Korn, 14 Krautköpfe; from Mr. L. Scherr 1 Sack. Korn, 1 Sack. seed potatoes, 1 sack. white reuben; from Mr. Brackhager 1 sack. Korn, 1 sack. Oats; from Mr. F. Sorst 1 sack. Grain. 1 sack. Cabbage heads; from Mr. >Stein 1 sack. wheat- 1 sack. cabbage heads, 1 peck beans; from Wittwe Müller 1 Sack. Wheat, 1 sack. cabbages; from Mr. F. Dunister 1 sack. Potatoes, 2 sack. Grain, cabbage and turnips; from Mr. G. Doctor 1 sack. Wheat, 10 heads of cabbage; from W. Gricbel, Jr, W. Adam and R. Adam, 2 bushels each. Korn; from C. Kleinser, A. Michel, Wittwe gelber and I. Schwerstem each 1 Bush. Korn.

From the earlier arm. of Mr. Pastor Stephan: From Mr. Brnck 2 Sack. Korn, 1 Sack. Kartoffeln, 50 Krautköpfe, 1 Peck onions; from C. Rewer, 80 Krautkopse, 1 Bushel potatoes, 3 Sack. Ruben; from Mr. Müller, 1 cartload of hay, 1 quarter of beef; from Mr. Hartmann, 1 sack. Apples, 1 carton of hay; from Wittwe Hartmann 3 bushels of potatoes, 1 carton of wheat flour. wheat flour; from Mr. Prange 1 sack. Wheat, 1 side of bacon; from Mr. Gallmeier 1 sack. Wheat; from Mr. C. Bretmüller 1 quarter of beef and several sausages; from Wittwe Christine Bretmüller two pairs of woolen stockings; from Mr. Schapcr 4 bushels of wheat; from Frauenverein für arme Schüler 88 baar.

From the collection of Mr. Pastor Bode: From Mr. Kern 5 bush. Potatoes; from Mr. Brenck 5 bushels of grain, 2 bushels. Wheat, 1 quart of beef, 1 cartload of wood; from N. N. 1 sack. Haker, 1 sack. Grain. From its Filial- Gem. by Mr. Busse from some members: 7 Bush. Grain, 3 Bush. Reuben, z Bush. Potatoes, 2z gal. molasses, 1 chicken, 82,50 baar.

From the collection of Mr. Pastor Reichard: From Mr. Brand 6 Bush. Potatoes, 2 Bush. Wheat, 3 Sack. Grain, 1 Bush. Onions; from Mr. E. Brüggemann 2 bush. Wheat; from Mr. C. Lücke 4 bush. Wheat, 8 bush. Grain, z Bush. Beans, 1 quart beef, 1 gal. sprup.

From the collection of Mr. Pastor HLrneck: Don Hermann Joh. Kuntz 2 Bush. Potatoes; from Mr. Bal. Kengel 4 Bush. Wheat.

From the collection of Mr. Pastor Sieger, Adams Co.: From Mr. Schnomerloh 1 sack. Wheat, from Mr. Gerke 125 K> Wcuenmehl.

From the collection of Mr. Pastor Fritze: Don Mr. Hobrok 2 sack. Potatoes.

From the collection of Mr. Pastor Tranb: From Mr. Schumann 1 Sack. Potatoes, 1 Sack. oats, 2 sack. Korn, 1 roll of butter, several sausages; from Mr. Gal- meier 10 Bush. Wheat, 10 bush. grain.

From the Gem. zu P i t t s b u r g, ges. auf der Kindtaufe des Herrn Voskamp §8.

From the comm. at Fort Wayne: Don Mr. C. Rotenbeck 4 Bush. Wheat; from Mr. C. Rose 4 Bush. Wheat, 4 bush. Oats, 25 w pork; from Mr. Cb. Rose 4 bush. Grain, 3 bush. Wheat, 1 bush. Reuben 25 lb pork; from Srn. Böse 1 quarter beef, 1 Sack. Potatoes. 2 Sack. Grain; from Mr. Kammeier 1 sack. wheat, 1 sack. Potatoes, 1 sack. Korn, 1 peck beans, 13 kd pork; from Mr. Prange 1 sack. Wheat, 1 sack. Potatoes, 1 peck beans, 13 k" pork; from Mr. Hartmann: 2 sack. potatoes, half a pig

From the parish of the Rev. König: From the Women's Association 3 vests, 2 pairs of woolen stockings.

From the comm. to Blue Island for the pupil H. Fischer of the virgin association 85 baar.

Fort Wayne, Ind, Jan. 9, 1866, F. W. Neinkr.

Received in -er Raff western Districts:

On the college debt settlement fund in St. Louis: from an unnamed person in Collinsville, Ill, 82.

To the synodical treasury of western districts: from Immanuel's Distr. in St. Louis 811.30. Past. H. Schmidt's congreg. of, Elk Grove, Ill, Harvest Festival Collecte 810. Deßgl. whose branch congregation, Dunton, Ill, 85.88. Rev. Wunders congregation, Chicago, Ill, 85.20. E. Piaster, Adell, Wis. thank offering for happy homecoming 810. Coll. on H. Grossheidr's wedding in Jackson, Mo., 810.35. Mrs. L. Lange. Springfield, Ill, thank offering for happy delivery 85. past. Th. Gotsch's gem. in Akron, O., Coll. 85. by I. Roh, Walnut Creek, O., 50 cts. H. Buch Holz, Addison, Ill. coll. 85. past. L. Lochner's Gem. at Nicb, Ill, Christmas Coll 81>.25. Drceinigl. list, at St. Louis, Mo., Coll. to cover d. Synod debt 8367.60.

To College. Maintenance Casser Im- manuels-Distr. in St. Louis 811. Past. Mueller's comm. in Pittsburg, Reformation & Christmas Coll. 849. past. Biltz's comm. at Lafayette Eo. mo. Christmas coll. 813. past. Baumgart's gem. in, Venedy, Ill., 820. by an unnamed person in Collinsville, Ill., 81.

To the Synodal Missionary Fund: Collecte at K. Müller's infant baptism by Past. Wolf, Bridgewater, Washtenaw Co, Mich, 82nd Past. Metz' Gem. in New Orleans, Coll. of June - Dec. 834.35. Rev. Köstering's Gem. in Altenburg, Mo., Coll. 813.55. Past. Hamann's Gem. at Carondelet, Mo., Epiph. coll. 816.60. Deßgl. of Zions Distr. in St. Louis 818. of Rev. Mangelsdorf's confirmands in Bclleville, Ill, 87.25. Emma Kruse in Addison 25 Cts. Aug. Buchholz of there 50 cts. Vcn an unnamed in Collinsville 81.

For inner mission: By Th. Reinhard through Past. Miracles in Chicago §1. Past. Geyer's commun. car- linville, Ill, Epiphany coll. 87.90. Mad. Halbritter in Past. Metz's Gem. in, New Orleans, 83. from Past. Seidel's Gem. in Quincp, Ill, 81. Epiph. coll. of Zion's Distr. in St. Louis, 818.50. Deßgl. of Past. Mangelsdorf's Gem. in Bclleville, Ill, 819. Past. Biltz's branch gem. in Lafayette Co. in Mo., 83.85. H. B. in Addison, 81.25. Past. Claus' Gem. of, New Bremen, Mo. of, Epiphany Coll. 854,20.

For Pastor Röbbelen: Don. Past. Hoppe's Zions comm. in New Orleans 819. by Past. List on Stolper's infant baptism in Adell, Wis. s. 83. By an unnamed person in Collinsville 82.

For poor students: From I. Eckhardt at Reistertown, Pa, 85th Past. O. Schmidt's Gem. in Terre Haute, Ind, 810th Past. Biltz's Gem. in Lafayette Co, Mo, Christmas Coll. 811.50. From an unnamed person in Collinsville, 81.

For poor college students: Past. Metz' Gem. in New Orleans, Collections from June to December 823.35.

For Brunn's pupils: Pastor Geyer's parish in Carlinville, Ill, 83.

For Pastor Brunn's proseminar in Steeden: from an unnamed person in Collinsville 82.

For Addison seminary, Rev. Hoppe's Zion congreg. in New Orleans 82.

For Pastor Kahmeyer's Wittwe: By L. Vogel in Springfield, Ill, 81. E. R o s c h e.

Entered into -er Raff -es middle District:

To the Synodal Debt Redemption Fund: From Mr. Past. Wüstemann himself 20 DollarS.

To the synodical treasury: by Past. Husmann from the Liverpool congregation, Collecte on the Second Sunday of Advent, 85.50; by Rev. Wüstemann's congregation, 822; by Rev. Dr Sihler's Gem, Christfestcollecte, 8115; by Past. Bode's Gem, Christfestcollecte, 88,>2; of Past. Schoneberg's Gem in Lafayette 812.15, from its Gem. in Rcnoldö 83.05 by the same from G. Heimlich 82; from Past. Jor Gem. 810.50; of Past. Kühn's Gem., Reformation Festival Collecte, 84.25; by Georg Logier 82; by Past. Fleischmann's Gem. 812.50, from its branch 87.46; from Past. Jäbker's Gem. 820.50; of Past. Fritze's Gem. 820, by himself 81; by Past. Lehner's Gem. 82,32 by himself 82; of Past Dctzer's Gem. in Defiaüce 814,50, of whose Gem in South- ridge 814, 10, by the same of Mrs. Anna Tröger, Dankopfer, 85; of I. Müller 8>; of Past. Hornick's Gem. 83,50; byPast. Tramm's Gem.89,37; byPast.Dulitz of N. 85.

For Dir. Saxer's substitutes: VonPast. Schwans Gem. 815; vonPast. Neichardt's St. John's. Gem. 83.80.

For innerMission: By Past. Hattstädt 833.36- from Past. Schwans Gem. from the MissionSbüchse 83.43.

For Past. Kahmeier's widow: From Mrs. E. H. Both as a thank offering for happy delivery 82.50.

For heathen mission: Don Past. SchönebergS Gem. 81,70; by Past. King by H. Neidel 85, by A. Neidel 81; by Past. Schumann's Gem. 86; by Past. Seuel at the wedding of Mr. Rullmann jun. ges. 811, by Past. Seuels Gem., Chnstsestcollecte, 819.05; by Past. LehnerS Gem. 82; of Past. Schuster's branch in St. Joseph Co. 83.32; of Past. Dulitz cm. 812.40, by the same from N. 82.60; from Past. Nützels Gem. 84; by Past. Oester- meyerS Gem. 88, by its school children 82.25,

For poor students: From Past. Schonebergs Gem. 83,80, from the women's association of the same Gem. 87, by Past. Schb'neberg on the child baptisms at G. Hofmj A. Schmidt and M. Schnaible ges. 87,50; by Paft.Z gel on H. Torbcits wedding ges. 87; by Past. Fritz Fr. Boknecht 82; for student Zimmrrmann i Past. Kühn 82 and by G. P. Germann 81; by H Nützels Gem. 810; by Past. Oestermeyer for Sq ler G. Heid 84.50.

For poor s ch u l l e r s e m i n a r i s t n By Past. Schuster Gem. and Filial P12.

On the construction of the church in Past. StürkenS Giü in Baltimore: From Past. Schvnebcrgs Gem. W by Past. Iox, namely: by H. W. Hopve tz6, "I L. Klinkstck and H. Klinksick each tz5; by Mrs. Konrad W by Wittwe Rauch and A. Dorsch each tz3; by A. Stiö H. Buchholz and Past. Iox jeKtz2; of Maria Welliu Moder, L. Rauch. H. Rein, Fr. Engelfried, Arnold, BehreV H. Hartmann and Gr. Berg now, from L. Schmidt"" H. Steinmann 5llc. each; from Past. Kühn's Wem. ft" from its branch tz5.03; from Past. Schumann's Gem. W from Past. Hörnike's Gem. tz10; of Past. Reichardt's V Johanncs-Gcm. P>3,50.

For Concordia College at Fort Waym From Past. Schwans Gem. tz53.65.

For Past. Röbbelen: By Mrs. E. H. L" Thank offering for happy delivery tz2.50; by M Schäfer by Mrs. Wittwe Hubels tz5. 1

To the College.Budget in Fort Wa-, ^ By Past. KühnS Gem., Collecte pr. October, tz2,48;" Past. Schäfers Gem. tz9; by Past. RupprechtS Gem."

Zur Pfarr- und Lehrerwit t w **enkasstj** VonPast. Kühn's Gem., Collecte pr. Nov., tz1,71; ofPiji Traub's Gem. tz5,25; of Past. Zagels Gem., Coll"" tz15,38; von Past. LehnerSGem. tz2 111, of its "Filial" Auburn tz1,82; of Past. Reichhardtö St. Johanncs-Gvü tz4.50, from its Zions-Gcm. tz3.

1

For teacher salaries: From Past. Kühns Ge^ Christsestcollecte, P5,61; from Georg Logier tz2; from M Nützeis Gem. tz25; from Past. Schäfers Gem. tz10. j

On the purchase of Fort Wayne college land: by Past. Kühn von M. Pflüger nch trüglich tz1.

For college in St. Louis: By Guy Logier tz2.

For sick pastors: By Past. TraubS Ge^ tz3,60. 1

For Brunn's sophomores: from Martins Gem. at the old Piqua-Noad tz1 1.75.

For the Richmond community: Von Schumann's Gem. tz111.

For Past. Great in Richmond: from Past. Sm Mann's Gem. tz111; from Mrs. Julie Scharper tz1,50.

FiirFrauWittweBiewend: By Past. Schuft" Gem. in and around Bremen tz9.50; by Past. NützeUi F. Eb., M. W. and N. N. 1 each.

To in construction of dormitory in college jl Fort Wayne: By Past. Reichhardtö St. JohaM Gem. tz19.50.

Travel allowance for Brunn's pupils From Past. TrammS Gem. tz5,73.

For the hospital in St. Louis: By JÜbker of N. N. tz.5; by Past. Dnlitz Gem. P5.

For the Nassau Mission: From Past. DÄ Gem. tz5.

For "the a ll ge m e i n r n P r ä s e S: BonPast. Otft" mryrrs Gem. tz1,25.

College student tuition By A. Vogcler, K. Ningwald, I. Specht each tz6.

Fort Wayne, January 15, 1866, L. B o n n e t.

Changed address:

Rev. 2^.. DueZli, ^r. 329, corner ok Orutiot nn6 Dros poet 8Ä Detroit, Mek.

Due to lack of space, "never" receipts and invoice reports could not be included in "the" number.

Printing vouA. Wiebusch & Soh". Gt. Louis, M",

Volume 22, St. Louis, Mo. 15 February 1866, No. 12.

Do the secret societies belong to the Freemasons and Odd-Fellows to the Works of Darkness?

(Continued.)

That the aforementioned societies *) belong to the works of darkness is further evident from the means they use to achieve their sinful ends. In them, too, one sees that he who has evil in mind does not shy away from using evil, sinful means. Their means, however, are all those by which man is spiritually lulled to sleep, made indifferent to any particular profession of faith, and brought to content himself with the mere appearance of religion. They know very well that when a man has sunk to this indifference with regard to the difference of religions, he can easily be used for all their sinful and hostile to Christ purposes.

Their means, however, are as follows: 1. prohibition of any profession of faith. These societies are by no means free from all interference in religion, as many of their members believe and claim, but precisely with religion they want to

There are of course more secret societies, e.g. those of the Red Men, the Knights Templar, the Hermann Brothers, etc., but the Freemasons and Odd Fellows are the most important and significant among them, and from these it is easy to infer the others. They also engage in. Indeed, in the Text Book, page 14, we read, "We are simply a society for mutual improvement in virtue, religion, and sound morals." In the Pocket Manual, page 24, we read the words, "They (namely, the laws of the Lodge) teach him his duties toward his God, his country, his neighbor, his family, and himself." Although they are concerned with religion, their members are not allowed to profess a particular faith as the true one in their meetings and to claim recognition for the same. A Turk may not claim that his Allah is the right God; a Jew may not say that his Jewish faith is the right one; a pagan may not claim his pagan religious principles to be true; but even a Christian may not profess the Triune God, his Lord Christ and his Christian faith. Each one must conceal his particular faith, because otherwise the dear brethren who believe differently could be badly affected, and the Lodge would not achieve its purpose. Only the existence of a divine being may be confessed. Now, of course, it is not at all wrong, but good and salutary, if a society, which also deals with religion, forbids the Jews, pagans and Turks to speak of their faith and doctrine, for their faith is a false one, and their doctrine a perverse, blasphemous one, which contends against the living, triune God. and finally plunges people into eternal damnation. - But if such a society also forces the Christian to keep silent about the triune God, about the Lord Jesus Christ, the only Savior and Beatificator, and about the word of truth, thus to deny it for the sake of men - it is obviously a sinful society, for our Lord Christ says, Matth. 10, 32: "Whoever confesses me before men, him will I also confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father."

The second means that these societies use to achieve their sinful purpose is their worship. They have their own special priesthood, if one may so express it. Depending on the type of lodge, they have chaplains, priests, high priests and patriarchs, whose duty it is to conduct their meetings with prayer and the recitation of a passage from the Holy Scriptures (mostly from the Old Testament). It is their duty to open their meetings with prayer and the reading of a passage from the Holy Scriptures (mostly from the Old Testament), to close with prayer and to give special instruction on admission to the Lodge. The society, however, sings its special songs in a solemn tone. All this, however, is not something praiseworthy about them, but rather sinful, yes, an abomination in God's eyes, and makes them look bad in the eyes of God.

These societies are sinful. For their prayers are sinful, for whom do they worship? the one, living, true God, Father, Son and Holy Spirit? Not at all; that would mean professing a special religion, namely the Christian religion, and that must not happen for the sake of their purpose and for the sake of their dear brothers, the Jews, pagans and Turks, who do not want to know anything about this God. As a lodge, they worship such a God who is not confessed by any particular Glanben party, for it is said in the *Text-Book*, page 204: "Lodges or camps are free to "use this (prescribed) form of prayer or not. But in case they do not use it, they are required to abstain from using any other. For it will be perceived that this form - since it is such that anyone, of whatever faith he may be, can always use it - is not "adapted to any sect or party, as such; that it is therefore a very suitable one for Odd-Fellows." - But what kind of God is it, who is not worshipped and known by any particular "party" and "sect," as such, as they talk, so not even by Christians? Is this a real God? No, it is a mere figment, a dead idol, a special Masonic God. The lodges, as lodges, therefore commit the shameful sin of idolatry, since they worship something other than the one true God, Father, Son and Holy Spirit; or, if their members, who want to be Christians, do not join in prayer, but nevertheless pretend to pray for the sake of their dear lodge brothers, - they commit the sin of the most terrible hypocrisy. Both sins are serious transgressions of clear divine commandments. For so says the Lord in Genesis 20:3 concerning the first sin: "Thou shalt have no other gods beside me," and Christ, the Son of God, Matt. 4:10: "Thou shalt worship God thy Lord, and him only shalt thou serve." But the holy apostle writes in the name of the Lord concerning the other sin Ephes. 4:25: "Put away falsehood, and speak the truth, every one with his neighbor, as we are one in the same body," and Peter, 1 Pet. 2:1: "Put away therefore all malice, and all deceit, and hypocrisy." Now here it is often objected: The Congregation also opens its meetings with prayer; is that also idolatry? - I answer: "Prayer in the Congregation has quite a different meaning. For first of all, it is not forbidden for the prayer leader appointed to pray to the true God; and secondly, if a false believer, or a Jewish rabbi, or an unbeliever prays in it, then only those who have chosen such a prayer leader are responsible for this; the orthodox Christian, however, does not make himself guilty of false worship by his presence.

because he is present in it for the sake of his profession. In the lodges, however, it is first forbidden to pray to the God in whom a party believes as such, thus also in the God of the Christians, and secondly, no one is compelled by his profession to attend the lodge.

As it is with prayer, so it is with the use of the Bible in those societies; this also makes them sinful societies which we Christians should avoid. Whoever wants to use this holy book He who wants to use this holy book should use it as God's word, and with the intention of learning from it the will of God and the way to salvation. Whoever looks at it and uses it differently only makes a mockery of it, misuses the name of God, and sins against the 2nd commandment, which says: "You shall not misuse the name of the Lord your God, for the Lord will not let him go unpunished who misuses his name.

But what do the lodges, as such, regard the Holy Scriptures as? The Christians among them certainly claim it, but it is not so; for how can Jews consider the New Testament, yes, how can pagans and Turks consider any part of Scripture to be the Word of God? Would they not have to deny their faith and become Christians if they wanted to? - They see the Scriptures at most as a good, human book full of beautiful teachings and images. That is all they think of it. Just once, a Christian should leave the lodge and call out to its members: "Brothers, we always have the Holy Scriptures read to us. This is our duty, for the Bible is God's word, and we are obliged to judge ourselves by it! - If, as I said, a Christian should speak to his lodge brothers, what does it matter? He would be laughed at by his dear brothers, or even turned out of doors. That they do not consider the Scriptures to be God's Word is also evident from the fact that they have not only Christians, but also Jews and pagans, even as chaplains and priests, who handle the Bible, read from it and admonish according to it, for in page 100 it says:

"His (the chaplain's) duty is to open and close the meetings with prayer (though he shall use no other form than that prescribed), to attend the funerals of deceased brethren, and to administer his office on all public occasions where the Lodge requires his service. It is hardly necessary to add that the chaplain, **if not a Christian**, should be a moral man." - What society, however, will ever choose another than a Christian as chaplain, so long as they

still considers the Bible to be the Word of God? That the latter is not the case with the lodges is further evident from the fact that, for the sake of the Jews, passages from the Old Testament are usually read, only rarely from the New Testament, and from these always only those that do not contain a special confession of Jesus Christ, but only refer back to the Old Testament. - If, however, the lodges really held the Bible, i.e., the Old and New Testaments, to be truly God's Word, as some pretend, they would certainly not set aside the New Testament for the sake of Christ's enemies, the Jews, but would have it read just as often as from the Old Testament, yes, even more, for it is primarily the New Testament to which we must adhere at the time of the New Covenant, and which only brings us to the right understanding of the Old Testament. - —

But since the lodges do not regard the Bible - no matter how much they deal with it - as the living God's own, pure Word, but as a good human book, it is obvious that they cannot possibly use it to learn the will of God and the way to blessedness from it, because people cannot give us any information about this from themselves. But why do they need the Scriptures? - Their intention can be no other than to blind the eyes of the simple. The use of the scripture is to be the luminous angel form in which the devil hides himself, so that no one recognizes him and flees from him, but everyone sees him as a good angel and adheres to him. - But what is this but a shameful abuse of the word of God? Truly, the Lord did not give us his word for this, that we should gloss over our sin and blind people's eyes with it! Any person or society that does this sins grievously and is therefore sinful.

3. Their third means is false teaching - the secret societies also want to make people wiser and better, as we have already seen from the *Text-Book*, and they want to make them so good that they can be eternally blessed;*) because in the *Text-Book*, page 54, it says: "It (namely the teaching of the Lodge) leads him to obedience to the commandments of his divine Creator, in which it cannot be lacking at all that he should not be blessed in life, death and eternity". - But how do they begin to make man so good? Do they try to bring him to repentance and faith? Do they point him to Jesus Christ, the only Savior and Beatificator, in whom alone we can please God? No, they know nothing of this and want to know nothing. Rather, they imprint on the people the insipid and

Therefore, not a few consider the Lodge to be just as good as the church, and cheekily say: I belong to the Lodge, what do I ask about the church!

and teach him to rely on his works; for in the address of the Freemasons at the grave of a brother it is said: "Let us prepare ourselves for the great change, when all the pleasures of this world cease to delight us, and **the retrospect of a virtuous life affords us the only refreshment and consolation.**"

Page 58.) - In the book: "The Brotherhood," however, it says page 17: "May you be firm and immovable in the practice of every virtue, so that you may be led happily through the temptations, snares, and dangers of this life, and at last reach Mount Zion, the city of the living God, the heavenly Jerusalem, and an innumerable host of angels, and the spirits of the perfectly righteous, and the congregation of the firstborn whose names are inscribed in heaven, and God, the Judge of all." - In the Text Book, page 87, we read the following words: "Let us now persevere in the glorious work we have begun, with strength and tenacious perseverance. May our little ship, as it sails on the great ocean of comradeship, be governed by the compass of righteousness, and, if we are to proceed in unison, let us persevere in following the course indicated by its needle, so that when we arrive at our destined port, we may, with a clear conscience, have supported to the utmost our resolution of benevolence and beneficence, - we may bow our head on the soothing pillow of contentment, and give ourselves up to the elevating hope that, when once we are challenged by this sublunary sphere of this world, we may meet with an everlasting welcome in that angelic land into which sorrow does not enter, - where the wicked cease to torment and the weary have rest." By such wretched talk of virtue, by pointing to the disgusting righteousness of works, the lodges, according to their pretence, want to make people so good that they can one day "be blessed in death and eternity." Is this not a completely godless and shameful doctrine? That is right, the hell. That is right, to make a mockery of the holy apostle, who teaches that man is justified without works of the law, but only by faith; that is right, to ridicule Christ, the only helper, to trample his blood underfoot, and to treat men with contempt. But can a society that does this be acceptable to the Lord? No, certainly not, it is a sinful society; the Lord is angry with it, and if it does not purify itself from its blood guilt through true repentance, the serious word of the holy apostle Galatians will be fulfilled in it. 1:8: "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Finally, the fourth means used by the secret societies to achieve their purpose is to deceive their Christian members into conforming to the world, i.e. to the unbelievers and enemies of Christ. Whoever belongs to. The other members of the society, may they be Jews, pagans or Turks and the most determined enemies of Christ, must be called "brothers", or they must be called "brother" by them; they must hold secret meetings with them, like the most intimate friends; they must exchange secret signs; they are urged to give them preference over all others, even over Christian brothers in the faith; for it is said in the Text-Book page 77, and in the Pocket Manual page 110: "It behooves the Odd-Fellows to encourage one another in business, and that they prefer to employ brethren rather than strangers, provided that they can be served by them as well. This, of course, they are not compelled to do by the hustle and bustle of the Order, but as brethren they can give each other preference, and no reasonable man can complain of this." Thus speaks the Lodge; but how does the Scripture speak? "Now that we have time, let us do good to everyone, but most of all to our comrades in faith." Gal. 6:10 - Yes, the lodges even demand of their Christian members that they take part in the worship of the unbelievers and enemies of Christ, that they should act as if there were no difference in faith and confession between them and those, as if they had one God, one doctrine, one confession, one faith. - But what does this mean but to put oneself completely on a par with the world? - But whoever does this sins, and whoever leads others to sin also sins, for it is written, Rom. 12, 2: "Do not be conformed to this world." And 2 Cor. 6, 14-18, the holy apostle says: "Do not draw near to this world. Apostle says: "Do not pull on a strange yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? what fellowship has light with darkness? How does Christ agree with Belial? Or what part has the believer with the unbeliever? What is the likeness of the temple of God to the idol? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." (To be continued.)

(Sent in by Past. Hugo Hanser.) **Lutheran, do you have the symbolic books and do you read them?**

Now the long, beautiful winter evenings have come again, when a Christian householder sits in the circle of his family and draws from the treasure of his experience old and new things for the teaching and admonition of his loved ones. These are the times of intense tranquility when he can read the most. And what could he do better than, next to the holy scriptures, to take out the symbolic books? And what could he do better than to take out the symbolic books, which, as a precious legacy of the fathers, are missing in any case in every righteous Lutheran; and which are especially his castle and armory against the unconfessed unionism of our time and the attempts of sects and false spirits.

Especially now, when the Lutheran name has a good sound again and therefore not only numerous individuals, but also whole synods (according to Brobst's calendar 42 in America alone) sail under the Lutheran flag and name, it is doubly important and necessary to familiarize oneself with the doctrine of our confessions; otherwise, how can one find one's way through the tangle of those who say: Here is Christ, there is Christ, here is the Lutheran church, there is the Lutheran church! How can someone say and know which is the orthodox Lutheran synod of this country, if he does not know the Lutheran doctrine, if he does not know the symbolic books? It is impossible! He must therefore take a chance, and no conscientious Christian does this, for such a one does not join a congregation for external reasons, but is urged to do so solely by the Word, which commands him to confess with the orthodox; he does this by uniting himself with those whom he has recognized as such.

Even more, whoever reads the symbolic books with devotion will find his whole Christianity truly promoted, for his knowledge, his faith, his love, his hope and faithfulness will be mightily strengthened and invigorated by the fiery words of these highly enlightened men and confessors of God who have made them. Finally, however, these are written documents which, by their historical value alone, call and invite to diligent reading, for there is a story attached to each one of them; The symbolic books are not books that someone drew up in an idle hour and which the church then made its confession, but they are experiences and events that the whole church had to live through, they are historical monuments and milestones on the arduous path on which the church is going up to heaven, and on reaching which it could catch its breath for a moment, gather itself together, and say with thanksgiving and a triumphant look upward: Up to here the Lord has helped. There are **victories**

These are the trophies of a mighty battle with the false teachers, in which it often seemed as if the church was hopelessly lost. They are achievements, attained and maintained only through the most fervent prayer, with much fear and hardship, with the sacrifice of possessions and goods, and often of life and limb. They are lights, lit by the light of the divine word, which have shown millions the right way, led them into God's word and thereby preserved them for eternal life.

They are symbols, i.e. signs, slogans, which the pure church has adopted in order to distinguish itself from the false believers - motherly regulations of the pure church, how one must believe, speak and write according to the divine word, and which false teachings are to be avoided and fled. They are the guideline not of the faith to be recognized, because to learn it points to and into the holy scriptures, but of the confessing faithful. They are the guide of the professing believers, according to which they have judged and still judge themselves in the presentation of the pure doctrine and in the rejection of the false doctrine. These are the books with the knowledge of which the orthodox church flourishes and shines like a city on a mountain, and with the mild ignorance of which it is darkened, oppressed and corrupted. Finally, it is the books on which your preacher has sworn a noble and high oath before your ears and before the whole congregation to teach according to them publicly and especially, and according to which you should therefore judge and pass judgment on his teaching. Truly reason enough not only to spend the dollar and a half on it and buy it, but also to read and consider it diligently and, where possible, to talk it over with a neighbor.

Without a doubt, it will be useful to know the history of the individual confessions contained in our symbolic books, because then one will understand the individual better and know immediately what the emphasis is. Therefore, a short report on the individual symbols will be given here. The first confession is:

I. The Apostolic Symbolum, or the three articles of the Christian faith, which are also contained in our Small Catechism. This is the confession which all adults wishing to enter the Christian Church by baptism had to learn by heart and make immediately before baptism, and by which they professed the faith of the Church; a confession which even today the godparents have to make in place of a child at its baptism, and by which they testify that baptism was celebrated without this article.

faith is of no use. This symbol is first of all based on the baptismal formula that the Lord Christ Himself commanded, Matth. 28, 19; in its basic features it undoubtedly stems from the apostles, who, like the evangelist Philip from the eunuch, certainly always first demanded a confession of faith before they baptized, Acts 8:37, and in these very words put such a confession into the mouths of the baptized; therefore it is also called the apostolic symbol. But after that, when more and more heresies arose, new confessions were added to the already existing ones in order to reject them, e.g. in the second article the words "descended to hell" are said to have been added to the Apollinarians, until it finally attained its present form.

It is to be regarded as a special work of divine grace and providence that, like the Lord's Prayer, it has been handed down in the church from generation to generation, mostly by oral tradition, for more than 1800 years and has survived even in the darkest times of the papacy. Although it is not written in the Holy Scriptures, it has nevertheless attained such widespread validity among Christians, which is unique in its kind; probably no unwritten word of the dear apostles, except this one, has had such a long duration. But its content is also delicious. In a few words it expresses the whole sum of the Christian doctrines of salvation and, for all its simplicity, is full of divine depth and wisdom. That is why the Lutheran church still sings it every Sunday, and Luther recommends it for the morning and evening blessings. Whoever prays it devoutly will certainly feel his faith and love strengthened. He will feel mightily comforted by it in cross and suffering when he considers that God, who created him, redeemed him and sanctified him, will certainly not let him perish in any adversity of body or soul; whoever learns to believe only the former will certainly doubt the latter less and less. If one now adds to this the delicious interpretation of Dr. Luther, then even the simplest child's sense is filled with an open fountain of God's goodness. How many a soul may have blessedly departed with this confession of faith, and who wants to count the martyrs who have lost their lives over and with it.

2. the Nicene Symbolum.

This has its name from the city of Nicaea in Bithynia, in which it came to perennial in the year 325 AD. The occasion was this: In the church of Alexandria, in Egypt, a presbyter or pastor, named Arius, had appeared and denied the deity of our Lord Jesus Christ, attributing divinity to Him, but still not considering Him equal to the Father. His

Bishop Alexander, after trying to teach him better for three years, deprived him of his office, and since this was of no avail, he finally excommunicated him at a synod in the aforementioned city in 321. However, since Arius, who was outwardly very pious and could easily win over hearts, had influential friends at the imperial court, and his teachings were gaining more and more acceptance, the first Christian bishop of the time appointed him to the office of bishop.

In order to settle the confusion, Constantine the Great organized a general council at Nicaea. More than 2000 preachers, 318 bishops and the emperor himself appeared at this meeting; above all, however, Athanasius, deacon in Alexandria, who accompanied his bishop Alexander and must be regarded as the main defender of the pure doctrine. At this council, after long

negotiations, the above confession was established, and especially to Arius it was expressly emphasized that the Son was "of one essence with the Father," the false teaching of Arius in particular was condemned, and he himself and two followers were banished by the emperor to Illyria. But this was by no means the end of the struggle, because the confession, which had not yet emerged from the inner conviction of most people, was not yet common knowledge of the whole church, although it seemed so.

Arius and his secret followers did not rest, their doctrine ate away like cancer, he

Through high patrons, Arius regained favor with the emperor, who then ordered Athanasius, who had meanwhile become bishop in Alexandria, to reinstate Arius in his presbyterate. However, when Athanasius declared to the emperor that for the sake of his conscience, as a bishop, he could not let his congregation be charged with a false teacher, and therefore could not accept Arius, he fell out of favor with the emperor through slanderers, and his opponents, the Arian party, held a meeting at Tyre in the Years 335 synod and judgment on him and

The synods pronounced his deposition; in spite of his counter-submissions, it remained so, and the emperor - either to punish him or to bring him to peace - banished him to Trier on the Rhine in the year 336, from where, however, he was recalled the following year and restored to his congregation. By the way, as an example of how that synod judged him, it may serve that a certain Arsenius was hidden in a monastery and Athanasius was publicly accused of having had him murdered, and a cut-off hand was shown, which was supposed to have belonged to the murdered man. Fortunately, Athanasius had succeeded in finding the hidden man. He therefore asked his judges whether any of those present knew Arsenius, and when many answered in the affirmative, he led him into the assembly, much to the dismay of his accusers. They now tried to help themselves by making a new charge out of it and accusing him of being able to perform magic.

While Athanasius was still in exile, in 336, Arius was to be solemnly readmitted to the church community in Constantinople. The old bishop there, named Alexander, had so far refused in vain to do so, and now only turned to God in fervent prayer, lying on his knees before the altar in his church and crying out to God: he would rather let him die than impose that he should see the heretic in the church again. When Arius

Hearing this, he scoffed at the bishop's prayerful fear and boasted in advance of the solemn act by which he would now triumph over his enemies. But what happened? The following day, as Arius and his followers went in great procession to the church, he felt such pain in his body on the way that he felt compelled to seek a secret place; but when he got there, he fell down and burst or spilled his intestines through the bowel movement. Thus this unholy disturber of the peace died a sudden, unfortunate and shameful death.

Not so his false teaching. Rather, it became so prevalent that it soon became the dominant one in the Orient and, since Athanasius fought steadfastly against it, brought new persecutions upon him; especially since the new emperor, Constantius, was also an Arian. This emperor now also wanted to force the Occident to this religion and therefore first demanded that all Occidental bishops should sign the verdict of condemnation on Athanasius and his teachings; he also got most of them to give in by cunning and threats, the others were deposed and banished. Athanasius himself was to be murdered. His church was already surrounded by bloodthirsty soldiers, but he completed the service with true heroism and calm, dismissed the congregation, and against all his own suspicions and will miraculously escaped certain death by being carried away by his deacons. Even in the desert, where he now lived among the monks, he was tracked down, so that he was forced to stay for a long time in a deep, dry well, until he was betrayed here as well, and just as miraculously escaped from the henchmen again. Thus it seemed as if the false doctrine should retain the victory. But when the need is greatest, God's help is closest. The victory of the pure doctrine was already preparing. Under the following Emperor Julian, Athanasius was able to return to his congregation, but he had to go into exile twice more, until he was finally able to preside over his congregation in peace for a few more years at the end of his life, and noted with joy that the pure doctrine of the Nicene Symbol, which he had defended for so long, was gradually becoming more and more generally accepted. He was bishop for 46 years, 20 years of which he was a fugitive or exiled, and died in 373.

Without this highly gifted and faithful man and without the Nicene Symbol, the pure doctrine would not have survived the difficult, gigantic struggle so soon, and in human terms not at all. Through him and the Nicene Symbol, the power of the Arians was broken everywhere around the year 380, and at the second general council at Constantinople, in 381, after 60 years of struggle, the victory of the Nicene Symbol, which had already been completely fought for internally, was also publicly decided and sealed, in that the entire council declared itself in favor of the Nicene Symbol.

cenical symbolum. After this time, the Arians existed only for about half a century in the Roman Empire as a special, but suppressed party. Thus, the right of the Lord was victorious and the Church was enriched with a great treasure of knowledge.

But the more nowadays such Arian spirits stir up again, who deny the divinity of Jesus Christ, the more diligently we should remember this symbol, and how much trouble and tribulation the church has had until it had firmly and certainly grasped the one little word: "The Son is of the same essence as the Father," therefore we should hold on to it as a precious inheritance of our spiritual mother, acquired with blood.

As for the rest of the content of this symbol, it can be seen immediately that it is only another version of the apostolic symbol, but with special emphasis on the fact that the three persons are One Divine Being, and all three are therefore of the same nature, power and honor, but the Son is not only true God, but also true man. - In the old church this symbol was also regularly sung at the public services; and when the words came: "and became bodily through the Holy Spirit from the Virgin Mary and became man," the whole congregation used to fall down on their knees at the same. Luther tells a special story about this in the *Alteb. Ausg.*, Tom. VIII, 357.

(To be continued.)

Something from a sermon preached in Mecklenburg.

Of all the German states, Mecklenburg in particular is now being pointed to as a land in which old faith flourishes, but where the greatest moral corruption also reigns. You see, they say, what bad doctors the old-believing preachers are. They preach their old dogmatics, but they do not care about the harm of the poor people. But how these preachers think is proven by a sermon that Oberkirchenrath Dr. Kliefoth held on September 19, 1865 at the Mecklenburg Pastoral Conference in Wismar about Matth. 9, 35-38. We share the following from it: "When the Lord Jesus also passes through our country and sees daily, through these our cities, which are the field of our work, through these our markets and villages, which are our congregations, through these our villages, which are situated at our churches, do you think, beloved, that what the Lord hears and sees in our country will touch Him in the same way as what He saw and heard in Judea at that time, namely with sorrow? Do you think that His holy mouth will lament over us, as it did over the Jewish people and land at that time, as it did over a fainting and dispersed army? I answer this question in the affirmative; and you, my brothers in the ministry, answer it in the affirmative also; and we both know well, why? We know the infirmities that our common life bears; we know the damages that gnaw at his body; we know the sins that eat away at the marrow of our life. Therefore, it is not necessary for me to list them one by one; they are before our eyes, they are before the feet of each one of us every day. But this very thing, that we see them, that we know them, these infirmities of our life,

this is to be said, spoken, witnessed here. For those who judge us and revile us say of us that we do not know the infirmities of our common life; that we have no heart for them; that self-love makes us blind and hard; that we are in love with our own works and self-satisfied with what we do; that we do not see the damage of our life and do not feel it. This is false witness. And to such false testimony let it be said here. My dear brothers in the ministry, I know you all face to face, and I also know your thoughts, and I also know your hearts; I bear witness for you, you bear witness for me, that I speak the truth when I say: We know very well the infirmities of our life, that they are, and where they are. And we also feel them; we do not speak of these damages of our life in frivolous mockery, nor with malicious gloating, nor merely to reproach other people with them, nor with the purpose of creating discontent in the country, we do not speak of the infirmities of our life, but we speak of them with sorrow and with weeping and with great heartache according to the word and example of our Lord JEsu. Yes, we may well say it: we know them better, these infirmities of our life, and feel them more deeply than our reprovers do, for we also know their cause and origin. We do not see in these damages of our life merely social ills, we do not explain them to ourselves as effects of this or that public condition, but in our eyes, which are enlightened by the Word of God, they are sins and sinful conditions, caused by guilt and afflicted with guilt.... The greater the need and the deeper the damage, the greater the field of sowing, the greater our field of work, and the more faithful, the more sustainable, the more comprehensive our work!

But what to do? What to start? What to do about the damage to our lives that we see and deplore? My beloved ones, in humanity the world always walks alongside the church of God, and the world also sees and feels the damages that afflict humanity, and the world also thinks about how these damages of humanity could be healed, and also invents means for this according to its sense and from its stock; and when the world has thus thought up its means to heal the damages of humanity, then the world also takes pity on the church, and advises it, advises the church, of its own means and its own means of healing.

The world was at a time when it wanted to heal the damage done to it by building itself into a great empire in power and proud glory. There was a time when the world wanted to heal the damage to mankind by building itself into a great empire in power and proud glory; that was when the occidental world grew into the "Roman" empire of the German nation; then the world said to the church: you are too poor, you are too low, become rich and powerful, clothe your servants with goods and splendor, adorn your church services with all art, appear in splendor and greatness, and you will please this proud world! And the church did so, and sank, sank deep into worldly ruin. And there was another time, when the world thought it could heal the damages of mankind by the wisdom of the world; that was when one teaching and one school of worldly wisdom displaced the other; then the world said to the church: you speak too Galilean, you recite again and again those old fables of the Ebrians, leave that, bring instead of them the wise and fine teachings of worldly wisdom on your pulpits, then you will please this wise, finely educated world! And the church did it, and sank, sank to the brink of death. And now? and today? Now the world has found that the best form of government is the means to heal all the ills of mankind; freedom, progress, constitution, fatherland, and all the other things that are called, will quiet all sorrow and bring all blessings; now the world speaks to the church: Don't be so alien, don't be so brittle against what now moves the whole world, go into these questions of public life, take care of the patriotic goods, enter into the social questions, judge between people and king, arbitrate between master and servant, and you will please this world which has become political! Shall we do it, beloved? There is no doubt that if we do it, we will please this world, at least for a while, even if not the very one who said: "Who then has made Me judge of you?" We will be praised for a while by those who have rebuked us so far, even if not exactly by the angels of God; they will sing of our glory for a short while, even if not exactly in the huts of the righteous. Shall we do it? Shall we do it to heal the damage of our common life? We look at the word of our Lord in our text; it describes these damages of our life as our seed field, as our seed field it describes them to us, and next to it the word is written: "the seed is the word of God," is not the policy, but the word of God. And we look at the example of our Lord according to our text, how He did not give His people a best form of government, how He did not judge between people and king, how He did not arbitrate between master and servant, but He taught quite humbly in their schools and preached - again - the gospel of the kingdom. And we look at what our

The Lord asked immediately after the verses of our text: how He sent out His twelve messengers, without bag, without pouch, without staff, armed only with the word of God. And so it is, and so it is right. Kingdom rule, worldly wisdom, state life, certainly, they are good things and right things and glorious things, they have their good place in the life of nations and in the historical development of the world, and are worthy of all human endeavor. But the means, the means to heal the damage of mankind, they are not; and given to us, who carry the service and office of the Lord Jesus, commanded and entrusted to us, they are not either. Mankind has only one damage, only one basic damage, which has its seat deep in the heart and conscience of each of its individual members, which is called sin, which is called guilt; all other individual damages of mankind are only appearances, are only temporal forms of this one basic damage. And guilt washes nothing away from the conscience, but only the blood that flowed on Golgotha; and sin takes nothing away from the heart and life of man, but only the word and the spirit of the mouth that faded away on the cross; and nothing starts a new life, a life of justice and goodness and peace, neither in the individual man nor in the nations, but only this same word of the Crucified from His cross. As there is only One basic damage of mankind, namely sin, so there is only One means to heal it properly, ordained by the mercy of God in His Word. And we, my dear brothers in the ministry, are placed before this "basic damage" and before this alone, for we should always know how to trace all other individual damages and infirmities of mankind back to this basic damage, and to understand from it, and to treat from it; and therefore we are also dependent on our means, on the word of the crucified of His cross, and on this alone. We are not called to guard the patrimonial goods; we are not appointed to solve social questions; no one has appointed us to judge between people and king, or to arbitrate between lord and servant; and if we were to do so, we would do it without a calling and without a command, and therefore also without a promise and without a blessing; we are commanded only one thing, this One: To look roundly among all the people who surround us, who are placed under the sphere of our word, whether they are masters or servants, whether they live in palaces or in huts, whether they are wise or stupid, to look roundly among them all, and to testify to them, what God's will and commandment is for mankind, and if we find among them all one who is terrified in his sins and struck by his guilt cries out for reconciliation with God and for the peace of his soul, then to be at such a person's hand and to serve him and care for him with the word of forgiveness and life, that he may rise and live. This is our command, this is our work, this is the service we do for mankind, and this alone, but this also in its entirety and according to all its references and in all its consequences. And therefore we stick to the word of the crucified of His cross; we do not throw it away and do not exchange it, neither for the wisdom of the far, nor for political teachings, nor for any thing of the same kind, so that we do not divest ourselves of the only means which is entrusted to us by God; we also do not mix it with any of the things one, so that it does not lose its noble balsamic power; we stick to the word of the cross as it is and sow that. This we do!"

To the ecclesiastical chronicle.

That the "holy" Methodists always lie to the Lutherans when they want to "convert" them: their doctrine also agrees with Luther's doctrine is a well-known fact. Should it not be the duty of the Methodist Orwig in Cleveland to get his Methodist brethren out of the habit of this lying, since it cannot possibly exist in "perfect sanctification"? How much the Pharisaic Methodist religion and the biblical Lutheran Christianity differ from each other, only this one point should be mentioned for the time being. Orwig teaches in No. 849 of the "Christian Messenger". "When sanctification has reached this maturity (namely, that Christ has sanctified His own through and through), the spirit can be kept wholly (because completely filled with the love of God), together with soul and body (as servant instruments of the Spirit), blameless until the future of Jesus Christ. Irreproachable - because love for God and neighbor has now become the only and thus also ruling principle in the inner and outer life of such a person. The transgression has ceased - therefore no more punishment." - In contrast, Luther teaches in the Summarium on the 32nd Psalm: "This is a comprehensive doctrinal psalm that teaches us what sin is, how to get rid of it, and how to be righteous for God. For reason does not know what sin is, and thinks that works are enough for it. But here he says that all saints are sinners too, and cannot be holy or blessed in any other way than by recognizing themselves as sinners to God, and knowing that they are counted righteous by God without merit or works, by grace alone. Summa, our righteousness means in German forgiveness of our sins, or, as he says here, not counting sin, covering sin, not wanting to see sin. There are the bright, dry words that all saints are sinners, live and remain sinners; but from this they are holy, that God by grace does not look at such sin nor avenge it, but forgets, forgives and covers it.

So that there is no difference between the holy and the unholy; they are all sinners alike, and all sin daily; but the sins of the holy are not reckoned, but covered up; but the sins of the unholy are reckoned and uncovered. Those wounds have plasters, and are bound up; but these are open, and are not bound up; yet they are both truly sore, truly sinners, of which we have abundantly testified elsewhere in our books." - This is certain, that the "saints" are not willing "sinners," do not "sin," but wholeheartedly confess sin, and drown the old Adam in daily contrition and repentance, but nevertheless they remain "mouths," who until "their last hour must pray in truth and deepest humility: "Forgive us our trespasses." For "the life of the Christian on earth is (as Luther says) not a piety, but a becoming pious; not a health, but a becoming healthy; not a rest, but an exercise; we are not yet, but we are becoming; it is not yet done or accomplished, but it is in progress and swinging; it is not the end, but the way. Not all things glow and shine, but all things sweep." - "Perfect saints" on earth, who are so sinless and blameless that they no longer need to pray the fifth petition of the Lord's Prayer or go to Holy Communion for the forgiveness of their real, true sins, are not Christians, but shameful Methodist hypocrites and lying Pharisees whom the righteous Judge will hurl into the deepest abyss of hell. B.

Ecclesiastical Fairs. Under this heading, a newspaper reports: "I would rather see a congregation worshipping God in a hut or under the open sky than in a building erected by means collected at picnics, tea parties, bazaars, and the like. The steps which have been taken since the last few years to raise money for church purposes are of such a nature that it would be no wonder if in a few years all kinds of hazard games (games of chance, such as dice, lottery, and the like) were unabashedly introduced."

Prayer for the President. The "Evangelist" reports, "In Alabama, General Thomas had forbidden Episcopal preachers to hold services because their bishop had advised them not to pray for the President of the United States. President Johnson, however, lifted the ban." - Since it has always been the custom among Episcopalians to pray not only for the authorities in general, but also for the President in particular, and especially, in the general church prayer, it does, however, awaken a very bad prejudice against the Episcopalians in Alabama if they now forbid prayer for the present President. However, it seems all the more praiseworthy on the part of our dear president that he does not want to enforce an act of worship, which, if it happens involuntarily, is not only without value, but even sinful, by means of punishments, and that he does not want to interfere in the affairs of the church as a secular authority in the state. For this, all sober Lutherans will bless him from the bottom of their hearts. W. [Walther]

Our God is a stronghold.

When the hostile Count of Mansfeld heard Luther's song for the first time: "Ein feste Burg ist unser Gott" (Our God is a Mighty Fortress), he cried out angrily: "I will help break the fortress or not live. The following day had not yet passed, and the presumptuous heaven-storming man was dead. -- This is related by Melancthon in corpus Reformatorum XX, 527. W. [Walther]

Perjury.

In Hesse a man swore perjury, died without repentance and was buried. Eight and twenty years passed, then his son also died, and when one wanted to lay his body in the grave of his father and opened the grave for this purpose, one found that the entire body with all bones was decomposed, only the right hand lay intact in its place with the two fingers stretched out as if for the oath. Melancthon reports that the landgrave then sent the hand to the Elector of Saxony. (Corp. Ref. XX, 528.) W. [Walther]

Ecclesiastical message.

Pastor Lehnigk, who took up the sacred ministry only last year, has been forced to give up his ministry. He was unable to administer his ministry, so he was forced to give it up and, in accordance with the doctor's instructions, to refrain from any strenuous mental work for some time. The Evangelical Lutheran congregation in California Cuy, Missouri, which was established only a few years ago, has been patient with its pastor and would have continued to be patient if the building up of the Kingdom of God had not been visibly hindered by the prolonged absence of preaching. At the present time, several Lutherans are settling in and near California, in order, after peace has been restored, to establish a permanent home in the very healthy area, either in the burgeoning city as craftsmen, or, with the cheap prices of good land in the vicinity, as farmers. The congregation then appointed Mr. Gustav Friedrich Schilling, from Lunzig near Zeitz, until then a student in our practical seminary in St. Louis, as their pastor, who was solemnly ordained and introduced by me in the midst of his congregation on the Sunday of Septuagint. May the Lord prepare this newly appointed worker in his ministry, as well as dear Lehnigk, with rich gifts of the Holy Spirit, with strength and health. In California, and in Sedalia, a preaching place that can be easily served from here because of the railroad connection, build his dear vineyard with many fruit-bearing vines.

I F. Büniger.

Address: Rov. O. ss. kleüüiia, 6-ilikolnii Oit^, ölonitoau Oo., Jlo.

Concordia Collegium near Fort Wayne.

In accordance with a resolution of the Board of Teachers, a request is hereby made that all intended applications of pupils for our high school (Concordia Collegium, Ft. Wayne) be made to the undersigned as early as possible. Although the beginning of the school year, which is most suitable for the admission of new students, does not occur until the first of September, the annually increasing number of students makes it necessary, or at least highly desirable, to gain an approximate overview early on. Both the domestic arrangements and the organization of the lessons are made very difficult by late registrations. It could even be the case, under existing circumstances, that the former would make a restriction of admission necessary. In addition, some cases require a longer correspondence, which takes time and work. For these reasons, our request arises, and we confidently hope that first of all all brothers who may have already made a certain decision will do us a favor by reporting it soon. But also in those cases where there is still uncertainty, we ask for your kind notification. A printed program will be sent to everyone upon request, and the undersigned will be glad to answer any other inquiries.

It is of the highest importance for the prosperity of the whole school and for the fruits of its work for the Synod that the judgment about the qualification of a young boy who is to be prepared here for the study of theology (and this is what this school is actually and primarily intended for) is exercised with great prudence. The spirit that prevails in the school depends to a large extent on the character of the young minds that are sent to the school. This is most obvious to us, who have daily experience, while on the other hand, in most cases, we have very little means to form an opinion about a boy before he is admitted. For this reason, the devoted cooperation of all venerated and beloved brethren in the preaching and teaching ministry becomes so indispensable and exceedingly important. And because the constant experience gives us the next cause for this, we ask all brothers most cordially, wherever and however they are called by God's providence, on the one hand to watch with open eyes of love that skilful boys are won, on the other hand that the spirits are tested without regard to the person, so that we may thus do the work of our Lord Jesus Christ in one spirit and faith, to which we are called by His mercy. G. Alex. Saxer.

Fort Wayne, Ind.

(Receipt and thanks.**Received:**

For poor sophomores: By Past. Stubnatzy at Hm. Leinker's wedding in gt. Wayne §12. by Rev. Mangelsdorf on the christening of his daughter §11. by Mrs. M. Bergholz §1. by Mrs. Wittwe M. Rüdénholl §3. by Dr. Sihler §5. for Ph. Lingke and G. Sommer each §2.50 by Mr. Morch in Williamsburg through Conrector Achenbach.

Correction: In No. 9 of the "Lutheraner" read instead of §3: §5 by Past. King of Fr.

G. Alex. S a x e r.

For the church building of the congregation at Wolcottsburg, N. I., has been received from the congregations at Johannisburg §28,25, MartinSville §5, WolcottSville §20, Buffalo §5, Washington §17,35.

May God bless the generous givers here temporally and there eternally! WolcottSburg, N. I., Jan. 21, 1866.

O. Böttcher.

F r. Neumann.

For the Collecte sent in by Mr. Johann F. Schmidt to cover our church debts, amounting to \$57.66, sincerely thanks in the name of his congregation and wishes God's rich blessing

G. Enders, pastor at Fort Dodge, Iowa.

Having received fifty dollars from the inner mission fund through Dr. Sihler, certifies with gratitude

Nockland, Ontonagon Co, Mich,

Jan. 15, 1866, A. Rohrlack, pastor.

Received:

For the German ev. -1 uth. Hospital and Asylum: From H. Pohlmann in New Orleans for happy delivery of his wife §10; Collecte on the wedding of Hm. C. Querl and Bügel in St. Louis §23,55; desgl. from the wedding of Fr. v. Behren §5; from Hm. Ph. Stut §3; by Past. Besel from his peace congregation collectirt at the harvest festival §15.80; by Rev. Matuschka by Mrs. Wittwe Welker in New Mile §2; by the Virgins' Association in the Concordia District in St. Louis §17. Bon J. H. G..b in Illinois, thank offering for recuperation §10. Collecte in Past. Wagner's Gem. at PeaceSfestc §22,50. from Mrs. A. Capelle, Adell, Wis. §1. Past. Biltz's congregation, Lafayette Co., Mo., Collecte §13.55. From an unnamed person in Lollinsville §1. By Mr. Neumüllcr in Altenburg, Mo., ges. §7. Thank-offering of a Lutheran in Missouri for gracious protection with his own in the Dangers of the Civil War §50. Thanksgiving offering by a woman in St. Louis for sparing her husband from military service §10. Fr. Wittwe Otto in St. Louis §5. On C. Graf's baptism of child in Past. Besel's congregation §1,90.

For the Lutheran Orphanage: Collectirt from the wedding of Mr. Gast §12,35; by Past, Matuschka from Mrs. Wittwe Welker in New Melle §2; ges. on the infant baptism of Mr. BüSking in Prof. Crämers Gern, zu Minerstown §3,25; by Wilhelmine Bruscher from Past. DörmannS St. Pauli Gem, Randolph Co, Ill, §1; in the Gem. of the Past. Link collectirt am FriedenSfest §15.50; from Past. Friedrich, Christmas gift for orphans §3.50.

Furthermore, the following is acknowledged with thanks: From the Women's Association in Neu-Bremen, St. Louis, two quilts, two pillowcases and two sheets.

The funds already collected by Mr. Schulz in the congregations, as well as those still to be collected, will be acknowledged later in the "Lutheraner".

L. E. Ed. Bertram, Kassircr.

Received in -. raffé of the Northern District:

For Pastor Gross: By Pasti Steinbach of N. N. §5.

For Dir. Saxer'S Substitutes: By Past. Steinbach from N. N. §5.

To the synodical treasury: from Bro. Pape in Reed- ville, Wis. thank offering §5. Gem. in Sheboygan §3. Past. Auch's commun. to, Harvest Festival coll. §6.36; from himself, 99 cts. By Past. Guenther for synodal reports sold 60 Cts. By Past. Rauschert on Ambros LeierS infant baptism ges. §2.50. Past. Himmler's Gem. §6; by himself §1. Gem. in Waldenbnrg, Coll. on FriedenSfest §8, on Weihnachtsfest §12. Past. StrasenS Filial- gem. in Concord §15,50. by Past. Daib for synodal reports §2.50. Gem. Frankenmuth ChristmasS. Collecte §32.75. comm. in Laledonia u. Winchester, Harvest Festival- Coll. §21.80. New London Community, Deßl. §3.50. Common in Bloomfield, deßgl. §10.50. Common at Schrödersorner §1.75. Past. Keller's Gem. in Rockland 75 cts; Zion's gein. in Morrison, ChrismS - Coll. §2.80.; Gem. in Rantaul, New Year's Coll. 87 cts, for "Brief aus der Heimath" 30 cts; by himself 28 cts.

To the general synodal mission treasury: Past. I. F. Müllers Gem., Ref.-Fest - Coll. §4. Past. Rolfs Gem., Missions - Coll. §10.30. Thank offering of N. N. §10. Past. Krumsiegs Gem., Town Scott, Wis. §2.18. By Rev. Steege anf Mr. StühmS wedding ges. §2.40. Epiph.-Fest-Coll. sr. Gem. §2,75. by Rev. Rolfs St. Petri - Gem. in Aston, Minn, §6,25. by Rev. Kolb in Missionsstnnden ges. §8,54. pastor Daibs Gein. in Town Caledonia §2,61.; by himself 53 Cts. Gem. Frankenmuth, Epiph.-Fest. coll. §17,53.

To the parish and teacher widows seize: By Br. head in Monroe with a joy celebration ges. §2,45. By Past. Müller at Gg. Kempf's child baptism s. §1.50.

For sick pastors: By Past. Krumjieg by A. Oppermann §2.

For Frau Wittwe Biewend: From Pastor, Daib's Gem. in Grand RapidS §7; from himself §1.

For Lehrcrgehalte: Gem. in Grafton, WiS., §7.88. Gem. in Cedarburg §12.50. From Mrs. Bicking in^ Monroe §1. K. Beauty, Saginaw City §1.40. Past. SpeckhardS Gent, Christmas Coll. §5.07; from sr. Gem. at Swancreek §1.60. By Past. Kolb Ref.-Fest. coll. §8; by Past. Daib's Gem. in Grand NapidS §9.10. By members of sr. Gem. in Town Alpint §1,50. whose Gem. in Grand Haven §5,45; in Town Ehester §3,81; by himself §1. Past. Dicke, C. Stübs, C. Reisener each §1.

To theproseminarin Nassau: By Past.> Beyer of d. Gem. in Bloomfield, Dankfest-Coll. §10.

For Pastor Röbbelen: By Past. Strafe" on W. Keupp's wedding s. §4,75. Chr. WichiWmn, thank offering for recovery of sr. Wife §5. comm. in Saginaw City §5. Dnrch Pastor Hachenberger in Town Lowell, Wis. on Otto Klug's wedding ges. §3,80. by Pastor Steinbach of N. N. §17,23. by Past. Kolb, Christfest - Coll. §6.61. Past. DaibS Gem. in Grand RapidS, Christmas-Coll. §7; by himself §1. At W. Hör- aufs wedding in Frankenmuth ges. §13.

For college maintenance at Ft. Wayner Gem. in Grafton §5.35. Gottlob Also §2.

For maintenance of school seminary: Gem. in Grafton §5.30.

For synod debt retirement: Gem. in Towu Saukville, Wis. §3.30.

For poor students and s t u d e n t s : At A. Werschky's wedding by Past. Also ges. \$5,65. at Fr. Jasmund's infant baptism in Waldenbnrg ges. \$3. by Past. Hachenberger from O. Klug's wedding in Town Lowell, Wis. ges. \$3.80.

For inner mission: Dnrch Past. Werfel- mann from a wedding in Meqnon ges. \$1,61. pastor I. F. Müllers Gem., harvest festival coll. \$4. By Past. Steege at L. Knab's wedding s. \$3.80. A. Oppermann 75 cts. Past. Krumsiegs Gem. in Town XIIIth, Fond du Lac Co. wiS. \$2.37.

To C o l l e g e - U n t e r h a l t in St. Louis: Gem. at Cedarburg, Wis. \$6,52.

W. Hattstädt.

Changed address r

No. L6. Hosvliics, 304 Loutli 4Hrä 8b. 8b. I^ouis, No.

Annual - Report

of the agent of the evang.-lnth. Central Bible Society in St. Louis on the distribution of Bibles and New Testaments from Michaelmas 1864 to Michaelmas 1865.

| Revenue and Expense. | Complete Bibles | Ordinary New Testamen ts | Altenburg Will & Testament Vol. J. II. Testament | | Summa of copies |
|--------------------------------------------|--------------------|-----------------------------------|--------------------------------------------------------|------|--------------------|
| Stock from last year to Michaelmas 1864... | ... 951 | 659 | 28 | 1106 | 2744 |
| Intake. | | | | | |
| New broadcasts | ... 501 | 1014 | 48 | - — | 1563 |
| Summa 1452 edition. | 1673 | 76 | 110 | 4307 | 6 |

Of these, up to Michaelmas 1865, were distributed resp.

| | | | | |
|-----------------------------|-----|-----|-----|-----|
| sold by agent | 787 | 8 | 320 | |
| Given away by the company | 1 | - — | 1 | — |
| By Mr. Colporteur Bullinger | 6 | 42 | 1 | - — |
| By the Chicago Branch, III, | 100 | | — | - — |
| Collinsville | 12 | - — | - | - — |
| 10 | 15 | 6 | - | — |
| Perry Co, Mon, | 12 | - — | 3 | - — |
| Staunton, III, 8 | | | | |
| Sum 891933563352215 | | | | |

Remains stock to Michaelmas 1865 561740207712092
St. Louis, October 1, 1865. L. E. E d. Bertram, Agent.

Year - Invoice

of the German Lutheran Central Bible Society in St. Louis

from Michaelmas 1864 to Michaelmas 1865.

Intake.

Monthly contributions in St. Louis. \$259.70
Contributions from branch societies, namely:
From the Collinsville branch, III, - - \$9.85.
New Gehlenbeck, III, 9.00
Altenburg, Mon., ---14.00 gz.85
Church collects 52.21
For Bibles sold and ordinary wills-- 1713.50
Altenburg New Testaments 454.00
Old " 162.80
Revenue in year \$2675.06
Balance at the close of the previous year's accounts 1386.69
Summa\$4061 .75

Issue.

For the purchase of Bibles and ordinary
Wills \$1815.70
For the purchase of Altenburger Old Test. 103.20
For Altenburger New Testaul. to bind 209.60
Borrowed funds repaid 300.00
Operating expenses 91.552520 .05
Remains stock---\$1541 .70

St. Louis, October 1, 1865.

I. T. Schuricht, Treasurer.

Volume 22, St. Louis, Mo. March 1, 1866, No. 13.

(Sent in by Past. J. P. Beyer.)

Why a Christian man can heartily rejoice in his baptism received as a child.

When the apostle Paul says to the Christians, 1 Cor. 3, 21: "All things are yours," he undoubtedly also means holy baptism, as one of the best, most glorious and most comforting goods of the Christians. But no matter how precious a treasure may be, it loses its value for us as soon as we no longer know it, whether we forget it or let ourselves be deceived about it by an impostor. A child who asks for a precious stone but does not know its value might well give it away for an apple or for a toy. That is why it is the task of the holy Christian church on earth to teach and learn anew what God has given us as a priceless good that cannot be thanked enough at our baptism. That this has also happened in the church from the beginning, we can see from Ebr.

6, 2, where we are told that the doctrine of baptism was counted among the foundations of Christian doctrine and was therefore diligently practiced. Therefore, dear fellow Christian, let us now once again take this legacy and precious gift of grace of our Lord Jesus Christ out of the shrine of the divine word and look at it from all sides, so that in this last, miserable time of our riches, we can consciously, be properly comforted and rejoiced in these days of little comfort and joy.

When Nicodemus, a devout Jew, who was seriously concerned about the attainment of his salvation, came to the Lord Christ to learn from Him the one thing that is necessary, the Savior tells him plainly, John 3:3: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. What he means by this he himself explains verse 5. to this effect: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And for a further explanation we read verse 22: "Then came Jesus and his disciples into the land of Judaea, and there had his being with them, and baptized." With these words our Lord Christ establishes the certain rule: No man is blessed by nature, nor can he become so by his own efforts, for no man is born a holy, innocent and blessed child of God. By nature, every man is a child of wrath (Eph. 2, 3.), an enemy of God, full of sins and therefore under God's wrath and cursed, even if he would have lived outwardly so lawfully and honorably as the pious Nicodemus. Therefore, if man is to become God's child, righteous and blessed, he must be born again of water and the Spirit, i.e. he must be baptized and believe in the name of Christ. That here the Lord Christ does not speak only of one man and another, but a general rule, it is clear from the fact that he says: "Unless someone (any man, whoever he may be) is born of water and the Spirit, he cannot enter the kingdom of God. But the kingdom of God, from which the Lord Christ excludes all who are not baptized with water and believe in Him through the Holy Spirit, is nothing other than the kingdom of grace here on earth, the holy Christian Church, and the kingdom of glory and joy in heaven. In order to prevent all humanly clever interpretations of this rule for ever, the Lord adds explicitly in verse 6: "That which is born of the flesh is flesh." Whoever wanted to prove that this rule did not apply to him, that he could choose another way to enter the fellowship of the saints on earth and the blessed in heaven, would first have to prove that he came into this world in a different way than the other people, who were produced by the father and born of the mother. No one can do that, and that is why all men find their verdict in I Cor. 15: "Flesh and blood cannot inherit the kingdom of God." Therefore the word of God forcibly compels everyone who will believe it alone to confess: "that after Adam's fall all men who are born naturally are conceived and born in sins, i.e., that they are all full of evil desire and inclination from their mother's womb and have no true fear of God, no true faith in God by nature.

That the same inherent pestilence and original sin is truly sin and condemns all those under the eternal wrath of God who are not born again through baptism and the Holy Spirit. How terrible and lamentable!) therefore the lot of every natural, unbaptized man is, cannot be expressed at all in words, nor can it be fully grasped by the senses. We already call unhappy the shipwrecked man who has lost all his possessions and now has nothing but his bare life and the prospect of certain ruin; the man who has had to leave home because of debts he cannot pay, and who must wander about in foreign lands in constant fear that his captors will seize him and throw him into the debtors' prison; the one who has fallen into the hands of a tyrant and now has to walk in chains, enslaved by him, and perform slave labor; the one who suffers from a disgusting disease, abandoned by all men, and has to face certain death; the one, finally, above all, who could have help, salvation and complete healing, but does not want to need it because his senses are shattered: But still more unspeakably miserable and unhappy is every man without faith and holy baptism. He, too, has suffered shipwreck, for the solid vessel in which God placed him in the beginning, the good conscience^A, is broken. He is a debtor who can never pay God what he has robbed him of, and therefore wanders around in this world in vain and volatile until God's avenger, death, seizes him and delivers him to judgment. He has become a slave of the devil, to whom he has become a slave through the sin that is in him and who now leads him captive by the chains of sinful lusts according to his will. He is an abomination in God's eyes because of his sins, and therefore faces eternal death with the awareness that God will let his wrath pass over him. He is as lost in all this as a lost sheep and does not know the way of peace; and even if it is shown to him, his senses are so confused and shattered that he cannot believe or come to Christ, his Savior, by his own reason and strength. O of sorrow! Truly it would be better never to be born than to be such a man, if there were no salvation from this misery. But, praise and thanks be to God, there is a remedy for all these diseases, and it is more precious than all the gold and precious stones of the world in one heap. This priceless, balmy plant from God's garden is Holy Baptism. But this priceless balmy plant from God's garden is holy baptism, i.e. the sacred act commanded by Christ Himself, when a person is immersed in water in the name of the Triune God, or water is poured on him or her, or he or she is wetted with water for the forgiveness of sins. If anyone wishes to contemplate the greatness of human misery, let him look at himself; but if anyone wishes to contemplate the greatness of divine grace, let him look at baptism and its heavenly effect, and he will soon realize that it is as high as the heavens above the earth, as deep as the unsearchable sea, as wide as the

Clouds go, and so rich that all can take from their abundance. Because the Father knew the need of all men and that they were all under the curse, he sent Christ for all men; for "God was in Christ, reconciling the world to himself," 2 Cor. 5:19. Because the Son wanted to help all, he took the sin of Well, i.e. of all men, upon himself. He is the propitiation not only for our sins but also for the sins of the whole world, 1 John 2. And after this has happened, He also wants to offer the fruit of His life and death to all, to present it and to have it sealed. Therefore he gives the command, Matth. 28.: "Go ye into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And Marc. 16, 15. 16. says: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." God, our dear Savior, has certainly already thought of you and me, dear fellow Christian, because we were already a part of all peoples when we were brought to baptism at Christ's command in our childhood. There he certainly offered, presented and gave us what he promised, namely life and blessedness. But there can be no blessedness where there is still sin. Therefore he must certainly have forgiven all our sins at baptism and through it. And that this is so, that baptism has this blessed effect, is taught to us again by the Holy Spirit Himself, Acts 2:38. Peter preaches to the Jews: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. For yours and your children's is this promise." And the disciple Ananias calls to the converted Saul, Ap. G. 22, 16.: "Arise, and be baptized, and wash away thy sins." So we read Eph. 5:25: "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it with the washing of water in the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." As it cannot be otherwise with the natural birth, a sinner must be born, so it cannot be otherwise with the spiritual rebirth, which takes place through baptism, if the same is accepted in faith, a righteous person must be born, who has now received a different heart through a new spirit and thus new powers, new impulses, new blessedness and glory. And this again teaches the Holy Spirit himself Tit. 3, 5- where we hear: "Not for the works of righteousness which we have done, but according to his mercy he maketh us blessed through the bath of regeneration and renewing of the Holy Ghost, which he hath abundantly poured out upon us by Jesus Christ.

Christ our Savior, that by the grace of the same we may be justified, and be heirs of eternal life according to hope. This is ever certainly true." Dead in sins by nature, we came to life and rose spiritually to a new life through baptism, God working in us the faith that takes hold of such wonderful grace of God, as the Holy Spirit teaches again, Col. 2, 8-14.: "Take heed that no man rob you through philosophy and loose seduction after the doctrine of men, and after the statutes of the world, and not after Christ in

whom also ye are circumcised with the circumcision without hands, by the putting off of the sinful body in the flesh, even with the circumcision of Christ; In whom ye were buried with him by baptism; in whom also ye were raised again by the faith which God wrought, who raised him from the dead; and hath quickened you with him, when ye were dead in sins, and in the

foreskin of your flesh; and hath forgiven us all sin, and blotted out the handwriting that was against us." It is true that man is by nature burdened with an evil conscience because of his sins; but since God graciously forgives all his sins in baptism, he regains a good conscience, peace and joy, as God Himself testifies, 1 Pet. 3:20-22: "God was patient in the days of Noah, when the ark was prepared wherein were kept a few, that is, eight souls by water: which now also maketh us blessed in baptism, which signifieth by this, not the putting away of filthiness from the flesh, but the covenant of a good conscience with God, by the resurrection of Jesus Christ, who is at the right hand of God." Yes, so that we may be sure that we are no longer lacking in any good thing, but rather that we may surely obtain all fullness for all time in baptism, which Christ Himself is and has: the Holy Spirit reminds us, Gal. 4:26, 27: "You are all God's children through faith, for as many of you as were baptized have put on Christ." Therefore, the heavenly Father no longer sees in a baptized Christian, who has not thrown away his baptism, anything of his natural sin and uncleanness, corruption and damnability, for he has sunk all this into the depths of the sea, but he sees Christ his Son and his perfect righteousness, which makes the baptized person all-around holy and glorious. As impossible as it is for a natural man to do anything truly good, so joyfully can a baptized Christian walk in a new life and show love toward God and neighbor; so successfully can he, as a child of God, in his baptism, fight the devil and everything that belongs to his kingdom; so fearlessly can he confess his rightful Lord, the beloved Father in heaven, in word and deed, as God's Spirit again indicates, Rom. 6, 4: "Thus we are ever buried with him through baptism in

death, that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life." Consider, then, my fellow Christian, what God has made of us through baptism, what abundance of grace he has poured out upon us, how rich, happy and glorious we have become. The richest man, even if he lived in a golden palace adorned with precious stones and lived all his days in health, glory and joy, is still a poor man if he does not have this treasure that God gives in baptism: for he has no home in the kingdom of God, therefore no good conscience, therefore with all his riches no contentment, no lasting joy neither here nor there. On the other hand, the poorest baptized Christian who believes in his baptism with all his heart, even if he had no place to lay his head on this earth, even if he could call nothing more his than naked life, he is happy, rich and glorious. He is, after all, a child of God; therefore an heir of all his goods, a possessor of peace and joy in the Holy Spirit, such gifts that do not let him despair until God provides his child also outwardly again with that which is not a hindrance to his blessedness. For it is not empty words and names, but full worthiness when we confess: In the temple we have obtained forgiveness of sins, redemption from death and the devil, and eternal blessedness. With full right, therefore, we may boast of baptism:

"This bath frees you from sins and gives you real beauty.

Those whom Satan's dungeon decided before, They will be free and sons of Him who wears the highest crown, He lets them inherit what His only son inherits with him.

What by nature is maledicted and surrounded with the curse, That here in the baptism again to obtain the blessing. Here death dies and strangles no more. Here breaks the Holt' and all' her army must lie at our feet.

Here we put on Jesus Christ and cover our shame with what he did for us and willingly endured.
Here his most precious blood washes us, And makes us holy, pious, and good In his Father's eyes."

(To be continued.)

Schmalkaldic Articles refer to it. And it is indeed a magnificent confession, in which the pure and luminous doctrine of the Holy Trinity and the person of Christ, which Athanasius attained as the fruit of his entire life and struggle for all time, is presented in clear, sharp and concise terms. It is a wonderful confession in which the pure and bright doctrine of the Holy Trinity and the person of Christ, which Athanasius attained as the fruit of his entire life and struggle for all time, is presented in clear, sharp, precise and concise phrases. It has always been held in high esteem in Christian antiquity and has been preserved until today.

These three main symbols are at the top of the symbolic books of our Lutheran church because our fathers wanted to show from the beginning that their faith was not a new one, as the adversaries reproached them, but rather the same faith that the Christian church has had and known since the time of the apostles. Here is a brief history

4. the Augsburg Confession.

Confession means, as it is also called in German, a confession, and in this case a confession of faith. It is called the Augsburg Confession because it was delivered in the city of Augsburg in Bavaria on June 25, 1530.

Thirteen years had almost passed since Dr. M. Luther, of blessed memory, had posted his 95 theses on the castle church in Wittenberg on Oct. 31, 1517. Scripture after scripture of the holy, godly man had since then gone out into the world and, as in the time of the apostles, had aroused the whole world. Thousands and thousands of scholars and unscholars, of high and low, had turned to the rising light of the divine Word with rejoicing hearts and gathered around Luther. Entire cities, principalities and countries had departed from the Roman church and, stripping away and rejecting the abominations and heresies that had come into the Christian church through the papal hierarchy, had built themselves on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. While they strove with all zeal to restore the Church to apostolic purity in doctrine, faith and love, and to drive out the papal evil more and more, the Pope, on the other hand, resisted them in every possible way, gathering all his followers to unite in blowing out the light that shone in Christendom; every foot of land had to be wrested from him, he used all possible cunning and violence, spiritual and secular weapons, to curb the spreading Reformation. Hundreds and thousands of Lutherans already had to seal and pay for their faith with their blood and lives, in that the pope and his accomplices had them partly beheaded, partly burned. But the emperor himself had not yet given himself up to such bloody persecutions, since he was at war with King Francis I of France, and with

Lutheran, do you have the symbolic books and are you running them?

(Continued.)

3. the Athanasian Symbolum.

This symbol was also made by Athanasius against the Arians, according to his superscription. But when and where he made it, and on which occasion the church adopted it, cannot be said exactly. The fathers of our Lutheran Church held it in such high esteem that they not only placed it at the beginning of their own confession, but also in the first part of the

The persecutions had therefore only ever occurred sporadically. But things were soon to get more serious; for now some Papist princes and estates, with the emperor's brother at their head, concluded a firm alliance to completely eradicate the new doctrine, as

they called the Lutheran doctrine. On the other hand, the Lutheran Landgrave Philip of Hesse tried to persuade the Protestant princes and estates to form a protective alliance, and so mutual distrust grew ever higher and the danger drew ever closer.

Meanwhile, in 1529, the Diet of Speyer was approaching. Here the hatred and violence of the papists already became clear. By majority vote, they determined that no class should be allowed to change religion, that the mass should not be abolished anywhere, and that preachers should not teach the gospel other than according to the sense and understanding approved by the (papal) church. 2c. Against this outrageous procedure, since in matters of faith one wanted to catch and bind the consciences by a majority of votes, the Lutheran estates drew up a protest, in which they said that in yielding in this matter on their part would be a punishable denial of their Lord and Savior Christ and his holy word, which they undoubtedly had pure, true and right, "but if" - they concluded - "all this should come to nothing, they would hereby publicly protest before God, our united Creator, Sustainer, Redeemer and Beatificator," etc. etc. Since this too was of no avail, they withdrew from the proceedings of the Diet and went home. It is from this Protestation Act that the Protestant Church got the name Protestants.

Since the emperor, Charles V, had not been present in person at the Diet, the Lutheran estates sent their protest to him through several envoys, in the faint hope that he would put a stop to the unjust proceedings; but the Emperor received the envoys harshly and coldly, and even had them imprisoned, and finally gave the order: "The protesters should be comfortable with the decision once taken, because it must remain with the majority, who also wanted to be Christians and not act against their conscience. Thus, the longer the situation lasted, the bleaker and more threatening it became for the Protestants, especially since the Emperor, after the war with France had ended, now had a freer hand and had also reconciled with the Pope, committing himself to "bring back the heretics in Germany to obedience to the Pope. Under such threatening prospects, Luther was asked, as he had been before, what to do in case of war. Luther's opinion was: to surrender the country and its people to the emperor and to command the matter to God, and only if the emperor demanded that the princes plague their own subjects for the sake of the faith,

killed and chased away, they should not obey him.

This was the state of affairs when, in the following year, the Imperial Diet approached in Augsburg, which the Emperor, Charles V, after secret negotiations with the papists, had first announced for April 8, and then for May 1, 1530, in Augsburg. May 1530 to Augsburg, in order to act, as it was expressly stated in his missive, because of the discord in the church. On hearing this, the Elector of Saxony, John the Steadfast, considered it necessary to summarize briefly and clearly those articles that constituted the basic doctrines of the Lutheran faith, and assigned this work to his theologians, namely Luther, Melancthon, Bugenhagen and Jonas. Soon after, they submitted essentially the same seventeen articles that Luther had already drafted the year before and that had already been accepted by most of the Protestant estates in Schwabach, only augmented with a few articles concerning the ecclesiastical abuses of the papists: because these articles were handed over to the Elector in Torgau, they now bore the name Torgau Articles. These men of God declared themselves willing, in order not to put Sr. Churf. Gnaden in danger, to appear before the Emperor and the Empire and give an account of their teachings; the Elector, however, replied: "God does not want me to be excluded from your means, I want to confess my Lord Christ with you.

In this sense, namely to sacrifice everything for the cause of the Holy Gospel and to rely solely on God's gracious help. In this spirit, namely to sacrifice everything to the cause of the Holy Gospel and to rely solely on God's gracious help, he appeared on May 2 together with the other Protestant states first before all other gentlemen in Augsburg to the great astonishment of the papists, who had believed that he would not appear at all under such threatening circumstances. He had brought Melancthon, Jonas and Spalatin with him, but had left Luther behind at the Bavarian border in the castle of Coburg, because he could not dare to bring God's champion, who was under the pope's ban and the emperor's watchfulness, with him, without provoking the emperor to the utmost. However, Luther's influence and support in the battle that was now being fought at Augsburg was by no means paralyzed; on the contrary, he participated powerfully and mightily, not only supporting and encouraging the confessors in Augsburg with good counsel and strong words of comfort through diligent correspondence when, as was especially the case with Melancthon, their courage wanted to sink; But also, through persistent prayer (he chose 3 hours every day for this, which were otherwise most convenient for studying), he forced God, as it were, to take up His cause. How faithful he was, we also see from the fact that it was during this time that he composed his most beautiful song: "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God").

In the meantime, the Lutheran princes in Augsburg allowed the Protestant Church to remain in force until the Reichstag. preach the Gospel publicly and abundantly. However, as soon as Emperor Charles V arrived on June 15, he ordered the Protestant estates to stop preaching and to attend the great Corpus Christi procession with him on the following day. This was the first blow to the steadfastness of the Lutheran confessors, but they could not be shaken so easily. As for the former, that they should not allow preaching, the margrave, George of Brandenburg, further explained to the emperor the reasons why they could not agree to it, and when the emperor nevertheless persisted in his demand, he broke out into the eager words: "Before I would deny my God and his gospel, before I would kneel down here before Your Imperial Majesty and deny his gospel. Majesty and) have my head shaved off." But the emperor still ordered them to submit their refusal in writing; when they did so and freely confessed what was living and weaving in them, namely the Lord Christ, he again took it very ungraciously and in response had an imperial herald publicly proclaim that no one should dare to preach in Augsburg under penalty of life, except those whom he himself appoints to do so.

During the time that had passed until the Imperial Diet finally began on June 20, 1530, Philipp Melancthon had, by order of the Elector, worked out the Augsburg Confession, then still called the Apology, on the basis of the above Schwabach-Torgau Articles. It was then presented to Luther and returned by him with the remark: "I have read Philipp's Apology over; it pleases me almost (very) well, and I know nothing about it to improve, nor to change, nor would it be suitable, for I cannot tread so softly and quietly, Christ our Lord help that it produce much and great fruit, as we hope and ask." Melancthon was also satisfied with all the following, individual changes, which he made daily and also presented to Luther.

On June 22, the Protestant estates were told that on June 24 they would hand over in German and Latin what they considered necessary in the matter of religion. Thereupon the Elector again assembled the Protestant estates, exhorted them to steadfastness, and had fine theologians report: "they should, in honor of God, do what would be right, and not look at him or his country and people. The Confession was then reviewed and finally signed, with Prince Wolfgang of Anhalt saying: "I have ridden many a beautiful horse for the pleasure of others, so why should I not, if necessary, saddle my horse in honor and obedience to my Redeemer, and with the presentation of my body and my life, I shall be a hero.

bens hasten to the eternal crown of honor in heavenly life?" With these and other words

They strengthened each other even more. The Elector, however, prepared himself for the serious step even further by spending the next day alone in his chamber reading psalms and praying.

Finally, the appointed day arrived. But a new adversity awaited the faithful confessors. When they finally found an opportunity to stand up and have Dr. G. Brück, the Saxon chancellor, declare that they were now ready to read out their confession publicly and

hand it over to the emperor, the emperor declared that it was too late to read it out today and that they would only hand it over to him in writing. But Dr. Brück replied: "All this time they had been accused in the worst way for the sake of their faith, and had been condemned as people who had only brought disaster and destruction upon Christendom through their teachings; they therefore owed it to the truth to now also publicly declare what spirit and what faith their confession was. They would therefore ask Her Majesty, for God's sake, not to be annoyed by hearing them out. But the emperor stuck to his negative answer. Then Dr. Brück appeared once again, and presented the emperor with the fact that he had given a gracious hearing in much lesser matters, and how could he now refuse to do so in a matter that concerned the salvation of his subjects and to which he was sworn? Finally, the emperor allowed the lecture, but only for the following day and not in the great hall of the town hall, but only in the chapel of his inn.

The next day, on June 25 in the afternoon at 3 o'clock, all the princes and estates of the empire, as well as the protesters, gathered there with the emperor. When everything was assembled, the two Chancellors of the Electorate of Saxony, Dr. Brück and Dr. Bayer, stepped into the middle of the hall, the former with the Latin, the latter with the German copy of the Confession, both of which, by the way, were written by Melanchthon. New difficulties. The Protestants rise to have the Confession read standing, but must sit down again by imperial order; Dr. Bayer begins to read in German, but the emperor demands that the Latin copy be read, because he knows that few understand it and that people are afraid of the power of pure doctrine. But the courageous confessors do not tire. Prince John appears and says that they are on German soil and that he therefore hopes that Her Majesty will also allow the German tongue. And now, finally, the Augsburg Confession, in which not only the pure doctrine of the divine word, punishing the papacy with every word, is set forth quite frankly, but also the opposing doctrine and teachers are condemned and, finally, seven of the grossest abuses of the papal church are openly exposed, illuminated and condemned, is slowly and loudly read aloud by Dr. Bayer in German, so that not only the 200 princely lords in the church, but also those in the audience, who are not yet present, can hear it.

The people standing under the open windows were able to hear every word.

The lecture lasted two full hours, at the end of which Dr. Brück presented both copies to the imperial secretary, but the emperor reached out for it himself and kept the Latin copy for himself. The impression made by the Confession was on the whole a favorable one. Many of the misconceptions that the emperor had of the Protestants, especially that they had renounced the old Christian faith, had now been dispelled; he was evidently more kindly disposed toward them and had them reply: "He has graciously heard their confession of faith. Many of the papists present confessed that the matter of the Protestants had been put before them quite differently, and that they did not want to take much for having heard the confession. Even a Cardinal of Salzburg said that the Protestants' cause was not unjust, but that it should not be tolerated at all that a wretched monk should be dictated to. Duke Wilhelm of Bavaria could not help addressing Elector Johannes in a friendly manner, and when he at the same time reproached Dr. Eck, who was standing by, for having so far completely misrepresented the Lutheran doctrine to him, but the latter said that he dared to refute it with the Church Fathers, but not with the Scriptures, he answered: "So I hear, the Lutherans sit in the Scriptures, and we beside them. The honest and learned bishop of Augsburg even dared to say openly: "everything that has been read is true and undeniable truth.

(To be continued.)

The Parisian Blood Wedding once again.

As was to be expected, the account of the Parisian blood wedding given in the "Lutheraner" No. 10 has caused a great stir not only in the "Truth Friend" but also in Oertel's "Church Newspaper". Without providing any proof, both papers insist that Pope Gregory XIII had by no means approved of that bloodbath and that the same had always been detested by all Catholics, that the Huguenots had not been slaughtered for the sake of their religion but for the sake of a conspiracy against the king and the empire, and that therefore the "Lutheran" had maliciously slandered the Catholic Church with its account.

On this we have now first of all the following to answer. When we have put the Parisian blood wedding of the papa church on its account, we have chosen this expression with all diligence. By this we by no means mean the entire Roman Catholic Church. On the contrary, we are far from lumping all so-called Catholics together. We know quite well that there are also among them children of God who really abhor the abominations of the papacy and therefore do not appear to be only among Protestants, but of The people of the United States, even in their own countries, condemn the Parisian atrocity, even though they do not see through the secret of the Pabstacy's wickedness.

Nevertheless, it is and remains a fact that the Parisian bloodbath is a still unwashed bloodstain on the dress of the Church of the Pabst, and that even herewith the Pabst has proven himself to be the true Antichrist foretold in the Scriptures.

What we have already brought for this, is already completely sufficient to prove our assertion. For the rest, however, we remind of the following.

Two hundred years ago, the Jesuit John de Bussieres wrote a history of France in Latin, in which he writes, among other things, in the 20th book of the 4th part, as follows: "The office of carrying out the murder was assumed by the Duke of Guise, in order to gain the goodwill of the Catholics with this act. With the Admiral the beginning was made, so that the same, as he was the ringleader of the rebellion and the main and had been the promoter of the most obstinate heresy, so also the others would go out to punishment.... The Dukes of Montpensier and Revers, in zeal for the Catholic religion and in boundless hatred against the Huguenot fury, stirred up the first flames in the called people; when thereafter the heat of the people was sufficient to accomplish any atrocity, Revers was summoned to the Queen and departed. For three days and nights, 60,000 people committed a terrible slaughter throughout the city with impunity;

every speeding is permitted; here and there the

The screams of the butchers, the wailing of the dying and the sound of the discharging

Shooting rifles in the ear; doors and windows are broken out, buildings are set on fire, the unfortunates are stabbed in their beds, on the stairs, in the streets, thrown out of the windows onto the tips of spikes, roasted on the fire, beaten sore all over their bodies and drowned in the river, mutilated and dragged through the muck while still alive; the babies are dragged out of the cradle, the children out of the womb of their parents, husbands and wives out of the cradle.

and wife torn from each other's arms and without all human feeling in the highest gray-

The people are being murdered with great intensity. Entire streams of blood are being channeled into the river, the alleys are covered with corpses and these are laid in heaps in the public marketplaces; in a word, 600 houses are finally partly demolished, partly laid in ashes and 4000 people killed.

killed. The day after the miserable night, the king summoned Navarre and Conde to his room and assured them that what they had

seen had been done by his order; he had used this means of suppression.

He said that he would forgive them for the sake of blood and affinity if they changed their lives and adopted the Catholic religion.

They would see to it that they would be at his beck and call, and that they would be prepared to suffer what had happened to theirs. To this speech, repeated with a thunderous voice and flashing eyes, Navarre replies that he implores the king to spare his life and conscience, and that in all other respects he will be listened to. Conde, however, gives a bolder answer than the present need requires: good and life are in the king's power; Lord and author of religion is God alone; for which words the king, inflamed with the fiercest wrath, showered Eonde with the bitterest invectives and gave orders to imprison him with Navarre, with the threat that the tongue would be torn from the throat of the one who would remain stubborn if he did not change his mind within three days. However, the bloodbath did not end with the slaughter of Parist, but spread over

most of the cities . . . Although the king had publicly issued an edict, according to which the lives of the Huguenots were to be spared if they remained in their houses and did not undertake anything new, the municipal authorities had received orders by secret letters to eradicate the pernicious plague according to the example of the Parisians. After describing the atrocities that followed in the other French cities, the Jesuit finally concludes with the following words: "This, then, is the bloody persecution of the Huguenots, which has been attacked in so many writings of the heretics and defended by so many protective writings of the Catholics, which, as it was celebrated with immense praise in Rome and in Spain, so in Germany, England, and in the United States, has been the cause of the death of the Huguenots.

in a part of Switzerland has been accused as much as deplored. However, after the Montcontourian battle, the remnants of the Huguenots could have been exterminated with more honor and advantage by open violence." (**stolwnuis äs LuZsisres,**

Lßllegoosnsis 6 Looistnte stesu, Historik šrkN6l6L. I'art. IV, lid. 20.)

So we have "the" here the clear testimony of a Jesuit himself that one pretended to want to exterminate the Huguenots from the earth because of feared rebellion, but that one also made no secret of the fact that the real cause of this was because they did not want to accept the papal religion. The same Jesuit be-

It also testifies to us that this atrocity is unparalleled in history by many protective writings of the Catholic Church.

and was celebrated in Rome by the pope himself as a triumph of his church. What do Oertel's "Kirchenzeitung" and the "Wahrheitsfreund" want to say against this testimony of a Jesuit? Did he also want to slander the papal church with it?

Another witness is the father-in-law of the

King of France, Emperor Maximilian, who wrote the following about this to a Lord of Schwendi on February 22, 1574: "I cannot praise the tyrannical way in which the French have treated the Admiral and his family, and I have heard it with heartfelt sorrow that my daughter's husband has allowed himself to be talked into such a shameful bloodbath. But I know this much, that more other people than he himself rule. But nevertheless, it cannot be glossed over with this; nothing is done with it either. Would to God that he had asked me for advice; would have advised him faithfully as a father, that he would certainly never have done this with my advice. Through this he has given him a stain that he will not easily discard. God forgive those who are guilty of this. For I am most concerned that they will only learn in time what good they have done with it. And in truth it is no different from what you sensibly write, that matters of religion should not be judged and dealt with by the sword. No respectable, God-fearing and peace-loving person will say otherwise. Moreover, Christ and his apostles have taught us otherwise. For their sword was the tongue, the teaching of God's word, and the Christian walk; also their life should provoke us to follow them as they did, and as far as they followed Christ. Moreover, the foolish people should now have seen and experienced in so many years that it will not do with the tyrannical heads and burning. *) The reader also sees from this testimony of a Catholic emperor that the Parisian blood wedding had its actual reason not at all in the alleged fear of a conspiracy, but in bloodthirsty religious hatred.

Finally, the "truth friend" himself cites the congratulatory speech of the well-known Frenchman Muret, which he gave to Pope Gregory XIII after the news of the Parisian blood wedding was received. The "truth lover" wants to prove that the pope was of the opinion that the blood wedding was only about saving the threatened life of the king. But that this was not the case, that Muret and Pope knew quite well and rejoiced that this bloody deed, perpetrated on so many thousands, had been done to destroy the opponents of the papal church, this is clear from the words with which Muret introduces the account of the matter. His words read as follows: "That which has recently been accomplished for religion in France is now celebrated throughout the world for the sake of the excellence and greatness of that empire." (N. X. Nuroti orationes ote lüp8. 1672. p. 189. 8y. -I)

*) This letter is found in the following collection of public state documents: S. R. J. Oonstitutöoiieg s LI. 8. LoläLsto eä. I'rsncok. 1607. cart. III, II. 30. p. 208.

s) Father Oertel, in his "Katholische Kirchen-

If, however, the popes and the papists had always been against the bloody persecution of those whom they considered heretics, both in word and deed, it would of course be in accordance with Christian love that, even in the case of the most urgent suspicion, everything should be turned to the best, or that the atrocities which occurred here and there should be regarded as exceptions, and that they should be attributed solely to those who committed them. But alas! the situation is quite different. For more than a thousand years, the popes and the pope worshippers have shed more Christian blood and committed greater, more nameless atrocities and cruelties against the so-called heretics than even the pagan emperors before Constantine the Great. The whole history of the papacy is an uninterrupted story of lies, deceit and bloody acts of violence. There is no country in which Pabstism has ever ruled where it has not soaked the ground with the blood of holy martyrs, which cries out to God for vengeance until the last day. Just compare the Lutheran book of martyrs by H. Fick, which alone describes the tortures of the Lutheran so-called heretics murdered by the papists, and one must shudder back before a church that, under the guise of Christianity, has perpetrated these outrageous, most select cruelties. But above all, it is important to know that the popes and popes themselves have always proclaimed the principle that all heretics are to be punished by death. But how this principle was really pronounced by them, we reserve for an article in a following number to prove. W. [Walther]

To the ecclesiastical chronicle.

Taxation of the practice of religion. Is. 49, 23. the promise is given to the church of the New Testament: "The kings shall be your nurses and their princesses your nursemaids." This prophecy has then been gloriously fulfilled. All Christian states have never taxed churches and schools, but have encouraged and supported them in every way. Even the Turks have not always demanded interest for the permission of Christian worship in their countries. In the state of Missouri, however, things have been different since the introduction of its new constitution last year. The new constitution demands that all Christian churches, schools, fields of worship, hospitals, orphanages, etc., must be "apostolic", but it conceals the fact that this pope strictly adhered to the celibacy of priests and was never married himself, but did have a son! Therefore, when the Republic of Venice wanted to make him its noble, the Venetian envoy first asked whether the young man could be called the "son of His Holiness". The embarrassment was finally remedied by calling him only "closely associated with His Holiness". See Ranke's Die Römischen Päpste im 16. u. 17. Jahrh. I. 423 f.

be just as burdened with taxes as a secular profitable business. Our Missouri State, then, does not wish to be a "wet nurse" to the Church, but rather to make the Church its wet nurse, rather than suckle it. Recently, a committee in our legislature proposed to abolish this taxation, but this proposal was immediately rejected by a large majority. That those possessions of the church should be

taxed which are not in ecclesiastical use, and which are only intended to enrich the church and to make it attain a dangerous external power, is not to be blamed: but that every poor little church and schoolhouse, and even every ecclesiastical charitable institution, should be burdened with heavy taxes, will certainly not bring any blessing to our state. W. [Walther]

The "Weltbote." We are sorry to see again from the last number of this paper (of Feb. 7) how this paper, which is supposedly written for Christians of all confessions, lends itself to spreading articles in which sometimes this, sometimes that sect is praised like a patent medicine and smashed in the face of other Christians. Thus it is said in an essay in which the Irvingian sect is praised: "As it is the rule in the Catholic Church to condemn all non-Catholics, or at least to look down upon them with contempt as mere sects, so, unfortunately, some Protestant churches are in the habit of doing the same among themselves. The Lutheran often despises the Reformed, both again the Methodist and Baptist, and vice versa. All these now again look with special displeasure upon this "newer" "apostolic-catholic church"" (as the Irvingians call themselves) and, instead of rejoicing in its progress among Roman Catholics in Bavaria, Württemberg, Baden and Switzerland, sometimes seek to put obstacles in its way, or at least to make it dead by silence." Thus the "Weltbote" makes itself the advocate of the Irvingians, and the blasphemer of all other churches, and then writes on its title: "Edited according to Christian principles!" But the paper should rather have the heading: "A paper which presents itself to all those who want to attack any Christian community. If the present case were the only one, one might think that the essay had come into the blue by mistake, but similar things have often happened. Even the inspired have offered their dirt for sale in it, and almost in every issue religion is tampered with. Orthodox Christians, to whom their faith and the church are not a mockery, should not suffer such a paper, which praises everything and desecrates everything, in their house. W. [Walther]

Mottoes.

In church distress, often the smallest child can comfort the greatest hero.

When the eye does not want to see, neither light nor glasses help. -

The wicked is never worse than when he acts piously.

Everyone wants to clean the wick, but no one wants to add oil. (Gideon.)

You shall believe and not waver, that it is the food of the sick.

When Martin Boos came to dine (with Holy Communion) with a spoon maker, he laughed deadly pale from his bed. The priest stopped at the bottom of the bed and, moved by this friendly reception, said: "Well, that is right, that you receive the great guest, Jesus Christ, like Zacchaeus with joy. Now he wept, and said, "Yea, JEsu I will; when mine eyes have seen Him, I, like Simeon, will gladly die." - "Spoon-maker! if we bathe Him, we die not at all, for He saith, I am the resurrection and the life; he that believeth on Me dieth not, though he die."" - "Yes, I believe that too, but I have more sins than I have spoon-bathed all my life." - "That does not matter, because you recognize it, confess it, repent of it; Christ takes them all away from you and with you, because He takes away the sins of the whole world, and because the spoon maker is also a little piece of the world, He also takes away the spoon maker's sins. Christ does the Good Samaritan to us all." The spoon maker wept and said, "Yes, indeed, I am the man who fell among the murderers and now lies there full of wounds, but I hope that God will have mercy on me!" - "Now show me your wounds," said the priest, "in the name of Jesus I will heal them all for you." Now he began his confession with many tears, but was so full of confidence that he needed no further consolation. - For eight days the priest went to him daily, not to comfort him, but to seek faith and consolation from him; for he was full of consolation, he comforted his wife, his children, his sister and neighbors so that all wanted to be around his sickbed. After eight days there came a week full of temptation and desolation, but for the last three days he remained full of confidence, love and comfort until the end. His sickbed and death was exceedingly touching and uplifting for the whole neighborhood. Everyone said: Oh, if only I could die like the spoon maker!

(From Wölbling.)

Church consecration.

Since it is customary to report in the "Lutheran" when and where a new church has been consecrated and a permanent preaching place has been prepared for the word of pure doctrine, it is hereby reported as a piece of chronicle of the Lutheran Church of this country that the Lutheran Trinity Parish at Lyonsville, Cook Co., Ills. opened and consecrated a stately frame church on the third Advent. The

The undersigned preached in the morning and afternoon on the Gospel of the Sunday in question, after Rev. Zucker, who serves the congregation as a branch, had said the consecration prayer. May he and all his successors in office always indicate as faithfully which way the wind of false doctrine is blowing as the magnificent cock on the tower indicates the current of the natural wind, so that the dear congregation, as before so also in the future, will stand up to all kinds of winds of doctrine and not be swayed and swayed, and may the word of doctrine always sound as pure to the heart as the sound of the Bell resounds in the ears.

I. P. Beyer.

Introduction.

On Sunday Quinquagesimä, the II. Fe. bruar d. J., Hr. Past. K. L. Moll, after having received a regular appointment from the newly founded Lutheran Immanuel congregation in Detroit, Mich. Moll had followed here, was solemnly introduced to this congregation by the undersigned on behalf of the Presidium of the Northern District of our Synod.

May the Lord make this young church grow and spread out even further, and give its new shepherd one victory after another, so that it may be seen that the right God is in Zion. Amen.

Address: Uev. X. D. Noll,

ü Street, near Oranä River Street, Detroit, NielnAau.

I. A. Hügli.

Conferenz display.

The St. Louis Districts - Preachers - Conference will assemble, God willing, Friday before Cantate, April 27, I. I., at Echester, Ill.

Topic of discussion: What to make of the so-called inalienable rights of man?

E. D. C. Böse, Scrr.

The Cincinnati Pastoral Conference will meet, God willing, on the Friday after Easter (April 6) at the home of the Rev. King.

Not to forget that "Materials on Pastoral Theology", published in the April and May issue of "Lehre und Wehre" of 1865, will be discussed.

I. C. Schneider, See. p. t.

Concordia Collegium near Fort Wayne.

In accordance with a resolution of the Board of Teachers, a request is hereby made that all intended applications of pupils for our high school (Concordia Collegium, Ft. Wayne) be made to the undersigned as early as possible. Although the beginning of the school year, which is most suitable for the admission of new students, does not occur until the first of September, the increasing number of students each year makes it necessary to

It is necessary, or at least very desirable, to gain an approximate overview at an early stage. Both the home furnishings and the layout of the lessons will be improved by late enrollment.

fertilizers is very difficult. It could even be the case under existing circumstances that the former would make a restriction of the intake necessary. In addition, some cases require a longer correspondence, which takes time and work. For these reasons, our request arises, and we confidently hope that first of all all brothers who may have already made a certain decision will do us a favor by reporting it soon. But also in those cases where there is still uncertainty, we ask for your kind notification. A printed program will be sent to everyone upon request, and the undersigned will be glad to answer any other inquiries.

It is of the highest importance for the prosperity of the whole school and for the fruits of its work for the Synod that the judgment about the qualification of a young boy who is to be prepared here for the study of theology (and this is what this school is actually and primarily intended for) be exercised with great prudence. The spirit that prevails in the school depends to a large extent on the character of the young minds that are sent to the school. This is most obvious to us, who have daily experience, while on the other hand, in most cases, we have very little means to form an opinion about a boy before he is admitted. For this reason, the devoted cooperation of all venerated and beloved brethren in the preaching and teaching ministry becomes so indispensable and exceedingly important. And because the constant experience gives us the next cause for this, we ask all brothers most cordially, wherever and however they are called by God's providence, on the one hand to watch with open eyes of love that skilful boys are won, on the other hand that the spirits are tested without regard to the person, so that we may thus do the work of our Lord JEsu Christ in one spirit and faith, to which we are called by His mercy. G. Alex. Saxer.

Fort Wayne, Ind.

(Receipt and thanks.

For Brunn's proseminar received from Mr. F. Heinig in St. Lonis Z2 in silver. From Mr. W-Gönnner there P1.50 in silver. From Mr. Nik. Düffort in Philadelphia ri. from Mr. I. Lur, Palmyra, Mo., \$2. From H. B., Frohna, Perry Co, Mo, as a thank offering P2. From Mr. Weinhold there P5. From a Lutheran in Evansville P5.

For poor students: from Mr. Lux in Palmyra, Mo., \$1,50. From the worthy women " association in the Drrieinigkeitsdistricts - Gemeinde zu St. LoniS, Mo., 15 shirts with bust, 7 undershirts, 5 pairs of woolen stockings. C. F. W. Walther.

Through Mr. I. H. Bergmann 'in New York for my support in kind gifts 200 fl. (very.: two hundred guilders) for my support, certifies with heartfelt thanks

Müllheim near Freiburg i. Br. on January 28, 1866

K. A. W. Röbbelen.

For poor pupils: Collected by Past. Stubnatzy at Mr. Schorf's wedding \$10.42. Collected by Mr. Schlaudraff in Past. Fleischmanns Gem. \$1. by Past. Niethammer on W. Kornmillers wedding collected. \$2.50. By Mrs. Wittwe Meyer in Past. Zagels Gem. \$5. By Th. Hoffman", Mishawaka, at K. Busse's wedding s. \$2. For H. Fischer from the lungsr.-Verein in Fort Wayne \$8 55. For D- Waller by Past. Oestermeyers s. Dreieinig.- Gem. \$7.50. For F. Kugele by Past. F. W. Schmidt on A. Burk's infant baptism s. \$1.75.

Correction: In No. 11 of the „Lutheran“ read 1) "12 Kissenb ü r en" für armcZögl. vom Fraucn-Verein in Grand RapidS.

2) \$11 instead of \$3 from Past. Schuster's Gem.

3) \$18.45 instead of \$48.45 (Martini - Gem. at Fort Wayne).

G. Alex. Saxer.

The undersigned hereby expresses his heartfelt gratitude to all those who have kindly come to his aid with charitable contributions since the capture of Richmond. Such gifts were valuable to me in two respects: on the one hand, in that they made it possible for me to acquire again many long-desired and yet necessary items of clothing and household goods, and on the other hand, in that, because they were unsought by me, they bore loud witness to the heartfelt love of my brothers in office and in the faith. At the same time, therefore, they made up for a grievous lack and renewed the spiritual fellowship between members of a synod that had been interrupted for so long.

In addition, I would now like to ask that people stop collecting or contributing for me. For my dear congregation is able to satisfy my current needs, and besides, I would consider it wrong to deprive other, much more necessary purposes of even one gift from the area of the synod.

In addition to the support already acknowledged in the "Lutheraner" by the district treasurers, I received the following:

By Mrs. Winter in Baltimore \$3. by Mr. Pope the. Mr. Heinr. Bremer in Port Richmond \$5. by Mr. F. Schuricht in St. Louis \$40. by Rev. O. Hanser of the community in Boston \$46. by Past. Müller of sr. By Mr. Knoche from his father-in-law \$5. By Mr. Senne and other Sunday school teachers in Port Richmond \$10. By Rev. Weisel in Williamsburg \$5. by Past. Körner of the New York District \$17.50. By Mr. Kunder in Detroit \$7. By Past. Tirneustein in Port Richmond \$5. by Past. S. Keyl v. s. Gem. in Philadelphia \$19.15. By Past. Müller in Pittsburg \$1.25. by Mr. Pritzlaff in Milwaukee \$16. by Past. Schmidt in Decorah \$2.

May God remember these kind benefactors with love. E. Great.

Received:

To the college debt retirement fund at St. Louis, Mo.: From the Gem. of the Past. L. Lochner, Cook Co., Ill., \$8; surplus from "Luther Book" \$110.94.

To the synodical treasury of Western District: from N. N. as a thank offering by Past. Wagner, Pleasant Ridge, Ill., \$10; Christmas Festival Collecte of the Gem. of the Past. H. Schmidt, Elk Grove, Ill., \$11.48, ChristmasSsestCollecte of the branch congreg. of the same, West Wheeling, Ill., \$4.78; from Zions - District in St. Louis, Mo., \$6; by Past. Köstering by Mrs. E. at Altenburg, Perry Co. of the same, Mo., \$5; by the comm. of the Rev. Mangelsdorf, Belleville, Ill., \$14.85; by the comm. of the Rev. Wolfs, Sulphur Springs, Jefferson Co, Mo, \$4.80; of the comm. of the Past. R. Ricddl on Tandy Creek, Jefferson Co. "Mo., \$3.75; Collecte of ZionsGem. of the Past. Sandvoß, ColeCo. Mo., \$2.70; of Lux in Palmyra, Mo., \$1.50; of the Gem. of the Past. Engelbert, Racine, Wis., \$23; of the Filialgem. of the Past. Heid in Groveland, Ill., \$5; of the Immanuel-Distr. in St-Louis, Mo., \$11.90; of the Trinity - District in St. Louis, Mo., \$17.90; New Year's Collecte of the Gem. of the Past. List, Adcll, Wis. \$5.65; from A. Capelle, as thanksgiving offering for happy homecoming from war, by Past. List, \$5.

Znr College - Maintenance Fund: Voll Wilh. Göner in St. Louis, Mo., \$2; Collecte derZions-Gem. des Past. Sandvoß, Cole Co, Mo, \$3.30; of ImmanuelDistrict in St. Louis, Mo, \$1 1; of Trinity District in St. Louis, Mo, \$11.

To Syn od al - Missi o n S k a sse: EpiPhaniasCollecte of Zion congreg. of the Past. Hoppe, New Orleans, La., \$21, sent by same congreg. in missionary hours, \$7; by Rev. Wagner by several members of his congregation, Pleasant Ridge, Ill., \$15.30; Collecte of the congregation of the Past. H. Schmidt, Elk Grove, Ill., \$6.01; Collecte of the Filial Gem. of the same, West Wheeling, Ill., \$4.44; by the Norwegian Gem. of the Past. Amlund \$55.70; of a confirmand of the Rev. Mangelsdorf, Belleville, Ill, 25c.; from the Gem. of the Past. Köstering, Frohna, Perry Co, Mo, \$6.15; of Mrs. Meta Haltzen by Vast. Hahn, Benton Co, Mo, \$5>; of Mrs. Elise Hartmann by Past. Heid, Peoria, Ill, \$2; Epiphany Collecte of the Gem. of the Past. Best, Palmyra, Mo., \$5.15; from Drrieinigkeits-District in St. Louis, Mo., \$3.05; Epiphany-Collecte of the Grm. of the Past. List, Adell, Wis., \$5.65; Epiphany Collecte of the Grm. of the Past. Men- nicke, Rock Island, Ill., \$17.65.

For inner mission: from Wittwe Dannenberg by Past. Magner, Pleasant Ridge, Ill, \$1; from Zion District in St. Louis, Mo., \$2.80; from the congregation of Past. Wolff, Sulphur Springs, Jefferson Co, Mo, \$1.20; of Mrs. Schmahlc. by Past. Mangelsdorf, Belleville, Ill, \$5; by Past. Sandvoß, Cole Co, Mo, \$1.

For Mr. Past. Röbbelen: From Bro. Graue, by Teacher H. Bartling, Addison, Ill, \$5; by Past. Lehman, St. Louis Co, Mo, \$1; from N. N. by Past. Bartling, Springfield, Ill., \$1.

For poor sick pastors: By Rev. Bartling of the Springfield Pastoral Confrenz \$7.

For Past. Kahmeyer's Wittwe: Von einem Gliedde der Gem. des Past. Hoppe, New Orleans, La., \$2.

For poor students: By Past. I. N. Beycr, ges. at A. Winkler's Wedding, Neadfield, Wis. \$9.

For the proseminar in Steeden: By Past. Lehmann, St. Louis Co, Mo, \$1.

For the Addison seminar: From the Zion Gem. of the Past. Hoppe, New Orleans, La., \$9.

Ed. Noschke.

General overview

on receipts and disbursements of the building fund of Concordia Seminary, St. Louis, Mo, from February 20, 1865, to February 20, 1866.

Intake.

Total receipts to Feb. 20, 1865 \$15,512.66

| | |
|---------------------------------|--------|
| From Eastern District | 4.25 |
| From middle district | 89.60 |
| From Western District | 143.35 |
| Surplus from the "Luther Book " | 110 95 |

\$15,860.81

Issue.

| | |
|-----------------------------------------------------------------------|-----------|
| Total expenditures for the center building through February 20 , 1866 | 15,396.32 |
| Still blame on the second wing 575 | .00 |

\$15,971.32

Remains a debt of

§I 10.51

Ed. Roschke, Kassirer.

For the Lutheran have paid:

The 17th and 18th volumes: Mr. E. Piaster.

The 19th year: Messrs: H. Bardonn, A. Ferk, C. Succow, E. Piaster, W. Banse, W. Capelle, KeiSker, Past. G. Wolläger, Past. F. Gebhardt, Past. F. Lochner 3 Ex.

The 20th year: Messrs: H. Bardonn, G. Schöbe, G. Züngler, A. Ferk, C. Gürschmähl, Gottfr. Züngler, I. Borkenbagen, C. Brendemühl, H. Merz, G. I n. eusmci-r, H. Niemann, M. Meyer, L. Fischer, W. Banscr, C. Kölling 50c., H. Ebker, I. Stamm, C. Weber, W. Capelle, KeiSker, Dittmer, Past. F. Gebhardt, A. Ambrosius, Past. G. EndreS, Past. F. Lochner? Ex.

The 21st year: The gentlemen: I. P. Emrich 10 Ex., C. Kothe, F. Sander, W. Meier, Freese, I. Roh, Past. F. Döscher, I. Threß, G. Scholz sen. u. jun. I. Haas, C. Gürschmähl, I. Vvrkenhagen, C. Brendemühl, Nobt. Scholz, F. Capdle, I. E hardt, Past. E. Bode 13 ex., Bonn, Fick, A. Bohn 9 ex., H. Merz, L. Nolting, H. Brockmann, K. Mickow, F. Fink, I. C. Schwartz 50c., B. NitschkowSkie, G. Jürgensmeicr, Past. H. Gräbner 7 ex-, Past. H. Sieving, C. Otto, G. Schwan, Past. I. A. F. W. Müller 3 ex-, Past. P. Fleischmann 5 ex-, Eigenbrodt, C. Steege, W. Banse, C. Kölling, Past. W. Kolb 6 ex., C. Zcrlr, Thnrgow, C. Körner 50c., Past. E. Rolf, H. Schön 50c., N. Volkert, H. Schütte, E. Neinking, Past. O. Schmidt 9 ex., H. Ebker, A. Cappelle, C. Wersing, Past. F. Steinbach 18 ex., Past. F. Hachenberger, Past. F. Böling 16 ex., I. Stamm, I. P. Schnitze, Past. I. N. Beyer, C. Weber, H. Storthmann, H. Notermund, C. EggerS, I. Lange, Past. A. Wagner 2 Ex., W.

Cappelle, Past. I. G. F. Niitzel 3 Er., Past. I. F. Nie., Hammer 5 Er., H. Sachtleben, M. Janke 50c., H. MoW 50c., Bro. Moths, KciSker, Dittmer, Past. F. Gebhardts I. Amrein, A. Ambrosius, Past. F. Lochner 10 er-, Fr. Reesc62 er., H. Brockschmidt, Val. Reuter, Ferd. Anger^ 50c., Fr. Gust, I. F. Grunhagen.

...

The 22nd year: Messrs: Past. N. Brandt Past. I. Nauschert 17 Er., I. Groth 6 Er-, L. Vogchs Past. N. Biedermann ri.75, Past. E. Schuricht, Past. Thl Mißeier 2 Er., G. Bernhardt 10 Er., I. Roh, H. Buhr. Messer II.75, Past F. Döscher 20 Er-, 3rd Thrrß, Past. H. Bauer 5 Er., Past. I. M. Hahn 10 Er-, W. Hartwig G. Scholz sen. u. jun., I. Haas, I. Borkenbagen, T. Brendemühl, Past. A. Detzcr20 Er., I. Eckhardt, Past. E. Bode 7 Er., Past. I. I. F. Auch 10 Er., Meier, Marti", Lauenhardt, lunghanS, Johann, Kicnzle, Past. F. C. Cla". sen, A. Bohn64 Er., N. Brarew, L. Nolting, E. Dorsch, W. Brockschmidt, E. Forchnu, M. Fleischer, 3rd C. Schwach 50c., 3- H. Vornholt, Past. H. Fischer, H. Witterung, A. Schilling, Past. E. A. Schiirmann Z Er., Past. 3. 8. Müller 10 Er-, C. Brotzmann, Past. H. Gräbner 11 Er., Past. . Bredow 2 Er., Past. H. F. Belser, Past H. Sie-' ving 7 Er., 3- Lemke, Past. I. Nennicke, L. Rotermund, H. Bode, C. Heidvrm, C. Otto, Past. 3- A. F. W. Müll" 33 Er., G. Winneberger 34 Er., C. Lucker 4 Er., W Bode, H. Schwarz, 3. Bahlenhorst, C. Moll, Past. I. Herzer 6 Er., F. W. Dicke, E. Bühring, L. Meyer, Pass, W. Arendt L8.75, G. Sternitzke, Fr. Meyer, Past. Fleischmann 11 Er., G. Richter, Siebel, 3rd Kienzle, Beck^ Wittmann, Usingcr, Past. M. Tirmenstein 22 Er., G. Schulz, C. Steege, W. Banse, Past. 3. S. Benningn 50c., Past. I. A. Ottesen, I. H. Stallmann, H. Raii, Past.W. Kolb d>5.75, C. Zerler, C. Körner 50c., Past. E. Rolf 13 Er., H. Schön, Past. F. Reiß, Past. C. C. Mch 29 Er., W. Heidkamp, W. Brüggemann, H. Birrmanh Past. F. C. Becker, Past. F. W. 3ohn r3.50, D. Schmaj 5 Er., 3- Marggrandner 3 Er., Past. G. F. H. Meisn, H. Ebker, Jungklaus, Pragmann, Flandermeier, Past. List, H. Müller, A. Cappelle, Past. H. Schöncdrng, H. Albrecht, F. Bach, F. Dankmeyer, C. Sieving, Br. Hede- mann, Past. 3- Friedrich, Burre, Kusmeier, Niechemey", Past. F. Steinbach 10 Er., H. Trost, Past. F.'Hachenberget 20 Er., Past. F. Böling, Kiekhöscr, Lütke, Past L. Dait 14 Er-, Past. F. W. Günsch, W. Popp, Past. H. Jünges 7 Er-, Past. I. G. Kunz 11 Er., Past. C. F. Magelse^ Past. P. H. Dicke, C. Reisenrc, C. Stübs, Past. J. N. Beyer 22 Er., Past. 3. G. Schäfer, Past. I. A. Grabmy Past. G. Wolläger, Past. F. König 3 Er., C. Seim, I. Rohr, B. Brandt, H. Knorr, G. Krützer, P. Scher", C. AnteS, I. C. Scherer, E. Krieger, Past. P. Wambt- gans, A Er-, F. Denninger, Past. F. Bescl, S. Riedii 8 Er-, Past. O. Fürbringer, Past. Th. 3ohnsen, H. Hesse, H. Herrmann, H. Lumpe, H. Tubesing, I. Meischke, H. Käuper, L. Kreisel er, I. Wenig, H. Gerken, L. Km> hold, E. Eggers, G. Krause, G. Lungwitz, H. Twcnhefeli I. Lange, M. BateS, Past. A. W'gner 26 Er-, M. Ha"- selmann, W. Capelle, Past. I. Seidel 20 Er-, Past. 3. T- F. Nütze. 20 Er-, Past. 3. C. Schulze, Past. P. Se" ^ 60c., Past L. M. Biorn, 3. Lientöcken, H. Sachtlebeis H. Wocker, Past. 3. Heckel, Past. G. Link, 40 er, 3rd N Hubingcr 2 er, Past. H. Reif, C. Zehm, I. Zelt, Naquct, I. Walb,;J. Härtleim, M. Janke, H. u. F. MM Past. N. Riedel, Keisker, Dittmer, Past. N. Amlund, Past. 3- Friedrich, W. Gersmehl, Past. I. Walther 3 Er.s Past. G. Streckfuß 18 Er-, A. Heidvrm, Past. M. Sommer, 3- Trapp, S. Härlein, H. Hilgärtner, G. Mo" berger, H. Braun, A. Schirmer, H. Grün, G. Stieglm, W. u. A. Wießing, K. Nudolph, P. Ilhöser, Ostheim, I. Seidel, Fr. Röpe 50c., Past. G. Endres 8 Er-, Past. A. Hoppe, Past. 3. G. Niitzel 2 Er. 3. Herrc, Past. C. Straßen 38 Er., Fr. Reese 61 Er., Past. F. Lochner 7 Er., Past. K Haistcndahl, Past. G. M. Gotsch 16 Er., R. Müllies Past. C. W. Pennekamp 5 Er., Past. L. Bogelsaq L. Schnell 7 Er., 3rd F. Grunhagen, Fr. Gust. Ferd. Angn Past. M. Guinther 3 Er., H. Meer, M. Morbart, K Threß, H. Beckmeyer, 3 Er., Past. H. Gräbner 4 Ek^ H. Brockschmidt, E. Rusch, F. Allbrecht, Schankeuberg, Blüsing, Past. O. Hanser. M. L. Barthel.

... - - - i

Changed address:

R.6V. Hossmnnn,

esrs ok 6. lisZkelät & Lro. Nilrvnulese, ^Vis.

Printed by A. Wiebusch u. Goh". St. LouiS, M".

Volume 22, St. Louis, Mo. 15 March 1866, No. 14.

(Sent in by Past. I. P. Beyer.)

Why a Christian man can heartily rejoice in his baptism received as a child.

(Continued.)

But as great as our glory is, it is easily lost. It is lost as soon as we lose the faith given or sealed to us in baptism. If you, dear fellow Christian, no longer believe that God has given you all the goods and gifts that he himself promised, then you have already lost them. As surely as a piece of gold is lost to you, even if it is yours, if the hand that held it becomes lame, so surely is forgiveness of sins, life and blessedness lost to you, as soon as you no longer believe that God has given you these goods. Simon the sorcerer was hardly baptized before he fell away from faith again, and immediately the apostle tells him, Acts 8:21: "You will neither have a part nor a part in this word. Therefore keep the faith, so that you may keep everything. And should you realize today that you no longer believed the promises of God from your baptism, then fall on your knees and ask God for faith; for as soon as you have it again, as soon as you have all the goods of God again, you are still a child of God and an heir of eternal life. But this is exactly what the devil tries to prevent, because he does not want us to be happy and blessed. Therefore he seeks our

He tries in every way to shake the faith in what God has said and ordered, to make it waver and even to overthrow it. He tries this through the idolaters of reason, who openly confess that they believe nothing that the five senses do not comprehend, clumsily and palpably, and tries it even more subtly and cunningly through the secret servants of the flesh and of reason, who, in the appearance of saints, under the name and appearance of the divine word, surreptitiously and treacherously, through the enthusiasts of our day, especially through the Anabaptists or, as they prefer to call themselves, "the believing baptized Christians." Let us now also see their murderous arrows and prepare ourselves so that they cannot wound us.

With an important and holy countenance, my dear fellow Christian, when you are enjoying your baptism and its benefits, a Baptist or Anabaptist comes creeping along, lifts up his voice with unctuousness, as if his words were the words of the Holy Spirit himself, and tells you: Your glory is vain, for you are still sold under the statutes. Your comfort is false, for you have not been baptized. It is of no help to you that you appeal to the testimony of your parents, your godparents, your pastor or the church book; for the holy man smiles pityingly and tells you: "The Bible presents the immersion or immersion of the whole body as the only way of this holy act (baptism),

which is consistent with the word of God." *) But you have not been immersed, so according to the Anabaptist doctrine you have not been baptized yet. What do you want to start now? A single revelation of the Holy Spirit, which went out from Leyden and Münster and still flutters through the world today, is enough to make you a desolate pagan again. Or do you want to help yourself by saying that baptizing does not mean immersion? That would not help you at all, for it would be a lie, and lies cannot soothe a conscience. Then Luther himself, together with all the faithful witnesses of our church, would stand up and tell you: "Baptism bites in Greek baptisimos, in Latin mersio, i.e., when one immerses something completely in water, which comes together over it. Accordingly, in old church ordinances we still find the regulation for preachers: "After that he baptizes the child. Yes, you say, but if I have to admit that to baptize is to immerse, how can I resist this attack and be sure that I have been baptized correctly after all? I answer, first of all, from the very words of Christ's institution, "Go and baptize." Did the Lord Christ then say, "Go and be immersed"? No, no more than he said, "Wash, water, or wet all nations"; for baptizing also means immersion, but it is not the same thing as baptizing.

Scriptural account of baptism, Tractate No. 3, p. 24.

means just as much washing and watering. I will prove this clearly to you from God's Word, for the joy of all Baptists or in spite of them, as they wish. So baptism in Greek is called *baptismos*, and baptize dapti^asin. Remember this word, dear fellow Christian, for we need it more often. Now get your Bible and read Matt. 28:19: "Go ye therefore, and teach all nations, baptizing them." So that's what the word bapUrieiu says. Now look at Marci 7:4, which says: "And when they (the Pharisees) come from the market, they eat not, but wash themselves. And the thing is much that they have accepted to keep, to wash of drinking vessels, and of jars, and of vessels of brass, and of tables." But for the word wash there is no other word than baptizein. Thus the Lord Christ himself calls the washing of the Jews, whereby they only brought their hands into the water, and the washing of their tables a baptism. The Lord Himself, therefore, who instituted baptism and who alone knows best what He wanted to indicate with His words, explains to us herewith that to baptize means not only to immerse completely in water, but also to wash. An Anabaptist may squirm like the devil in front of a Lutheran church door, but no one can help him. If he does not want to admit that the "spirit" has not yet revealed the Greek language to him, he must admit that he cannot deny that in the Holy Scriptures baptizing also means washing. He must admit that he cannot deny that in the Scriptures baptizing also means washing, and even if only the hands or another member were washed, as the Pharisees did when they came from the market; for this is what the Lord Christ calls a baptism of the whole man. But in the end we were not even washed, but only poured out of the hand with water, and this may give you new doubts. Let us get to grips with them and dispel them. Look further in your Bible at Acts 1:5, where it says: "John baptized with water, but you shall be baptized with the Holy Spirit." Notice that both times the word *baptizein* is used, which the Anabaptists say only means immersion. Now look at ch. 2, 3, 4. There we read: "And he (the Holy Spirit) sat upon every one of them, and they were all filled with the Holy Ghost. So how were the apostles baptized with the Holy Spirit and filled with it? How were the apostles baptized with the Holy Spirit and filled with it? By being immersed in the Spirit? No, but by sitting on them and being poured out on them. And so that you can be completely sure of this, look up ch. 2:15-17, where the Holy Spirit Himself speaks of this miracle. These are not drunken, as ye suppose, because it is the third hour of the day: but this is that which was spoken of before by the prophet Joel, saying, And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall speak wise, and your young men shall see visions, and your elders shall dream dreams; and your sons and your daughters shall see visions, and your elders shall see dreams.

upon my servants and upon my handmaids in those days will I pour out of my Spirit, and they shall prophesy." Christ's words: "You shall be baptized with the Holy Spirit. Spirit," the Holy Spirit Himself declares that they are baptized with the Holy Spirit. The Holy Spirit Himself explains this, since it means as much as: "Of the Holy Spirit shall be poured out upon you. Spirit shall be poured out upon you"; or baptize also means to pour out. Now this explanation is not given by a man, but by God Himself, in whom alone we can believe. If the spirit of the Anabaptists tells you that baptizing only means immersion, then he is lying; and since God's spirit cannot lie, Ebr. 6:18, you must know which spirit is driving them. But if you are still in the least bit in doubt about this, look up Job 8:44; there he is depicted, "God be with us. If, my dear fellow Christian, you have allowed yourself to be infected with doubts by the cries of the Anabaptists: "He who is not immersed is not baptized," and have therefore no longer rejoiced and comforted in your baptism with all your heart, then you will now, I hope to God, if he faithfully opens the given passages of the Holy Scriptures, and if you are still in doubt, then look up Job 8:44. I hope to God that if he faithfully opens the given passages of Scripture and diligently compares them, you will get rid of all doubts and know how to answer the objections of the creeping Anabaptists and, if they do not want to hear you, to pity them.

But, says an Anabaptist, even if it must be admitted that *baptizein* means immersion, washing and watering, it is no less true that immersion remains the only correct way to baptize, because all baptisms of which the Scriptures tell us were performed by immersion. Scripture tells us, were performed by immersion. And now they act as if they wanted to go thoroughly in earnest. They start with the baptism of John and go through all passages that deal with the baptism of individuals or several at the same time, and always conclude with the assertion: "They were immersed ""*) But if one looks for the proofs and the reasoning of this assertion, one finds nothing of the kind. Instead of them, there are such sayings of power as these: "It is easy to assume; one must assume; we are bound to assume;" and a Christian man should be content with that. Thus, to give but a sample of their mode of reasoning, it is said in one of their tracts, which are especially calculated to shake the confidence of simple-minded Christians that they are rightly and wholesomely baptized: "This passage, Acts 8:26-37, seemed to me to give a plain and clear account of the persons who might be baptized, and at the same time of the manner in which baptism should be administered. Philip begins here by proclaiming Jesus Christ as the Savior and Lord. The eunuch demands to be baptized: Philip insists that he should make his profession of faith. The eunuch does so; they both get out of the chariot, and Philip baptizes him. And I

*) Who shall be baptized? and wherein does baptism consist? by R. Pengitty. S. 46.
could not help but notice the particularity in these expressions: "And they went down into the water, both Philip and the eunuch; and when they were come up out of the water". "It made a strong impression on my mind that the baptism of the eunuch was by means

of immersion; for by the expressions in the account given, something more is meant, no doubt, than the mere going to the brink or shore of the water." *) This is to prove that baptism by immersion took place and must still take place. If we now look at the passage correctly, not even the first can be proven from it, not to speak of the latter now. The proof of the Anabaptists is that it says: they went down into the water; they came up out of the water. Now every child knows that the waters, especially in the rivers, lie deeper than the shore, that therefore, in order to get to the water, and completely into the water, one must descend, even if one does not want to submerge. Therefore, the descent and ascent of the chamberlain does not at all prove that he was immersed; then it would have to say: "And they descended under the water. But that is not what it says. But if we let the Anabaptists have their fun and say that they are right to believe that the eunuch was immersed, what harm does this do to us and to our baptism? None at all, for from the proof that one has been immersed to the proof that all must be immersed, there is still a long way to go, which no Anabaptist will cover. But the assumption that the eunuch was immersed, because it says: "And they went down," could in the end overturn the legitimacy of the baptism of all "believing baptized Christians. Doesn't it say, "And they went down into the water both Philip and the eunuch?" What is right for one is right for the other. If, therefore, the proof is taken from the descent that the eunuch was immersed, it is proved at the same time that Philip was also immersed, for they both descended and ascended; consequently, according to the latest research of the Anabaptists, the only proper mode of baptism is that both the one baptized and the one baptized put themselves under water; and this you can demand of the Anabaptists with the same right with which they demand of you that you be immersed. With this saying, then, you can prove to them, as soon as they cite it for immersion, that although many of them have already been baptized twice, they are not properly baptized until they put themselves under the water for the third time at the same time as the preacher or baptist. But if they say that Philip only went into the water to perform the baptism and did not go under the water himself, how do they prove that the eunuch was immersed? But v. 38. only says: "And he

*) Scriptural account of baptism, p. 13. 11.

they have brought to light the brand-new principle, and only the other day I heard it expressed literally by an uncalled speaker in a German Anabaptist church: "Everything that God has not commanded in his word, that he has forbidden." Now this is a principle that wears ignorance on its brow, and turns everything that has existed up to now on its head. Just think, dear reader, in the whole of Holy Scripture it is nowhere commanded in express words that you should walk on your two legs; therefore, according to the Anabaptists' latest wisdom, you are forbidden to do so. In the whole Word of God it is not commanded, as the Anabaptists want to have commanded infant baptism, that you should preach, sing, listen to the sermon on Sunday; therefore it is forbidden according to the new, excellent wisdom of our opponents. Yes, even more. In blind zeal

they do not see that they have turned the gun on themselves and are corrupting themselves by wanting to harm us; for in the whole of God's Word there is no command that explicitly says: baptize adults; thus, according to this wisdom, what the Anabaptists want to do and prove to be solely right is strictly forbidden, and their own teaching, together with the practice of it, is against God's prohibition. - People come up with such silliness when, in a sectarian spirit, they want to prove party ideas from Scripture, which are not in it. For our part, let us stick to the principle of all sensible people, of whom there are still some even among the opponents, and say: Everything of which God has commanded nothing and forbidden nothing, the Christian is free to do or not to do; only that thereby arousal is avoided. Now the opponents say that God has not commanded infant baptism, but some of them also admit that he has not forbidden it either; therefore, even if we admit that God has not commanded it, it would not be wrong; we would have acted according to the freedom God has given us. If then the church fathers had refrained from baptizing children, they would have done so only according to their Christian freedom, and no part of them would have to reproach the other in the least. Yes, even if we were to admit on top of it that we could not believe as children when we were baptized, this does not detract the least from the value of our baptism; for faith is not a part of baptism, it does not make it, but belongs only to the salutary custom of baptism. Far, far you must separate the thing itself and the custom of a thing. Or does the sun become a light only when you see it with your eyes and admire the resplendent world in its glow? What would you answer him who said that 30, 40 years ago there was no sun because he had not yet an eye to see it? Wouldn't you prescribe him cold plunge baths? Or is your dress only a dress when you put it on?

baptized him," and we already know that this can mean that he immersed him; but it can also mean that he washed him, or that he poured water on him. - As with this, so it is with all the passages of the divine word that the pious Anabaptists cite as proof of their "opinions" and "suppositions. After they have long agonized over them, nothing more comes out of them than what they have first brought in. Yes, dear fellow Christian, they have hard work and an evil reward who want to force something out of God's Word that is not in it, who want to make something God's commandment, of which he has commanded nothing. In this situation are all the blinded people who want to prove from God's word that no baptism is valid without immersion. Therefore, dear fellow Christian, spare yourself all useless worry and trouble and say, as before, quite cheerfully: "Whether I was immersed, washed with water or watered, that doesn't matter to me at all, because my Savior commanded me to be baptized, and this was done, thanks be to God, his church, and my parents! happened.

But do not think, dear fellow Christian, that you can now, according to Baptist doctrine, rejoice and take comfort in your baptism unchallenged, because you can prove that you were baptized in a lawful manner. The attack of the Anabaptists now mentioned is only one of their outbursts, a kind of outpost battle. If you have beaten it off victoriously, they do not give up the fight, but let the main army approach. Then they tell you: You are not baptized, and what you called your baptism until now was a deception and a desecration of the Holy One, because you were baptized as a little child, but little children must not be baptized for the following reasons:

- 1) In the whole New Testament there is not a single example nor a command to be found for this. *)
- 2) Infant baptism is based on mere tradition or human reputation. **)
- 3) It is recognized that no mention of the baptism of young children is found in the writings of the Church Fathers before Tertullian at the beginning of the third century. †)
- 4) Only believers are sent for baptism; but little children cannot believe, so they must not be baptized. ‡)

Let us now, my dear fellow-Christian, first of all act as if we did not know any better and had to believe these four assertions at our word, because the Anabaptists have said them; let us see whether they can make our baptism wrong and shake our comfort. Baptizing, say the learned men, is commanded, but baptizing the children is not commanded. So we ask: Is it then forbidden? Yes, say some of them. And so that they can prove it,

*) R. Pengilly, p. 61. **) Ibid, p. 74. †) Ibid., p. 79. ‡) Ibid., p. 64.

pull? Is it not a perfect dress even if it is still hanging in the workshop and you have not yet seen it with your eye or touched it with your hand? Certainly, you will say, it is a dress, and my dress at that; I just haven't taken it and put it on yet. The dress is there, I just don't have it in custom. It is the same with baptism. God alone has reserved it for himself and does this by immersing a person in

water on earth through one of his servants or by having him washed in it or watered in his name, the Triune God. If, then, you had not believed when you were baptized, this would certainly be terrible, but not because, as the Anabaptists dream, your baptism was not right and therefore void, but because you had not put on the glorious garment that God graciously and long-sufferingly presented to you at that time and ever since. Therefore, even if we had to admit that we could not believe at our baptism in childhood, it would not be proven that we were not baptized correctly, but only that we did not use the right baptism correctly. But if such a one begins to believe today, he has everything together, the right baptism and the right custom. And they themselves, the opponents, do not act differently with their people. What do they do with such adults whom they have baptized, but with whom it soon becomes apparent and who also admit that they did not believe at baptism? Do they baptize them again? Not at all. They preach to them that they should repent and believe now, but they are not baptized. But what is right and order with them is supposed to be disorder and sin with us. What is their reason and purpose? I would wish that some other purpose could be given than businesslike, novelty-seeking partiality. - But although, as you see, dear fellow Christian, the four reasons of the Anabaptists do not challenge us at all, even if we had to admit them all, we must not, cannot and will not, for we would deny the truth of God. Therefore, let us now turn the tables and prove it:

- 1) It is not in man's free will, but is God's express command that one should also baptize the children.
- 2) Children do not lack the necessary requirement for the salutary rite of baptism, faith. Rather, we can be more certain that they have it at their baptism than adults do when they are baptized.
- 3) It is ungodly, ungrateful and unloving to withhold a child from baptism.

(To be continued.)

Lutheran, do you have the symbolic books and do you read them?

(Continued.)

Although the emperor at first forbade the printing of the Confession, so that it would not be further disseminated, many envoys nevertheless had a

Soon it was translated into Italian, Spanish, French and other languages, and it was not long before the whole of Europe knew what to say about this confession. "I think that the prohibition to preach is well smelled with it" wrote Luther when he received the good news about it. So the Lord had given grace, joy and rejoicing filled the minds of the Lutherans. They had confessed the Lord and felt the blessing and the joyful heart of such a deed of faith, for they themselves, who had previously been isolated from one another, now had a firm bond of unity; what had previously been weak and wavering among them was now firm and strong, they now had a symbol, a sign that gathered all true believers around them and held them together, a slogan by which it became clear who was for and who was against them: who was for and who was against them, "A confession" they had made, "such as - as Spalatin says - has never been made in a thousand years, but while the world has stood." The foundation stone was now laid on which the cathedral of the Lutheran Church could unfold and develop ever more gloriously.

"Consider," says Sartorius: "The highest persons in Christendom are assembled under the presidency of the emperor, whose scepter extended from the north to the south of Europe and beyond the sea to the New World; the chieftains, prelates, princes, and estates of the German nation are assembled, and foreign nations have sent their ambassadors and the pope his legate to hear that confession.

"And before them, yes, against them and all their power, some illustrious princes rise up courageously, and loudly and solemnly bear a detailed testimony to the Protestant faith, which a few years before, before the same assembly, only a poor outlawed monk confessed. From this Imperial Diet at Augsburg, which is the birthday of the Protestant Church Federation, to the great Peace Congress at Münster and Osnabrück, this Confession ("with the peaceful glibness of its language, the clear and calm prudence of its exposition, and the retreat of all personality") stands in the whole history of that deeply moved time. It is the towering standard that gathers the Protestants around it in ever denser crowds, and which is assailed by the enemies of Protestant truth with ever renewed power, but is defended by its friends in the battle of cards with good and blood, and always ultimately remains hovering victoriously above.

"Under the umbrella of this banner the Lutheran Church in Germany has built itself on rock-solid, inviolable foundations; under this very umbrella the Reformed Church in Germany has sheltered itself; but the banner has also been carried further afield; for all the Swedes, Danes, Norwegians and Prussians have sworn to it, and the Estonians, Latvians, Finns, as well as all the Lutherans of Russia, France, and Sweden have sworn to it.

and other countries recognize in it the palladium of their faith and their rights. No other Protestant confession has attained such honors."

But although the emperor and the other papal estates, struck for a moment by the power of truth, showed better feelings and the meeting was peacefully suspended, this was only temporary. Soon the blind zeal for the papacy and the hatred against divine truth broke out again. But what happened with regard to the Confession and its confessors belongs to the history of the Apology, where we will tell it.

In the meantime, my dear reader, read the Augsburg Confession diligently, put yourself in mind of the Imperial Diet, where so many heard it for the first time with such great eagerness, let the courage of our fathers of the faith stimulate and strengthen you to the same confessional loyalty, and thus, above all, acquire the delicious contents more and more firmly for your own seclusion.

If we now take the Confession in hand, we find that it is first preceded by a preface, in which the protesters indicate the reason why they have drawn up the confession, and also make known their good will, as far as it is possible with a good conscience, to prevent the division of the church; finally, in the event that no agreement is reached, they refer to a free Christian council. The content of the Confession itself is divided into two parts. The first part consists of 21 articles, in which the Christian and evangelical doctrine is clearly and comprehensibly presented with explicit rejection of false unchristian and unevangelical doctrine. But the core and star of the whole confession is the Lord Christ and his merit, as the only reason for justification, sanctification and blessedness, from him they start, to him they always come back. At the end of the 21st article they remark: this is approximately the summa of their doctrine, and they hoped that "if the adversaries considered it right", they could "not disagree" with them in these articles. The second part comprises the seven last articles and deals with seven main abuses of the papacy, namely, chalice confiscation, prohibition of priestly marriage, belief in the Mass, confession of the sacraments, meritorious fasting, monastic vows, and unevangelical episcopal power. And here they show the reason and cause why they are abolished among them, namely because they fight against God's clear word: "So that Emperor! Majesty may recognize that we have not acted un-Christianly and unjustly in this, but that we are urged by God's commandment, which is to be respected more highly than all custom, to permit such a change." In the conclusion of the conference, they finally note that this time they had only mentioned the most noble articles of faith and abuses, but had left aside the others, such as indulgences, pilgrimages, abuse of the ban, and the avoidance of excesses; "whether or not," they finally conclude,

"If anyone is found wanting, it is necessary to give him a report on the basis of divine scripture.

Incidentally, it should be noted that Melanchthon unfortunately took the liberty of making some changes to the Augsburg Confession behind Luther's back in a new edition in 1540. Confession in 1540, Melanchthon took the liberty of making some changes to it behind Luther's back. Among other things, he left out in the X. Article, which deals with the chaste Eucharist. For the sake of the Zwinglians or Reformed, whom he hoped to win over with it, he omitted from the Latin copy the important words that the body and blood of Christ "are present and are distributed there," and instead he simply put: "are given" (sxbibeantur). Likewise, he completely omitted the sentence: "for this reason the contrary doctrine is also rejected. Therefore, the difference between the modified and unmodified Augsburg Confession must be taken into account. Confession must be taken into account. The reformers also put up with the amended one, while the Lutherans always and steadfastly rejected it. Indeed, in order to put an end to all the confusion caused, the protesting estates at the Naumburg Convention of 1561 again signed an unchanged copy of 1531 and presented it as their confession to Emperor Ferdinand, brother and successor of Charles V, with the written declaration that they wanted to stick to it. Melanchthon himself, however, in the same year in which he had made the change, publicly rejected the same and signed the U. A. C. (unchanged Augsburg Confession) and kept it until his death.

(To be continued.)

(For the "Lutheran.")

Do you still want to support the satanic press?

I received the following letter under January 31, 1866:

"Fort Wayne Jan. 31, 1866.

Dear Professor Brauer '.

"You will kindly excuse me if I take the liberty of addressing these lines to you, asking you to perform a service which is of the greatest importance to many members of our Church.

"Through my position in the midst of the congregation, I am perhaps in a better position to perceive some phenomena that you do not encounter in the same way, and one such phenomenon, which has imposed itself on me for a long time and has often filled me with deep sadness, is the great influence, beyond all description, that the Satanic press exerts even in the congregations of our synod. I know of a number of cases where members of our congregations have given up the "Lutheran" and similar papers in order to spend the money on political papers of the worst kind, where they have bought edifying and other instructive books, and where they have bought the "Satanic Press".

and instead read those newspapers that are filled with mockeries, blasphemies and lewd stories. What influence this has on the people themselves, and how it harms the young people growing up among us, who are already surrounded by so many dangers, and who read these newspapers every day, I do not need to say, and I firmly believe that it is to be attributed to the poison spread by these newspapers that so often things do not progress in our congregations and that so often things occur in them that should be unheard of among Christians. Driven by the urgent desire to help in a wise way in this matter, I have taken on the "Indiana Staatszeitung" (Indiana State Newspaper), which is published here, to the utmost of my ability for a few years, in order to offer the people a paper which they can read themselves and give into the hands of the youth without conscience complaints and offence, and in order to invalidate the pretext as if we had a proper paper and therefore had to keep those disgraceful papers, since one cannot get along without a newspaper. I have spared no sacrifice in this regard, but after the statements of the editor, I am astonished that he finds so little success with all his efforts and endeavors. I almost have to believe that the pastors in some places do not recognize the infinite damage of the satanic press and therefore do not properly rebel against it, otherwise, since there is now a good paper, it should be possible in our congregations to oust those shameful papers. Instead, they are becoming more and more prevalent. The editor of the newspaper, who only with the greatest effort kept the thing upright and sometimes would rather put it down than continue it, if only he could justify it in his conscience, has told me that he has received letters from many places that nothing can be done for the paper, that the "Western Post" and the "Illinois State Newspaper" - both of which are first-class disgraceful papers - dominate everything. So I would like to ask you, dear Professor, if you would not direct a serious word against this satanic press in the "Lutheran" and sharpen people's consciences about the injustice they commit when they read these godless papers and let yours read them, and also support the kingdom of Satan in this way with their money. I leave it to your discretion whether you want to refer to our newspaper as a proper publication to be recommended to Christians. That the editor has good will, I believe I may testify; that the paper still has some deficiencies, he knows himself and complains about it, but says that he cannot change some of them, which he would like to correct, until he can raise the costs for it through an increase in readers. It will always remain piecemeal, because it is man's work, but I think that for the sake of this or that error, the thing, if it is good at all, should not be discarded without further ado.

should be. Something will always have to blame everyone.

"Excuse my request and please by granting the same.

Your

Response.

As much as I am willing, my dear sir....I am willing to fulfill your wish, since brotherly love dictates that we serve one another, and the cause itself is indeed of great importance; However, I am almost afraid to do so, since you know that the "Lutheran" has resolutely opposed the entire prevailing humanistic and abolitionist current of the time, and therefore an essay in its columns, which has the purpose of warning against some secular periodicals and recommending another, can easily be suspected of political secondary intentions and thus be deprived of its intended effect. However, the influence of the bad newspapers on our communities is such an exceedingly dangerous one that all misgivings about it must recede. Therefore, I want to communicate to you publicly and quite openly my opinion about the proposed points.

A Christian who can keep a disgraceful newspaper year in, year out, without having a special profession for it, obviously proves that his Christianity is not far off. If I see the "Western Post" lying on a table in a house, or the "Illinois Staatszeitung" (here I also count, at least the Sunday number of the "Neuer Anzeiger des Westens" with its wretched Jewish novels and disgraceful materialistic essays, I do not know any other Western or Eastern newspapers), the father may speak so piously and honorably, may be an old or a young member of the congregation, he is not a righteous householder, and a cautious Christian, creating his own blessedness with fear and trembling, he is even less so. Do such fathers not believe that "bad company corrupts good morals," do they not believe that the devil is constantly out to have his birds eat away the Word of God sown on the hearts of their children and their own hearts, so that they may believe and be blessed; do they not believe that they will truly have to give an account of their housekeeping before God's judgment seat, whether or not they have put poison of the soul in the way of themselves, their children and their household members? Ah, where is the true Lutheran seriousness, the right faithfulness and conscientiousness! Irresponsible thoughtlessness and shameful carelessness and disloyalty want to penetrate even into our families and congregations. - That newspapers, which contain mockeries and blasphemies against God, religion, church, faith, preachers, which are filled with the most pernicious materialism, with advertisements of drinking houses, billiard saloons, balls, theaters, swinish Sunday concerts, with lewd novels and quite vile secret means for fornicators and whores and

These clever, Christian fathers of the house do not seem to realize, or rather do not want to realize, that these leaves are the birds

that the devil truly sends into their house, that they and their housemates first gradually become indifferent to unbelief, sin and godlessness and finally themselves become unbelieving and godless and are thus cheated of their blessedness. Here is a free country, here one can read what one wants, what do the secessionist clergymen and professors have to worry about, one does not always need and want to dance to their tune. That is how one part will speak. Another part, however, may become a bit puzzled and thoughtful, well, let us take him by the hand and look him faithfully in the face and ask what he would do to a person who visited him regularly every week and stayed with him for a few days, who then told him all kinds of new things from the world, but never, never a word about his dear Savior, but now and then, by sneering at God's Son and at the whole Christian faith, showed that he was a completely cursed, blasphemous boy; And if this man then also sat down quite confidentially and quietly with his sons and daughters, servants and maids, and told them seductive stories about the glory of the world, and showed them where the theaters, ballrooms, and the best drinking houses were to be found in the cities, and at the same time whispered in their ears how they need not be so afraid of fornication, because a doctor lived there and there, and one could get to him unnoticed through a side door into the house, and he had pills 2c. Tell me, Christian father of a family, what would you do with such a wicked visitor and companion who comes every week anew? Wouldn't you take him by the collar and kick him out of the door into the middle of the road, so that he would lose sight and hearing, and certainly everything that would come back. And now you invite such a guest into your house through your disgraceful newspaper and still pay your money for it every year? And you want to be a righteous family man, you want to be a vigilant Christian? You can make others believe that, but not me.

But, "Christian" fathers of families who hold disgraceful newspapers could object: we don't like the messes in the newspapers either, but the newspapers bring and drive our politics, and we want to hear them and that's why we hold them. We would have to answer them: With this you prove that you have become politicians, but at the same time that you have ceased to be Christians. For he to whom not Christianity but politics is the highest thing that moves his breast to love and hate, to fellowship and separation, is not a Christian but a miserable, unfortunate political fanatic. How can only a Christian bother much at all with the dirty politics here, be it democratic or republican. Already want

The people of the world do not like to touch this impure pitch. A Christian knows that the whole world is in trouble, and if he opens his eyes just a little, he will soon realize how the prevailing political bureaucracy, regardless of which party it belongs to, is one of the most horrible parts of this corrupt world. Such immoderate lying and deceiving, blaspheming and desecrating, monopolizing and persecuting, judging and cursing, such immoderate Jesuit consciencelessness, where every means is good if only the end is achieved, cannot but fill his whole heart with disgust. And it will infallibly be true: as little as a man can be in a theer factory for a long time without smelling like theer himself; as little can a Christian be in the company and community of political party holders for a long time without being gradually drawn into the whole way of thinking and the whole worldview of these worldlings. In addition, strong politicians soon become strong drifters, because here one belongs to the other, the party comrades meet in saloons and groceries, and what does a Christian want to do, play the Christian and abstainer there, he is ashamed of that, so he takes a treat with him for companionship, and since he doesn't want to let himself down, he now also gives a treat himself, and the conversations are so interesting, one hears so many stimulating political niceties, and it is not at all sour work: Not doing anything, chatting and drinking beer, no voice is even remotely loud that would let fall such disturbing words, such as renunciation of the world, crucifixion of the flesh, world friendliness, hostility to God, etc., etc., etc. etc. and the warmer and more intimate and more comfortable the fellowship with the party politicians is, the colder one becomes toward the Christians, the stranger toward the congregation, and the more careless and unscrupulous then, too, naturally, in keeping newspapers, which, even if they are so godless and defile the holiest things, are praised and read with eagerness and pleasure, if they only drive party politics, and rail and blaspheme against the opposing party and give nourishment to secret resentment and secret rage.

With such political Christians, my I.. Mr. ..., your letter and mine, and the recommendation of the "Indiana State Newspaper," to which I will now turn, will meet with little approval; but there are many members of our synod to whom political unrest is abhorrent, but who nevertheless do their duty as citizens, and therefore wish to be acquainted by a newspaper with the internal and external affairs of the state, to them we now recommend the "Indiana State Newspaper" in Fort Wayne. Even if the readers do not always agree with the views of the editor, they can be convinced that party politics will never be imposed on them, that they will only have to follow the party rabble like stupid sheep, but they will be treated like mature people who are capable of forming their own opinions. They

will never find in it lies, distortions, hatred, defamations, Jesuitism, lewd novels and immoral, godless advertisements 2c. You can put the paper in the hands of your family with a clear conscience, without making a lie of the sixth petition in the Lord's Prayer, "Lead us not into temptation," in the evening, as when holding a "Western Post" or "Illinois State Newspaper." 2c. - —

Herewith, dear Mr. ..., I have blatantly expressed my opinion to you. Whether our letters will please all readers, I do not know, but this I know for certain, that it is the sacred duty of every Christian, every preacher, and every Christian newspaper publisher to do everything in his power to work against the newspapers of shame, this main weapon of Satan. - —

May the Lord God always give you holy courage and right words.

Your

E. A. Brewer.

To the ecclesiastical chronicle.

Conditions in Missouri. We have just read in a political paper that Preacher Penn of the Southern Methodist Church was pulled down from the pulpit while preaching on Estomihi Sunday in Keytesville, Chariton County, Missouri, and was dragged to jail for the sole reason that he had not taken the well-known oath of testimony. W. [Walther]

Incorporation. A recent case in Ohio shows how important it is for a congregation to have its property incorporated by the state. While services were being held in the Lutheran church in Casstown, Ohio, on the eve of New Year's Day, a gang of hooligans took away the church bell that had fallen from the belfry shortly before and made it unusable. The congregation then sued the perpetrators of this outrage for damages, but lost the case on the grounds that they were not incorporated and therefore could not prove ownership before the state. W. [Walther]

"Life Insurance and the Preachers. "Under this heading there is a wide-ranging essay in the "*Lutheran Observer*" of February 16, which, as is well known, is the main newspaper of the so-called General Synod. This essay shows quite clearly how those Lutherans judge the new money-making art, who think they are the only true promoters of a living Christianity among the Lutherans and boast of it over and over again. In that essay, it says, among other things, as follows: "Preachers of the gospel who have a wife and child, who depend solely on their salary for their livelihood, often feel the deepest anguish in regard to the livelihood of their family in the event of their early death. This anxiety weighs on their minds to such an extent that it is capable of paralyzing their strength and

to weaken their usefulness. The best antidote to such tormenting fear is an unchanging trust in Providence, a casting of all such cares upon the Lord. But a reasonable (!) trust in God's fatherly goodness does not neglect the means by which provision is to be made for the sustenance of those who are most dear to us, Among the various arrangements for attaining this end, there is nothing that can soothe the mind to the same extent as a policy in a good and reliable life insurance company.... Very generally, people have insured their property against fire.... Life is no safer from innumerable effects by which it may be destroyed than a store or factory is from fire. When a man dies who has his income solely from his work, his occupation, or his skill, he leaves his family without support.... But if he had taken out an insurance policy for ten thousand dollars, his family is safe against want. If he should die, his family would draw ten thousand dollars, on the interest of which they can live moderately and comfortably. Is it not, then, as much the duty of the civil servant and the clerk and the laborer to procure a life insurance policy as it is the duty of the merchant and manufacturer to have his property insured against fire? Is not the danger of loss of life greater than the danger which fire threatens to property? This should convince ministers of the gospel, who are not wealthy, of the duty of insuring their lives with a policy of five or ten thousand dollars." - So writes the "*Lutheran Observer*!" If he did not want to be the representative of a living practical Christianity before others, we would not emphasize such things particularly, since unfortunately! now almost the whole Christianity seems to have lost its conscience against this usurious way of acquiring money. But what is to be said of an alleged special zeal for living practical Christianity, in which the poor preacher of the Gospel is widely shown in an ecclesiastical periodical what pecuniary gain he could make from a possible shortening of his time of grace, and it is even made his duty, that is, his conscience, to provide for his family by partaking in the most abominable usury that has ever been practiced? *) May God

The fact that the life insurance companies promise such great profits and can actually make them is mainly due to the fact that they apply the notorious "envelope", i.e. interest of interest. For example, in the 18th report of the New-York Life Insurance Company of 1861, it says: "All money paid in, except what is necessary to cover current expenses and losses, is invested in state or federal bonds, or lent out. These capitals naturally bear interest, which are lent out again and again bear interest. To get an idea of the ge

Save all poor preachers from this temptation to allow themselves to be persuaded of such "reasonable trust in God's fatherly goodness", which uses means for monetary gain that once condemned even respectable pagans. Let them rather bear the cross of poverty to their Savior with hands unsullied by all usury; this will not give them any uneasiness of conscience on their deathbed, even if their will leaves nothing to their own but Jacob's last word: "Behold, I die; and God shall be with you." I Mos. 48, 21.

W. [Walther]

Danger for the Lutheran Church in Germany from the sects. The "Stader Sonntagsblatt", after thinking of the dangers from the side of the Roman church, thus lets itself be heard about this in its number of Jan. 21: "Quite differently and yet just as dangerously the sects face us. Not to mention the Anabaptists, who have made some conquests among us, but are perhaps less dangerous because their ecclesiastical nature is more distinctive and the leap from here to there more 'precarious, so it is especially the Methodists whom we have every reason to defend ourselves against. Their feelers, which they stretch out in all directions from their episcopal seat in Bremen, are initially inconspicuous. They want, as they say, only to preach Christ, do not look at whether someone belongs to this or that church, but only at whether he is a believer and loves Christ, and so on. That is quite excellent. If only it were true! Why don't they leave the Lutherans and Reformed alone? There they come with their self-made profession, which they impute to God by misusing the divine name, and want to see to it that the people become blessed. How are they supposed to be blessed? You will certainly get the right answer from them. Believe in the Lord Jesus, and you will be saved. But if you want to live godly in faith, you must join their community. It comes down to the fact that one does not become blessed through faith, but through Methodism. "In your church," they say, "there are so many unbelievers and godless, come to us; here you will find a pure church; unbelievers and godless are not tolerated with us." Thus they corner weak souls. That man who did not let sand be thrown in his eyes comes to mind. One of his former Christian friends had allowed himself to be caught in the Methodist net, praised his new status, and thought that his friend should also come over here so that he could be spiritually

winns by interest - interest to give: 820, invested annually from a man's birth and left untouched, amount, when he is 30 years old, to 81550, at the age of 10 years to 83095, at the age of 60 years to the enormous sum of \$10,660. Twenty dollars, set aside year after year, form in 60 years only a capital of \$1200, and once invested, with interest - interest, there is almost nine times that sum." - This, of course, is an almost irresistible lure to a man who is not afraid of God's Word, which condemns usury.

was just as well. When the latter asked why this was necessary, since he believed by God's grace and was well, the other answered, "Yes, you see, the Methodists have a pure church. - "But if that is so," he replied, "you cannot use me at all, because I am an unclean, poor sinner."

Austria. The Protestants in Mer an have not been allowed to form a "congregation" with the use of their own church. The equality of the confessions in Austria is therefore only an empty word - at least for Tyrol.

A coffee mission party was held here in Columbus last week by the Baptists. It went like this: In the evening the so-called reception rooms of the church were opened for a "party". The purpose was to collect money for the mission, but because people prefer to give something if they get something in return, coffee was kept on hand, along with all kinds of sweets, from which the mission friends, after they had made their offering, were given something to drink and eat. There was no church service associated with it. One ate and drank and laughed, all for the good of the poor heathens. Quite a lot of money is said to have been received, also a lot of provisions were consumed. - How one can be so generous, if the dear belly also has a pleasure with it! (Church citation)

An English primer printed in New York has a picture of several wild, shaggy fellows drinking beer next to the letter G. It says: G. was a German and drank lager beer. It says: G. was a German and drank Lagerbeer.

Conferenz displays.

The St. Louis Districts - Preachers - Conference will assemble, God willing, Friday before Cantate, April 27, I. I., at Chester, Ill.
Topic of discussion: What to make of the so-called inalienable rights of man?

On Tuesday after the conference a mission feast will be celebrated in the St. Petri parish of Father Dörmann, in which the members of the conference would like to take part, since the church in which the feast will be held is only seven miles from Ehester.

E. D. C. Böse, Secr.

The Fort Wayne Preachers - Conference will hold its next meeting in Fort Wayne from noon April 3 to evening April 5.

L. Dulitz.

The Southern Conference of the Eastern District of the Missouri - Synod will hold its sessions at Philadelphia, Pa. from April 11, Wednesday after tzuasimoättAsniti, until the following Monday inclusive. C. Gross, Secr.

Richmond, Va. 5 March 1866.

request to the pastors and congregations of our synod.

Although the Synod has declared that the preachers and congregations, when it concerns the appointment of a new preacher or teacher, should turn to the district presidents, since they alone know the needs of their district, it still happens very often that one turns to the undersigned in matters of appointment. This only embarrasses us and forces us to submit the matter to the presidents by letter and to request their order, which not only causes us unnecessary work, but also only delays the handling of the appeal matter instead of speeding it up. From now on, the pastors and their dear congregations will take this into consideration and in the future will always immediately contact the district presidents in the matter mentioned.

The Teachers' College of the Concordia Preachers' Seminary.

St. Louis, March 5, 1866.

Luther's People's Library, Vol. 13 u. 14,

is ready for dispatch, and the purchasers of this work wish to send their orders directly to the undersigned.

Price: 50 Cts. pr. Copy - postage 12 Cts. In case of purchase of parths a discount. Single copies can be sent only against sending the amount and postage.

Copies of all volumes published to date are available at 50 Cts. pr. double volume are available.

Aug. Wiebusch & Son,
Letterbox 3975th St. Louis, Mo.

(Receipt and thanks.

For the Scminar household: By Past. Schiebt, Alleghany City, Pa. 850, from Past. Mießler's Filialgem. 1 barrel molasses, 41 Pfv. Butter, 1 Bush, dried apples, 2 pr. stockings. From Past. Th. Johnson at the Norweg. Lutheran congreg. at Nicolet, Minn, 810. From Rev. RoschS congregation from Joh. and Conr. WeiShaupt 1 pig. From H. Käthe 1 do. From Rev. Wolf's Jo- hannisgem. 85. by Rev. Claus from parishioners!!! 85. from Past. Hamann's Gem. from P. Claussen 2 sides of bacon and 82 baar; from W. Lange 2 gall. Pork fat, 4 doz. Eggs, z Bush, rothe, H Bush, yellow reuben; from himself 6 sacks potatoes, 1 barrel canned beans, 1 pot canned cucumbers. From Mr. Haas of the Jm- manuelSgem. in St. Louis 2 boxes of soap.

For poor students: By Pastor Jüngel on OblendorfS child baptism for the pupil Ferd. Stock ges. 83. By Past. Claus von Gemeindeglieder" 85.

A. Crämer.

For poor pupils: By Pastor König in Cincinnati from Mrs. Schreiber 81; Fr. Lührmann 82; from the Young People's Association 85; from the Young Women's Association 85. By Pastor Fricshmann at the baptism of children at W. Adam's. 83. By Past. P. Rupprecht at F. Schultz's wedding in Fulton Co., O., ges. 83. for G. Heid by Past. Oestermeier at the infant baptism at H. Schvnein's s. 85. For H. Diemcr von Hellwege, Altenburg, Mo., 810.

Correction: In No. 11 of the "Lutheran" under Past. Schuster add: 7 Pr. Wollstrvpse, 3 Ellcr MuSlin. G. Alex. S a x e r.

From Miss Emma Griefe 83 as a Christmas gift for poor college students. (AnS accidentally late.)

AnS of the comm. of Mr. Past. Fleischmann: From Mr. Knebel 1 sack of oats, 1 p. grain, 1 p. potato, 1 p" wheat, H pig, \$5J'aar, and namely \$3 of it for the pupil F. Crämer; from Mr. Schladrof 3 p. grain. «

From the collection of Mr. Past. Kühn: 13 p. grain, 8 p. Wheat, 1 p. of oats, 2 rolls of butter, 7 sides of bacon, 3 shoulder pieces, 2 wadded blankets.

From the commune of Mr. Past. Jox in Logansport, Ind.: 1 barrel of pork, 1 case of Schweindflesch, 1 pig, 1 "barrel of lard, 1 jäßchen Molasses; from Hern. Rauch 40 lbs. of butter.

From Mr. Past. Lehner's Gem.: Bon F. Busch 2 Bush. Grain; from N. N. \$1.

From Mr. Past. Zage's No: Don Hrn. Bobn 1 bacon side; from Hrn. W. Schröder 3 Bush. Grain; from Wittwe Schröder 6 Bush, hulled grain, 4 Bush. Wheat, 1 bacon side.

From the collection of Mr. Past. Steger; From Mr. Schamclrow 1 p. grain, 1 p. wheat.

From the comm. of Mr. Past. Neichardt: From Mr. W. Luche 6 Bush. Grain, 4 Bush. Wheat, H Pig, 1 Gen. MolasseS; from Mr. H. Brüggemann 4 bush. Wheat, b piece of pork, 2 gatt. Pumpkin butter, 1 gen. Lard; from Mr. Brand, 2 pieces of pork, 2 gr. Lard; from Mr. Werpup 2 gr. Molasses, 1 gr. Pumpkin butter, 1 small barrel of pork, 1V lbs. of sausage; from Mr. Hauptmeier 6 bushels. Wheat, 1 S. Potato, 1 piece of Pork, 1 Gatt. Molasses. From the branch of Mr. Past. Reichardt: from Mr. Schaper8gall. Molasses.

From Mr. Past. Traub'S Gem.; from Mr. G. Schröder 2 p. grain, 1 p. wheat; from Mr. F. Schröder 2 p. wheat, 1 quarter beef.

From the former Gem. of Mr. Past. Stephan: From Mr. Schlebäcker 1 p. Rogae.

From the Fort Wayne community: Don Mr. Korthe 1 p. grain, 1 p. wheat, 1 p. potato, Bush. Onion; from Mr. Gehle 2 p. grain, 2 p. potato, 1 p. beans, 1 gatt. Pig fat; from Mr. Brannmg 2 p. potato, 1 p. wheat, 4 bush. Beans; from Mr. Mensing 2 p. potato, 1 p. cabbage, bush. Beans, z Bush. Rye.

From the comm. of Mr. Past. Trautmann: Ans der Abendmahlskasse \$15.00.

By Mr. Stubnatzi, sent at the wedding of Mr. Hobrock, for the student H. Fischer \$5.
W. Reinke.

(Receipt and Litte.

With thanks, I acknowledge receipt of the following gifts: From Past. Nützel's Gem., to the budget \$16.55, Jungfr.- Derein in Milwaukee, for Meier \$7.05, Past. List'S Gem., to budget \$20.65, Past. I. Rupprecht \$2, by Fr. Nike! 45cts, by teacher Garbisch, on Senne'S infant baptism ges. \$1.80, by Past. Böling: congregation in Freistatt \$7.75, congregation in Kirchhayn \$0.00, congregation in Meguon River 3.65, by L. Rotermond, on a high time ges., 6.20, A. Brandenstein \$1.00, P. Moritz \$2.00, women's club in Carondelt, for Bvnnig \$21.00, congregation in Frankcnmuth \$200.5, Jungf.-Bcr. in Milwaukee, for Krüger \$4.00, Mrs. Past. Sievers \$2,0ll.

By Past. Böling, community in Freistatt: 8 barrels of flour, 1 barrel of sauerkraut, Grm. in Kirchhayn: 8 barrels of flour.

Past. Kolbs Gem.: 102 Bush. Potatoes, 6 Bush. Peas, 200 lbs. flour, Zerler \$5.00, L. Kazia \$1.00, W. Thirkow \$1.00, HengSberg \$1.00.

Of the school children of the Gem. Past. Stechers: 13 Bush. Potatoes, 2 boxes of cabbage and reuben, 1 bag of wheat flour, from H. Graf 75cts.

Although the brethren in Wisconsin have provided us with potatoes and flour in the most loving manner, I feel impelled to ask in this way that our seminary be remembered in other places and in other ways. Our expenses this year have been very considerable. In freight for the food received from Wisconsin, nearly 2V0 dollars had to be paid; for coblcu, over 350 dollars have been spent so far, with which we are not yet sufficient; for wood, we paid 125 dollars. What else has been consumed in the household has for the most part been purchased for cash or borrowed at one time, so that our household coffers have a deficit of about 200 dollars. In order to avoid misunderstandings, I would like to make it clear that I am speaking here only of the seminary budget and not of that of the teachers. Our students, of whom God, to His praise, always supplies us with several, are for the most part poor and must be sustained by the gifts of love. Therefore, I would like to ask all those to whom the welfare of our seminary is most important.

The children of the Holy Spirit, who lie in our hearts, especially those who have gone out from him since it has existed, have urgently asked him to remember our need with love. God Himself is the great reward of His children. J. C. W. Lindemann.

Addison, March 1, 1866.

Received in -the Middle District treasury:

On the Synodal Debt Redemption Fund: By Past. I)r. Sihler himself \$20. from his congregation in Fort Wavne \$100. from Past. Schnmann'S congregation in De Kalb Co. \$53.65. From Past. Hörnicke's congregation \$15. From Past. Hörnicke himself \$5. by Thicmc and brother \$25.

To the synodal treasury: By Past. Seuel of N. N. \$15. By Past. Brackhage'S church, Collecte \$13. from Past. Jox's Gem. in LoganSport \$21; from its branch in Peru \$23.50. From Wittwe Rauch \$5. Bon Frau Konrad \$2. From Past. Wichmann'S St. John's Gem. \$10.07; of its branch at Racoon Creek \$4.10. Of some Lutherans at Cold Spring \$2.83. Of Joh. H. Fiilling \$5. Of Past. Klinkenberg's Gem. at Wlnte Crbek and in Rockford \$18.80. By Past. Flirschmauu from a member of his Filialgem. \$2. By Past. Bauer from N. Zelt \$5. by Past. Saupcrt from the Women's Association of his congregation \$12.25. by Fran Baumann \$1. by Mrs. Mutschler. Thank-offering for happy delivery \$2. by Gottlieb BippuS \$2. by Mrs. Brenneke \$1. by Ludwig Schwertfeger 6lc. Divine Tzschoppe \$2. Herm. Becker \$1. past. Saupert \$2. collected at Mr. Mutschler's infant baptism \$8.05. Found in Past. Saupert's church, without being able to locate the owner, \$2. Through Kolb from an unnamed person in Past. Kühn's church \$5.

ToParishandTeacherwittwenkasser By Past. Seuel by N. Nk \$15. by Past. König by Mrs. Herzog \$3.

For inner mission: By Past. Seuel from N. N. \$10. From Past. König'S Gem. \$10. Mrs. Marx and Lene Marx each \$1.

For teaching institutions and teachers: From Past. Kunz'S Gem \$12. teacher Nolting \$2. past. Klin- krnbrg'S Gem, Collecte \$15. by Past. König von Pfeiffer \$3. by Past. Bauer'S Gem. \$6.50. Past. Sauer'S Gem., New Year'sScollecte \$27.50. H. Benter \$5. W. Duwe \$2.

To theKirchban in Past. Stürken'S congregation in Baltimore: By Past. Jox by H. Brockmeier \$2. by G. Scherer 50c.

For Past. Kahmeier'S Wittwe: By Past. Rupprecht von E. Töusing \$1.

For Past. Hüsem ann's Wittwe: By Past. Rupprecht by H. Tönsing.

For Past. Birkm ann's Wittwe: By Frau Bracher \$5. By Past. König von Lührmann \$2.

For Prof. Biewend's widow: From Past. Fricke's Gem. in Indianapolis \$15.

For Past. Röbbelen: By teacher Nolting \$2. By Past. Wyneken by F. W. and Fran Z. each \$1. By Wittwe Vonstrohe \$1.

For the general presidency: By Past. Farmer of N. Tent \$5.

For poor students: From Past. Bauer'S Gem. \$6.50. By Past. Wickmann by N. N. as a thank offering \$5. by Lconore Rösener \$1. Elise Duwe \$1 50. H. Busc \$1. for the student Carl Fricke by Joh. H. Fiilling \$5. for: the student Göttlich Heidby Past. Merz'S Gem., Lollekte\$10.

For poor school teacher seminarians: collected at teacher I. I. Brust'S wedding \$6. by Past. Wyneken by Mrs. F., thank-offering for happy delivery \$2. For schoolteacher seminarian Paul Nies by Past. Merz'S Gem., Collecte \$11.

For the Hospital in St. Louis: By Past. Weyrl by Mrs. Susanne Aeger, Thank Offering for Recovery \$2.

For the College in St. Louis: From Past. König'S Gem. \$25. Past. Wyneken's Gem. Lhrstfestcollecte \$44.50.

For the school seminar: From Past. König'S Gem. §13.
 For heathen mission: From Past. King'S Gnu. §lo. Carl and Leonore Nöscncr §2. by Past. SauPERT by Mrs. Alms §l.
 For Missionary CILter: By C. Seim at C. Rodr's wedding collected §3,25.
 For Dir. Saxer's substitutes: By H. B. in Eincinnati §5.
 On the college household in Fort Wayne: Don H. Bardonner, Sr. in Cicero §10. By Past. SauPERT by Mrs. BippuS §2. by Tzschoppe §1.
 For the Brnnn'sche Anstalt inSteeden: By H. Bardonner scn. in Cicero §5. By Past. Bauer from an unnamed woman §5.
 Tuition of college students: By Aug. Rathe §6. H. Reinhardt §12.

L. Bonnet, Cassirer.
 Fort Wayne 19 Feb 1866.

Concerning the preachers' and teachers' widows' and orphans' funds.

I. Annual account from 1865.

| | | | |
|----------------------------|----------|-------------|------------------------------|
| | | H.. Intake. | |
| Kasscnbestand from 1864 | \$94.00 | | |
| Contributions from members | 349.N | | |
| Gifts | -351 .13 | | |
| | | | \$795.10 |
| | | L. Issue. | |
| To 8 widows and 15 orphans | 5io.6ss | | |
| | | | 6. ca ssenb estand\$284 .50! |

II. special receipt.

H.. In regular contributions from the her- ren pastors and teachers G §1.50.
 For 1864: Ahner, Dörfler, Grätzel, Ruhland.
 For 1865: Ahncr, Arndt, Becker (§2.00), Bauer, Besch (50c.), Brust, M. Bürger, P. Bürger (§1.00), Dörfler Dörmann, Eudres, Engeldrr, Ebendick, Ernst, L. Feiertag' Föhlinger, Grätzel (50c.), H. Hanser, O. Hanser, John, W. A. Köhler, Käppel, Lembke, W. Keyl, St.. Keyl, Matuschka, Müller, Rüder (§2.00), Ruhland, ^Scholz (25c.), Sievers (§3.76), Sommer, L. Steinbach, Stephan, Tirnenstein, Wvlfß. -
 For 1866: Besel (50c.), Bauer, Brust, Dörmann, Friedrich, Lembke (75c.), Köstering (§3.00), Weyel.

L. On gifts. "

Of the community of Mr. Past. Kühn §2.57, from his Filialgem. §4.47; from the Gem. of Mr. Past. Schöne- berg §17.15; collectirt on Hrn. Büschers Kindtaufe §2.00; from N. N. in Lafayette §1.00; from N. N. in McKean Co. §5.00; from Hrn. A. Bergt in Frohna §1.00; from the comm. in Venedy §8.15; from the comm. of Hrn. Past. Besel §6.10; by the commune of Mr. Past. Heinemann §8.47; by the community of Mr. Past. H. Löber §12.00; Christmas Collect in the congregation of Mr. Past. Husmann §5.00; thank-offering from Mrs. Marg. Stoll for happy de-boning §2.00; likewise from Mrs. Marg. Mulzer§5.00; collectirt by Mr. Past. Scholz on Mr. Schultheis wedding §4.75; by N. N. in Past. Scholz'S Gem. §1.00; by the Ge "r of Mr. Past. Weyel §15.50; from an unnamed person in the parish of Mr. Past. Kunz §5.00; from the community of Mr. Past. Fricke §15.35; from a Lutheran in Evans- vitte §5.00; from Mrs. Alms in Evansville §1.00; from Mr. rast. em. A. Brand for the widowed Mrs. Past. Birk- mann §2.00; from the congregation in Frankenlust §7.20; from the congregation in Amclith §2.04; thank offering from an unnamed person for Wittwe Birkmann §1.33; from Mr. Anschitz in Saginaw §5.00.
 Remark. For the year 1866, a regular contribution of §1.50 would probably be sufficient, given the current cash balance, if the remains are received and the dear congregations continue, as is to be hoped, to remember the preachers' and teachers' widows and orphans with love.

I. F. Büngr.

| Accounting | | | |
|---------------------------------------------------|----------|---------------|----------|
| of the | | | |
| cv.-luth. innstillgs-verereius to st. louis, mo., | | | |
| for the year 1865. | | | |
| Easscnbestand from the previous year | \$10,00 | | |
| | | Revenue: | |
| In monthly contributions | \$305,90 | | |
| Collecte at the foundation feast | 57,50 | | |
| Surplus from the 4th of July celebration | 58.45 | | |
| Total revenue | \$421.85 | | |
| | | Expenditures: | |
| Dresses for the students | \$206.00 | | |
| Pocket money for the same | 64,00 | | |
| Catering "" | 18,00 | | |
| Books "" | 6,65 | | |
| DereinSunkosten | 4.10 | | |
| | | | \$298,75 |
| Remains in Casse | \$123.10 | | |

Joh. Conrad, Cassirer. Heinrich Motz, President.

Printing by A. Wirbusch n. Son. St. LouiS, Mo.

Volume 22, St. Louis, Mon. April 1, 1866, No. 15.

The Lenten or Passion Season.

Welcome, days of holy silence, You long accustomed Lent. Seriously you arrive, in dark cover, The deep mourning colors shows your dress. The bright sounds of joy are silent, The Christian people stay away from the round, And in the temple's holy halls no Hallelujah can be heard.

As after autumn's rich bounty The earth settles down to sleep, Buried deep in winter's snow To Flora's dress the thread spins and nets: So in these days we draw The thread of deep serious questions, And vigilantly you stand at the gates, Shooing away hordes accustomed to lust.

Thanks then for your pious toil; But tell us also, where do you come from? Tell us, why soon your eye glows, Soon tear-moistening turns to us humans. Why dost thou go gray and black clad? Who hath caused thee thy grief? Why only creep your steps Equal to a shy beggar's first request?

I will gladly give you speech and answer, you who do not push me away. I have come from God's holy people. For already more than a thousand years ago, the Christian multitudes recognized me as a daughter, like the shoots of the tribe, of true faith and love.

The community gave me this name, for I was to be the caretaker of all. Holy zeal kept me pure, sensual devotion clothed me. Often since those hours I have been wrapped in a false halo and given heavy burdens; The Christians had to tremble before me.

But God saw the peoples trembling and their cries came to him, Then he spoke as in thunderstorms: Free my people from the statutes of men. A Gideon, chosen by him, Niefs loudly in all Christians ears: Lent brings no burdens, no physical fasting helps to heaven.

Renounce, Christian, the vanities of the world and its vile lust, Contemplate Christ's great suffering With a quiet mind and a faith-filled breast, There you will find those depths which human minds can never fathom, But which, a living spring, comfort streams silver-bright gush.

Since then the burden is taken from me, Which has disfigured me, humiliated, I have come back to the honor, With which I once entered into existence. Otherwise one sighed, one saw me coming, Now I am received kindly; But those who know me better, prefer to call me Passion Time.

Do the secret societies of Freemasons and Odd Fellows belong to the Works of darkness? (Conclusion.)

That the secret societies are sinful and therefore works of darkness is also evident from various other circumstances. - They are sinful societies already because they are secret societies, i.e., societies that do their work in secret and have secrets that they do not reveal to the uninitiated under any circumstances, for in the Pocket Manual it is expressly stated on page 111: *) "Brothers should be most careful in their conversations and communications with others about the business of their Lodges. Not only should they not make any untoward discovery to the unconverted, but they should not excite the curiosity of the world by any hint or mutual display of friendship." But further on we read the following words, "If we are in truth Odd- Fellows, we should keep our secrets inviolate." And on page 30. it says: "We may also remember in this connection that "a wholesome tongue is a tree of life": that the secrets which we are to keep unharmed are

These words from their writings are cited here because some lodge brothers incomprehensibly deny having special secrets.

never be revealed, except by a man without principle and honor". The secretive nature of the lodges admitted in these and many other words of their writings, this secrecy, whereby they shun the light and seek and love darkness, makes them sinful societies, for this is not how it should be with Christians. It is true that we are not obliged to tell everyone everything we do or know without further ado; indeed, only a slanderer reveals what he knows in secret (Prov. II, 13), namely in unkindness to the detriment of his neighbor; but if the honor of God and the love of our neighbor demands a revelation, then we are obliged to step out of the darkness into the light and share what is desired of us. Whoever still remains silent, as the lodges demand of their members, whoever still does not want to take off the mysterious garment, sins, for it is written 1 Pet. 3, 15: "But always be ready for the responsibility of everyone, who demands the reason for the hope that is in you. Yes, it does not belong to us Christians at all to wrap ourselves in a mysterious darkness. Our life and conduct should be open and honest, so that everyone, even the enemy, can recognize which spirit is driving us and whose children we are. That is why the apostle Eph. 5, 9. admonishes us: "Walk as the children of light. And our Lord Christ Himself speaks Match. 5, 16: "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

Here, of course, some people say, "How can you make this a sin? Do you not yourselves have secret meetings, namely the conferences and board meetings, and do not the preachers in particular have secrets which they should not reveal under any condition, namely the secrets of confession? - I answer: The conferences and board meetings are indeed closed meetings, but by no means secret meetings, like those of the lodge brothers, and can by no reasonable person seriously be put on the same level with the lodge meetings, because everyone knows what purpose and what business conferences and board meetings have. But as far as the secrets of confession are concerned, it must be remembered that just as the preacher stands in God's place when he absolves a penitent sinner, so he also stands in God's place when he hears the confession of a penitent sinner. But he who hears confession in God's stead, as a servant of the Lord, must also keep secret what is confessed to him, because it is not actually confessed to him, but to God. And, what is the main thing, also what confession is, what purpose it has, is nothing secret; the whole world knows that. Therefore, those societies cannot refer to this either.

Another circumstance that makes these societies sinful is that they tempt people to do something in uncertainty and against conscience, and thus to sin. Since they are secret societies, and as such must be careful that their secrets remain hidden from the outside world, they require from the new members an oath or a promise similar to an oath, to always keep secret all the secrets of the lodge, before these secrets are known to them. In the text Book, page 80. it is therefore said: "This is the duty which we solemnly promise when we enter a Lodge, and to deviate from such a duty is a grave injury to the honor of a man and an Odd-Fellow." But in the book "The Brotherhood" we read on page 14. the following words: "But someone says: Why is secrecy imposed in it? Why do the members keep strict secrecy? So that after the lodge room is closed, one cannot learn from them what was done there? . . . He not only pledged himself, but also renewed the vow as often as he entered an active lodge to take his seat among the members of the same." - The vow of secrecy is taken as soon as one enters the Lodge. But how? Can a Christian take such a vow with a good conscience and in faith? No, never. His conscience, if it is not completely asleep, must testify to him: you cannot promise this, for you do not yet know the secrets, you do not yet know whether love for God and neighbor will allow you to conceal everything that is done by this society, how easily these "people", among whom are not a few public and secret enemies of your Lord Jesus Christ, can decide something unchristian, which you are obliged to reveal for the sake of God and your neighbor! This testimony must be borne by the conscience in the heart of every Christian man. Whoever therefore makes this vow sins against his conscience, undertakes something in uncertainty and thus without faith, and brings upon himself a grave guilt, for it is written Rom. 14:23: "But whoever doubts about it, and yet eats (or does anything else), is **condemned, because it does** not come from **faith** (from a certain conviction that it is permitted by God and in accordance with Christian principles, and that one can have God's grace in doing so). But what is not of faith is sin."

A third circumstance that makes these societies sinful is that they undermine trust in the living, true God and tempt people to rely on men. This is because a person should trust in the Lord, look to him for help in times of need, and rely on him as the right helper.

The lodge is a place where people should seek and firmly believe that the Lord will faithfully take care of them in all their physical and spiritual needs, and that he will also take care of his widows and orphans, preserve and protect them, since he is a true God who cannot lie, and yet has promised his own not to abandon or neglect them, to hear their prayers, to be the father of the orphans and the avenger and provider of the widows, and so on, - Of all this one hears nothing in the Lodge; but to emphasize their support and to present themselves as helpers in need, that they understand quite masterfully. As proof of this, let us take a passage from the Book text, in which the following words are found on page 43: "Oh, the pain of the hot tears that wet his (the poor, sick man's) fever-pale cheeks when he kisses his parched lips at night and looks at the face of his children, gnawed by hunger, as they lie down on their bed of straw without being fed. Who can name the sorrow of his heart, when the wife of his heart bends over him with her

pale, earnest face, and, wiping the sweat-drops of fever from his brow, whispers to him with sublime energy and perseverance of womanhood: Surrender! Hope! Alas! What has he to hope for his loved ones, if God, according to his providence, should call him away? Nothing!" (God the Lord thus brings families into distress, but does not take care of them; the lodge must do that). "The wife will be a broken-hearted widow, single, struggling against poverty, exposed to the insults of the heartless world; those children will grow up in ignorance, perhaps for a life of shame, - a death of ignominy. - But how different would be the position of such a man, if in the days of his health and strength he had become a member of our noble order! An authority would have smiled at his hearth; compassionate friends would have watched at his bedside; and he would close his eyes in death with the sweet assurance that his family was left to the care of friends whose constant duty it is "to protect the wttwen and educate the orphans." "- But does not this mean, in a base way, to refer people from God to men, from the almighty, true-hearted Creator to impotent, lying creatures? - And this is the keynote of all the speeches and writings of the lodges; this is the spirit that reigns in them, and makes them sinful societies; for he who thus relies on men, commits idolatry with these impotent men; he makes men God to himself, and sins against the Most High, for it is written: "Thou shalt not have other gods beside me," and again the LORD speaks through Jeremiah the prophet, "Cursed is the man that trusteth in men, and holdeth flesh for his arm, and with his-

n heart from the Lord." Jer. 17, 5.

A fourth circumstance that makes these societies sinful is the great annoyance they give. Many a one, when he sees how in the lodges those who want to be Christians deal so amicably with enemies of Christ and the truth, call them brothers and let themselves be called brothers by them, finally thinks that religion and faith do not matter so much; the difference between the children of God and the children of the world is not so great; one need not avoid the children of the world so earnestly, one can already keep it a little with them, - thus begins to put himself on a par with the world, to run with the enemies of Christ, becomes angrier than he was before, and finally gets lost. - Other, more serious Christians, however, remember the word of the Holy Apostle, who says: "Do not be conformed to this world," and of our Lord Christ, who proclaims: He that doeth evil hateth the light, and cometh not to the light, lest his works should be punished. But he that doeth truth cometh to the light, that his works may be made manifest, because they are done in God," - and grieve over it, when they must see that, in spite of these words, some who want to be Christians nevertheless make themselves like the world, and with their nature shun the light. - But should this be a small thing? No, indeed not! Everyone should shy away from giving such trouble, because our Lord Christ speaks the serious words Match. 18:6, 7: "But whosoever shall offend one of these least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the sea, where it is is the deepest. Woe to the world because of trouble. Trouble must come, but woe to the man through whom trouble comes. - O, a terrible word that should be taken to heart.

Finally, the fifth circumstance that makes the lodges sinful societies is that they have at least an evil appearance under all circumstances. Our Lord Christ himself says, as we have already heard: "He who does evil hates the light. - Whoever therefore shuns the light and remains in secret, like the lodges, gives himself at least the appearance, according to Christ's word, of doing evil, and that is an evil appearance. But the Christians who belong to these societies give themselves a very evil appearance, as if they did not ask much about Christ and the word of truth; indeed, as if they were enemies of Christ and, on the contrary, friends of the world; for they enter into a brotherly relationship with Jews, pagans and un-Christians who deny Christ.

throw and blaspheme, hold secret meetings with these, sing with them, pray with

They are like their own kind, and they are like their own kind. - But what does the Scripture say? It calls us to 1 Thess. 5:22: "Avoid all evil appearances." So we are to avoid not only evil works and evil words, but also evil appearances. Whoever does something without a profession, which in itself is

If a person does not do evil, but seems to be evil, he sins just as much as the one who is guilty of an evil work, for he acts against the will and commandment of the Lord to let his light shine before men so that they may see his good works and praise the Father in heaven, but not to arouse suspicion in others himself.

From what has been said so far, dear reader, you will have seen that the secret societies of which our country is now so full, and the most distinguished of which may be called those of the Freemasons and Odd Fellows, are sinful societies, and therefore "works of darkness," however much the world may endeavor to praise and exalt them. Therefore see to it that you are not deceived by them. If the tempter comes to thee with sweet speeches and glorious imaginations, say, Depart from me. How can I be such a great Do evil and sin against God? I am a Christian, therefore I will also act according to the words of my Lord Christ; I am a child of God, the Father of light, who dwells in the eternal light, therefore I will also walk in the light and not in darkness. But you, who have already allowed yourself to be deceived and seduced by beautiful speeches, consider what you have done and cleanse yourself from your sins, because you have denied your Lord Christ by deed and have fallen away from the living God. - Rely on the Lord with all your heart, and not on men, for men cannot help; but the Lord can always help, for he is almighty; he always wants to help, for he is merciful; he must always help, for he has forbidden it to his own; and he has always helped us, why will we not trust him further? - Now, may the Spirit of God seal this in our hearts, so that we may walk as the children of light and have no fellowship with the unfruitful works of darkness, but rather punish them. - Amen.

How the popes think about the punishment of heretics.

We have already noted in an earlier number that if the atrocities of the Inquisition, the Parisian blood wedding and many other bloody persecutions had been committed by people who called themselves Catholics, but if the popes and the papal theologians had condemned all this and taught that heretics should not be killed, but rather overcome with God's Word: then it would certainly be unjust,

to want to ascribe to the entire papacy what only individual papal fanatics have done. But it is not so. The papal church not only raged and raged against all dissenters with fire and sword and with the choicest tortures wherever it came to power, but the popes and papal theologians have also expressly established and defended the principle that all obstinate heretics are to be punished by death. (By heretics, however, the papists understand all those who reject the papal teachings).

Since the local defenders of the papacy, e.g. the writers of the "Truth Friend" in Cincinnati and the editor of the "Catholic Church

Newspaper" in New-York, dare to deny that the papacy has ever been addicted to persecution, and since they all point out the many well-known bloody atrocities of the pope and his accomplices to the world, they are not willing to deny that the papacy has been persecuted.

If they want to blame the Protestants on the authorities, they need us Protestants ourselves to point out to them a few things from the long, large, ghastly register of sins of their clean popes.

That is what is to be done herewith. Not for the purpose of inciting persecution of the poor so-called Catholics here, where the Protestants have the upper hand. Let that be far away! Rather, we as Lutherans have the highest abhorrence of wanting to punish any person physically or civilly for the sake of any faith. Our purpose is rather only this, to warn the inexperienced among the Protestants to whom the papacy here sets its nets, and to show them that the papacy is not something so innocent and harmless as the defenders of it want to make people believe; that, on the contrary, in addition to the spirit of error and lies, the spirit of murder reigns in the papacy, and that we Protestants would therefore have to expect the worst if the papacy were ever to regain its former power here. - But to the point!

When Luther arose in the midst of the papacy four and a half hundred years ago and preached publicly, orally and in writing, the pure doctrine of the Gospel found by him in the holy Bible book, the then Pope Leo the Tenth was enraged and in 1520 issued a bull in which he solemnly cursed Luther as a heretic and declared him under ban. In this bull, the aforementioned pope listed 41 doctrines drawn from Luther's writings as "heretical, or annoying, or false, or offensive to pious ears, or seductive to simple-minded souls and contrary to Catholic morality". And among these sentences of Luther, which the pope condemns as heretical, annoying 2c., the third and thirtieth reads thus: "That one burns the heretics is against the will of the spirit." From this you see, dear reader, that the pope

not only declared that he wanted all those he declared heretics to be burned, but he also condemned it as heresy that Luther had claimed that heretics should not be burned! Therefore, when the Elector of Saxony, Frederick the Wise, had not executed the bloody imperial edict of Worms of 1521 against Luther and all Lutherans, Pope Leo the Tenth's successor, Pope Hadrian the Sixth, sent in 1522 to the aforementioned Elector of Saxony a fire-spraying papal bull, wherein he wrote, among other things, the following: "We also proclaim to you in the power of Almighty God and of our Lord Jesus Christ, whose governors on earth we are, that this already in this world will not go unpunished for you and that in the future you have to expect the fire of eternal fire. We are both still alive, I Pope Hadrian and the so pious Emperor Carl, my most dear son in Christ, whom I have educated, whose truly Christian edict against the Lutheran apostasy, worthy of such an emperor, you did not hesitate to violate without grave insult and disrespect of the Imperial Majesty . . . Therefore convert yourselves and go into yourselves and repent, you and your miserably misled Saxons, if you do not want to experience and feel both swords at the same time, the Apostolic (i.e. the Papal) and the Imperial. *) From this the reader sees what bloody murderous thoughts the pope had been filled with against the Lutherans from the beginning, and how it would have happened to us Lutherans if the pope's advice had gone through. But although he agitated until the Schmalkaldic War and later the Thirty Years' War broke out against the Lutherans, the Antichrist, thirsting for the blood of the Lutherans, could not prevent the Peace of Westphalia from finally being concluded in 1648, by which religious freedom was assured and guaranteed to the Lutherans.

We now let follow some excerpts from the Pontifical Code of Canon Law (*Corpus juris canonici*).

Thus it says in the collection of papal decretalia, which Pope Gregory the Ninth organized and approved: "The secular rulers, whatever office they may administer, are to be admonished and induced and, where necessary, compelled by ecclesiastical means of discipline that they, as they want to be respected and regarded as believers, so publicly take a stand for the defense of the faith.

This bull is quoted by Ernst Salomon Cyprian in his delicious writing: "Ueberzeugende Belehrung vom Ursprung und Wachstum des Pabstthums," from the *Bullarium Cherubini*, where it is printed in the first tome, p. 552. Cyprian notes at the same time that this bull is also attached to the *Directorium inquisitorum* (the regulation for the heretical judges of the Inquisition) of *Pegna*, pages 100-105.

The bishops of the metropolitan bishopric, the bishops of the other bishops of the metropolitan bishopric and the bishops of the other bishops of the metropolitan bishopric, the bishops of the metropolitan bishopric and the bishops of the other bishops of the metropolitan bishopric, the bishops of the metropolitan bishopric and the bishops of the other bishops of the metropolitan bishopric. If, however, a secular ruler, called upon and exhorted by the Church, should fail to purify his country of the heretical filth, he shall be banished by the metropolitan bishop and by the other bishops of the province. And if he refuses to make amends, this must be reported to the pope within a year, so that he may declare the subjects released from their duty of allegiance to him and hand over the land to the Catholics, who, after the expulsion of the heretics, shall possess it without any objection and maintain it in the purity of the faith, without prejudice to the right of the supreme ruler, if only he does not resist it, nor oppose it in any way, since this law is to be observed all the less against those who have no rulers over them." *) From this, the reader can see how false it is when the papists now want to shift the bloody persecutions of heretics away from themselves and put them on the account of the secular authorities. The pope is so little against such persecutions that in his so-called canon law he rather threatens all secular authorities with banishment and absolves the subjects of those from the oath of loyalty against them who do not want to give themselves up to the bloody persecution of dissenters.

Furthermore, when Emperor Frederick II had given several bloody laws against the so-called heretics, Pope Innocentius the Fourth (died 1254) confirmed them. One of those laws

Thus, "All heretics found by the papal inquisitors (judges of heresy) or by other zealots for the right faith in cities, towns or other places of the empire have those,

who have jurisdiction there, on the report of the inquisitors or other Catholics, and to keep them in strict custody until they bring them from life to a damnable death as condemned by ecclesiastical censure. We also decree that the same punishment shall be inflicted on all those whom the cunning enemy has identified as an-

The same is true for the heretics, who are the advocates of the heresy. In the solemn decree by which Pope Innocentius IV confirmed this bloody law, he wrote, among other things: "Since Frederick, Roman Emperor, once-

Corpus juris canonici Gregorii XIII. Pont. Max. jussu editum. Coloniae. 1717. decree. Greg. lib. V. tit. 7. cap. 13. p. 612. sq. The above is taken from the 3rd Canon of the Decisions of the Fourth Lateran Council of 1215.

Since the Holy Spirit has published certain laws against heretical wickedness, by which that pestilence may be controlled so that it does not spread, we want them to be observed for the strength of the faith and for the salvation of the faithful, and we also command it altogether by apostolic Scripture." †) The reader will see from this what appalling hypocrisy it is when the advocates of the papacy claim that the bloody atrocities of the Inquisition were sins of the secular authorities, that the popes were always against them and therefore free of the gruesome blood debts of the Inquisition; that it is a Catholic principle: *Ecclesia non sinit sanguinem*,

that is, the Church does *not* thirst for blood. But already from the above the reader sees that the popes and the papal priesthood did not usually carry out the murders themselves, but they publicly and solemnly confirmed the bloody laws of the secular authorities devoted to them and seriously commanded to keep them. Yes, they have, where they had the power, banished all the authorities, deprived them of their office and called upon their subjects to revolution at God's disgrace, who did not want to expel the so-called heretics, exterminate them and persecute and exterminate them with fire and sword. The popes do it like the Jews, who also now say that they did not crucify Jesus, but that the secular authorities, namely the governor Pilate, did it.

We could now cite a whole host of bloody decrees of the popes and papal confirmations of bloody laws from earlier times; but the ones given, taken from the papal canon law itself, will already be enough to prove that the popes were always filled with a thirst for blood against those who did not submit to them.

and called them heretics for that reason. Some, however, will think that the time when the popes were up to such things is now over; now they are more mild-mannered; the humane, tolerant (?) spirit of our time has irresistibly taken hold of them as well; therefore, it is not to be feared that the papacy, if it comes to power in this country, will start its old game with executions of heretics and the like again. But this is by no means so. The antichristic pope can well send himself into time and change his behavior, but he will not change his heart, which thirsts for the blood of his opponents, the so-called heretics, until Christ will finally come and put an end to him by the appearance of his future, 2 Thess. 2, 8. Even in the year 1805, when the papacy was destroyed by

After the first Napoleon had come under great pressure, Pope Pius the Seventh wrote to his nuncio in Vienna: "The Church has not only sought to prevent heretics from seizing the Church's property, but it has also, as a punishment for the crime of heresy, imposed the confiscation of property on heretics."

†) *L. c. Lib. VII. tit. 3. c. 1. p. 176.*

cation, for private property in Cap. 10. X. *de haeret.* (V. 7.), for principalities and fiefs in Cap. 16. eod.: The latter law contains the canonical legal rule that the subjects of a heretical prince are released from any oath, as well as from fidelity and obedience to him; and whoever knows only a little history cannot be unfamiliar with the decrees of deposition, which have been passed by popes and conciliaries against obstinate heretical princes. However, we are now, alas! in times of such great misfortune and humiliation for the Bride of Christ that the Church has to exercise its most sacred maxims with a deserved severity (namely, to confiscate the goods of the "heretics", to depose the "heretical" princes and kings, to publicly release their subjects from the oath of allegiance).

The Church is not only not allowed to use its right to declare heretics dead against the rebellious enemies of the faith, but may not even mention them without harm; but even if it cannot exercise its right to deprive heretics of their principalities and to declare them deprived of their goods, it can still do so," etc.). *) Here the Antichrist admits, even in the 19th century, how deeply distressed he is that he can no longer exercise his "right".

He can, as he once did, deprive all those who do not want to kiss his feet, and whom he therefore calls heretics, of their goods, their dignities, and their freedom.

He confesses here that the only reason he no longer does this is because he can no longer do it; but that he is oh so happy to do it. Here he confesses that he no longer does this only because he can no longer do it; but that he would oh! so gladly do it.

like a wild animal in a cage, and the

is held off only by the iron grille,

to satisfy his hunger and thirst with human flesh and blood.

Even the present pope, Pius the Ninth, who knows how to give himself a lamb-like appearance in front of others, has nevertheless

In his so-called encyclical (circular letter).

of December 8, 1864, demanded of the state: "To keep violators of the Catholic religion in check with fixed penalties," and condemned the sentence: "The Church has no right to inflict violence". The dear reader will see from this that even the present pope is afraid of bloody heresy.

as great a disgust as the fan-

gene and caged fox from chicken blood.

According to this, it is not surprising that the papists are so angry with our Luther, because

It was Luther, before all, who made this fox, or,

as Luther put it, captured this bear wolf, so that since the Refor-

mation can no longer make you as uncertain as

earlier. Although he still has in the sixteenth and

seventeenth and in the first half of the previous

*) Citirt in Herzog's Real-Encyklopädie under the title: Härsie.

In the first half of the twentieth century, countless sheep of Christ were torn apart, but now Christian blood wants to become an increasingly rare delicacy for him. The princes no longer want to become his executioners' slaves, as before. Luther therefore writes: "In spite of the pope, that he now oppresses and banishes the bishops and princes, as he did before; they should become Lutheran against him seven times, and force him a little more than Luther did; which they will finally do, as Apocalypse prophesies on the seventeenth". (S. Luther's interpretation of the 101st Psalm from 1534. Erlanger Ausgabe, Band 39, Seite 321.)

How the papal theologians teach about the punishment of heretics, we will perhaps share some excerpts later.

W. [Walther]

To the ecclesiastical chronicle.

Missouri. After informing our readers that our legislature rejected the proposed exemption of the church from taxation, we must also report that the proposal finally passed. There are only two regrets. First, that this tax privilege has been allowed by the Legislature without the Legislature having changed the constitution of our state, which it invoked and which forbids all tax privileges; therefore, of course, the enemies of the church have been given the opportunity for all kinds of blasphemies. On the other hand, it is very regrettable that the wording of the law excludes the property of the Roman Church from tax exemption, which is a manifest injustice and contrary to the provision of the Constitution that no preference shall be given to any religious party by the State.

W. [Walther]

Life Insurance. That the "*Lutheran Observer*" had advised the preachers life insurance as the best means to peace of heart next

to trust in Providence, this has also been confirmed to him by the "Lutheran

"Standard" as something unchristian. The "*Observer*" of March 16 defends itself against this and cites several recommendations which theologians and non-theologians of the most diverse religions have issued for life insurance. Among others, the *Observer* cites the recommendation of Dr. Heiner of Baltimore, who writes: "The principle of life insurance is essentially the same as that which the first Christians followed when they sold their personal property and held everything in common. And no one will doubt that the principle followed here by the first followers of our Lord received divine confirmation." The first Christians could not be more disgracefully blasphemed than with this equation of their community of property with the present life insurance companies. With the first Christians, the principle was love; here, the principle is just this

The opposite, namely self-interest. The *Observer* also quotes the following similar passage from the writing of a certain Dr. W. R. Williams of New York, who writes of life insurance: "It seems to be a way of fulfilling the commandment of Scripture: Bear one another's burdens, and so you will fulfill the law of love." God have mercy on Christians where they have such Pharisaic interpreters of the divine law and its spiritual meaning. One can see that the situation among Christians is the same as it was among the Jews at the time of Christ: with the gospel, the law has been turned upside down at the same time. With the main proof, it seems, the

"Lutheran Observer" concludes

referring to the fact that the Baltimore Conference of the Methodist Episcopal Church had recently passed a resolution that each parish should insure the life of its preacher with \$5000. The "*Lutheran Observer*" seems to conclude: "Can it be sinful what such holy people do as the Methodists want to be! He does not consider, of course, that in enthusiastic Christianity many sins and vanities are often outwardly omitted, while just avarice, a right basic soup and yeast of the old Adam, remains sitting on the bottom of the heart. Love of the temporal and concern for the same lose their dominion only through true faith. W. [Walther]

Iowa pastoral wisdom. In No. 2. of the "Church Gazette," an article, J. D . . r signed, as follows: "A pastor should be unapproachable to all the members of his congregation or congregations, and yet again approachable to all." Further, "At a certain distance the pastor must stand to all the members of the congregation; as a good comrade to a good comrade, none may approach him, inasmuch as he must be "unapproachable" to all." Dr. Luther states in his house table that a bishop should be blameless, a woman's husband, sober, moderate, sedentary, hospitable, teachable, not a winebibber, not biting 2c., but he knows nothing about the aloofness of a pastor. If by "standing at a certain distance" and being "unapproachable to all" one's official dignity is to be increased and preserved, then this would be a very weak official, especially here in America, where, for example, in congregational meetings one comes very close to the congregation or, rather, the congregation sometimes comes very close to the pastor, and all the weaker, the more, when the congregation breaks through the "unapproachability", the continuance of the garrison within the fortifications would be found weak. Of course, one should warn, especially young preachers, against a "mean, trivial, boisterous behavior and nature," but just as much against the even sillier enterprise of making oneself unapproachable and distant. Not a studied long face, but a personality sanctified by God's Word brings the preacher the respect due him." B.

Milan, 9 Decbr. The friar Ghilardi, at the same time bishop of Mondovi, had already

several lawsuits because of his hostile behavior against the established order. The news that he was planning to preach a series of sermons in the Milan Cathedral had hardly spread when gritty papers asked the authorities to keep the bishop away, knowing the disturber of the peace and foreseeing bad things. In vain; for ten days he has been preaching twice a day and allowed himself such strong expressions against the Protestants that recently a firm man's voice interrupted him with the words: "Hanswurst, keep silent or stick to the teachings of Christ!" Now the expulsion of the bishop was expected; for the cathedral became by its a gathering place of curious persons, but it did not take place. Another priest, however, who preached in the cathedral square at the same time as the bishop and exposed his nonsensical and unchristian nature, was arrested. Yesterday morning, before the monk ascended the pulpit, a bomb exploded in the middle of the cathedral; the sound in that wide enclosed space was stronger than a cannon shot. Many thought that the cathedral would collapse, and there was an unparalleled shouting and running. The perpetrator was not discovered; some even suspect that the bomb was deliberately planted in order to have an occasion for a renewed attack against the Protestants. In the midst of the tumult, the monk ascended the pulpit and shouted: "Miracle! Oh miracle! the Blessed Virgin Mary, St. Charles and St. Peter! Charles and St. Ambrose protect us against the attack of the heretics! Down with the Protestants!" The women replied, "Long live the miracle! Death to the Protestants!" Who knows how far the fanatical monk would have gone with the fanatical bigots if a detachment of guardsmen of public safety had not appeared in the cathedral to restore order. The local papers again request the authorities to send the bishop back to his mountains. (Schw. M.)

Judgment of a simple farmer about the change of church songs.

The late Oberconsistorialrath Tkeremin in Berlin, one of the collaborators on the new Berlin hymnal, came one day to the court preacher Otto von Gerlach and exclaimed: "I declare that the Berlin hymnal is my worst work, and I want to know nothing more about it. In response to Gerlach's astonished question as to how it came about that he suddenly rejected a work which he had so resolutely advocated only half a year ago, Theremin replied: "I will tell you. I have a small country estate in the Uckermark near Gramzow, where I sometimes go in the summer to relax. There the farmers visit me. The other day an old farmer came to me and asked me in his loyal Low German if it was true that I had worked on the new Berlin hymnal. He could not imagine that. - Me: Yes, I did, dear man.

How so, what does he dislike about this book? - He: That so much inside is done differently. There is one song in particular that I like, and it says: "Death is dead, life is alive. And then in the next chorus it says: "Death flees, life triumphs". - Me: Well, dear man, that's just as well, I thought. He: No, Mr. Oberconsistorialrath, we can't be too happy about that, because when death escapes, it can't come, but that's not true.

Theremin felt disarmed by this reason. From this one example, he became convinced that it is nothing with the improvement of the church hymns, that one often, without knowing it and wanting it, touches one of the most sacred possessions of the Christian people. The congregation has a right to the full, unabridged song blessing. The songs no longer belong to an individual improver, but are the property of the church. (Kurhess. Sunday Messenger.)

Filling stone.

The Roman church, as far as it is papist, i.e. it asserts and maintains the antichristic, soul-murdering human commandments and human statutes of the pope against the evangelical doctrine of justification and against Christian freedom, can produce nothing but either superstitious or free spirits. Baptism according to God's Word, it can still give birth to children of God.

The ordination of the traveling preacher.

The decision made at the Western District Synod in May 1865 to hire a traveling preacher for the Western District has been carried out by the committee charged with this task, consisting of the St. Louis Pastoral Conference and the deputies from the parishes in St. Louis, Carondelet and Collinsville, by God's help. The candidate for the holy preaching ministry, who was examined at the end of June last year. Mr. Friedrich Liebe from Lößnitz in the Saxon Erzgebirge, who had received his training in the Brunn Proseminar and then in the practical seminary in St. Louis, was chosen as a traveling preacher and declared himself willing and ready, trusting in the help of the Lord, to take upon himself the execution of this labor of love. However, because he still understood very little of the English language and the knowledge of this language is absolutely necessary for a preacher who is to travel through the country, he was induced to go to board with an educated English family for a few weeks, in order to be forced to hear and speak English all day long. On August 25, 1865, he started his first missionary journey. In order to have an easier start and to get used to traveling, he was instructed to use the established communication routes, the railroads, and to first visit the places that are directly on the railroad or near it. For the time being, the Pacific Railroad which goes from St. Louis west through Missouri and also has a branch to the southwest. For he knew of several places lying on this Ersen railroad, which probably have enough German Lutherans, but no Lutheran preacher. He went first to Gray Summit, in Franklin Co, Mo, about 40 miles from St. Louis. Here he found a friendly reception and had quite a number of listeners Sunday, Aug. 27. Some of the same induced him to give farther into the country and visit larger preacherless settlements in the vicinity. He came to a branch on Tavern Creek and as far as the Missouri River at Bonhomme. Everywhere he visited the people and usually

preached on Sundays in a district schoolhouse. He had also been directed to visit Franklin City and Rolla. At the former place he found no entrance, but at Rolla, the terminus of the southwestern railroad, which place had grown cold with the war, several were found who wanted to hear God's word and came to the Court House to preach. Later, he also visited Eureka, a little town on the Pacific railroad, located on the western boundary of St. Louis County. Although greatly encouraged by this first excursion to push the blessed work further, he had to leave it a long time according to the will of the Lord. As it was feared that he would get a climatic illness as a German who had been in the water, for which reason he was not allowed to go far away into the country for the time being, it happened that he came to St. Louis in the beginning of October with a cold fever and was taken as a sick person to our gravelly Lutheran Hospita. The fever was very persistent, returned several times, and when he had recovered somewhat and visited the sick in the hospital diligently, he was infected with dysentery and had to lie in bed again for a long time. The Lord graciously helped him from this dangerous disease, but he was not allowed to travel, especially in the rough season, in order not to expose himself to the danger of a new illness. He stayed for a few weeks in the house of a preacher in this city, studying and especially perfecting his knowledge of the English language. On January 26, 1866, he began his second missionary journey, first revisiting the places he had found on the first missionary journey in order to get something going and in order where possible. He succeeded in this by God's help, so that he handed over Eureka to the local pastors for monthly service from St. Louis. Preaching has already taken place there on the first Sunday in March from St. Louis and is to be continued on a regular basis. Gray Summit he handed over to Mr. Past, Kleist in Washington as a branch, which he also accepted and has already served. The branch at Tavern Creek is to be operated by Mr., Past. Lekmanu and the one in Bonhomme Mr. Past. H. Meyer to take over. Rolla, which is too far from one of our pastors, he has kept himself to supply for the first time. He has been called by 22 families in and around Rolla to be their pastor, that he may minister to them a few times a year with Word and Sacrament until he can procure a permanent preacher for them. Upon written vocation as pastor of Rolla in Phelps Co, Mo, he is then Vom. Vnetnro, the 11th of March of this year, by me with the assistance of the Rev. Stellhorn in the burned down and makeshift restored

Immanuel Church here. Accordingly, the beginning has been made of the procedure expressed in our synodal report, that our traveling preacher be called by small congregations and serve them for a time until they can be further cared for. The third missionary journey, which Pastor Liebe has already undertaken, is directed to some places on the North Missouri Railroad.

According to the example (Matt. 9, 35. 36.) and under the blessing of his Lord Jesus, our first traveling preacher should visit all cities and settlements where German Lutherans live, who have not yet joined a Christian congregation, preach about the kingdom of Christ and work with heartfelt compassion among those who are faint and scattered like sheep without a shepherd. We are to help him with faithful intercession, so that the Lord may guide him and open one door after another for him and graciously promote his work. And because new congregations are springing up through the vapors of the traveling preacher, who want to have preachers of their own, as the beginning has already been made, the lack of preachers will certainly become more and more evident, so that we should remember the Lord's admonition all the more earnestly: "Ask the Lord of the harvest to send laborers into his harvest."

I. F. Bunker. I St. Louis, March 15, 1866.

1 Address: Hov. IV viebe,

Ok üov. 1st IV Lucii^or, 156 13tb 8tr. k botrvoou VVnsb anst Ourr, 18t. l-ouis, Uo.

Church News.

After Pastor M. Eirich had received a call from the Lutheran St. Johannis congregation in Minden, Washington Co., Ists., and had accepted the same with the consent of his former congregation in Echester, Ists., he was installed in his office on Sunday Lätare by the undersigned in the presence of our Reverend President westlicken District.

The Lord give also to this His servant Iste! wisdom, strength and blessing, that he may lead many souls to the Kingdom of Heaven.

Georg Streckfuß.

**Address: U-sv. U. Einest,
Russtvilla, ^VusliinAton 60th, IIIs.**

Since Rev. I. Ph. Best of Palmyra, Mo., felt compelled last fall to resign from the ministry due to special circumstances brought about by the new constitution of the Siaale of Missouri, the congregation there subsequently appointed Rev. C. W. R. Frederkwg of Holmes Co., Ohio, as their pastor. After the latter had conscientiously considered this Bechf longer ^elt, recognized it as a divine one and accepted it, he was elected in the Austrage of the hochebrw. Presidium of the ev.'Inth. Synod of Missouri, Ohio & St., Western Districts, on Sunday Oculi, the

March 1866, solemnly inaugurated by the undersigned with the assistance of the above-mentioned Pastor Best.

This day was a day of great joy for the dear congregation in Palmyra, because on the same day, after a long period of waiting, they were once again provided with a faithful shepherd. The celebration of the day was also enhanced by the fact that the singing choir of the Lutheran congregation at Quincy, Ists.

The choir performed several choral pieces in four voices, appropriate to the solemnity, during the two services held at the church.

May the Lord, the Archpastor and Bishop of His holy Church, grant the newly called one His spirit and divine wisdom, as well as joyful courage to build up His kingdom in this newly assigned field, which is indeed full of work, but which also gives rise to good hope. Amen.

Jacob Seidel.

The address of the dear brother is:

vov. 0. IV. v.

vrilm^ra, Clarion Oo., JIo.

After the previous adjunct of my congregation, Mr. A. Crull, saw himself compelled to resign from his office after a short period of effectiveness as a result of a chronic throat ailment, the congregation, at the requested suggestion of our dear general president, appointed Pastor Georg Reinsch, formerly a member of the Iowa Synod, as my co-worker in the capacity of Pastor 8eounchn'iu8, who was then also installed in his new office after a colloquium held in St. Louis on Sunday Invocavit as the day of Concordia. Louis on Sunday Invocavit, as on the day of Concordia, he was inducted into his new office by me with the assistance of Pastor Steinbach.

As the second pastor of the local Lutheran Dreieinigkeitsgemeinde, Pastor Reinsch has been assigned the newly formed second district of this congregation, located in the northern part of the city, as his preferred field of work. Since this part of the city is inhabited almost entirely by Germans and is becoming more and more so, much can be done here for the gathering of the Lutheran church of orthodox confession; however, in this gathering, it is important to ward off not only the obvious enthusiasts, but also and even more so those who publicly declare that they "are not Old Lutherans, but Lutheran Christians who want to be blessed," and to whom Paul Gerhardt's words are therefore to be applied: "Beware, indeed, of syncretists (men of faith, unionist Lutherans), for they seek the temporal and sii d neither God nor man tren."

May the Lord prepare the newly called in the school of Luther for the work of building and collecting, preserving and promoting through teaching and weeding more and more and crown his work with rich blessings. To my former dear young co-worker, however, may he again give in his hour the full use of his voice for the joyful proclamation of his Gospel!

F. Lochner.

Milwaukee, Wis. d. March 11, 1866.

Address: Ilov. **OoorZ kioin8eb, Uiftvnulceo, 1Vi8. 790 loutom'a 8tr.**

On Sunday Judica, Pastor W. Heinemann, formerly of Crete, Ills. was introduced to his congregation in Neugehlenbeck by order of the Presidium by the undersigned. May God crown the ministry of his servant there with rich blessings!

Address: Uov. Iloinemnnn, 1-rcmi)8 voint, ^Igsti8on Oo., INs.

H. Fick.

On Sunday Judica, March 18, 1866, by order of the Vice-President of the Western District of the Lutheran Synod of Missouri, Ohio a. St. d-m Pastor Th. Mertens, who, by permission of his former congregation at Champaign, Ills. accepted the call from the congregation at LyonsviUe, my former branch ! introduced into the midst of this congregation. May the Lord bless and prosper the work of his servant!

G. M. Sugar.

Address: **Rev. Db. 4th,
Vvonsville, Ooolc Oo., Ills.**

Conferenz-Allzeit

The Cleveland Divisional Conference will meet, God willing, April 17-19 at the home of the Rev. F. Wyneken in Cleveland (west side).

I. Rupprecht, Secr. p. r.

The Eastern Districts Conference of the Synod of Missouri, Ohio, &c. , will meet, from Wednesday after Quasimodogeniti to Monday, inclusive, at Philadelphia, Pa. at the congregation of the Rev. St. Keyl.

A. M. W. Kähler, Secr.

The Wisconsin Pastoral Conference will assemble, God willing, at Watertown, on Friday, April 27, and conclude on Monday, 3V. April th. C. Penalties.

The Pastoral Conference of Preachers in Minnesota will hold its meetings April 27-30 this year at the home of Rev. E. Rolf in St. Paul. I. Karrer, Secr.

The Rock Island-Peoria Conference will assemble, God willing, Friday after vom. Quasimodogeniti, April 13 of this year, at Hampton, Ills.

C. A. Mennicke, Secr.

The 13th and 14th volumes of "LuthersVolksbibliothek."

That this double volume of the Luther Library has already appeared in print, and that it can be had for 50 cents at A. Wiebusch u. Sohn here, the readers of the Luther Library know from the previous number of the "Lutheraner". However, they do not yet know what kind of delicious gold and precious stones, what kind of precious, priceless jewels they can have in it for this so low price, and therefore I will at least hint at it here in short words, in order to stimulate them to hurry to get these treasures into the house and then, if God gives grace, into the understanding and into the heart. In the beginning, there is the excellent scripture: "That a Christian congregation has the right and power to judge all doctrine and to appoint, install and dismiss teachers," which thoroughly frees the conscience from papist, Grabauist and all other priestly rule. This is followed by the text: "How to elect and appoint ministers of the church," which Luther himself titled: "Of the most necessary" and which is doubly necessary and important under our ecclesiastical circumstances. This is followed by Luther's entire writings on "Usury," which masterfully expose and thoroughly pierce this now almost completely unrecognized, long-established, highly pernicious cancer, and among them is also the writing "Von Kauffhandlung" ("On the Sale of Goods"), which is so exceedingly important here.

The last section contains some excellent and instructive writings on "Marriage," and concludes with "The Beautiful Sermon, in which the greatest main points of a Christian life are resolved. Finally, there follow some excellent and instructive writings on "Marriage," and conclude with the "Beautiful Sermon, in which the greatest main points of a Christian life are concluded. Indeed, it is only the simple truth when the preface begins with the assurance: "This double volume is not inferior to the earlier volumes in richness and variety of content, but rather surpasses them." So do not neglect to add this volume, which is rich in teaching and content, to your other volumes, and then - well, then read and study it quite diligently and faithfully, so that Luther's genuine evangelical, Christian spirit may come more and more alive again in us and we may become true Lutherans again. -C.

To the message.

In the vicinity of the Lutheran congregation of Burksville, Monroe Co., several advantageous places, with cultivated land, good timber stand, almost throughout good dwellings, and water provided, will be sold in the near future. These sites are only 1-3 miles from the Lutheran church.

The undersigned brings this to your attention. If Lutherans might be willing to settle here, they may contact me. P. Koch.
Burksville, Monroe Co, Ills.

(Receipt and thanks.

For poor students received from Ehrw. A. Brand in Minnesota \$10- from Mr. Klauenberg in East St. Louis, Ill. (for the Vrunn's) \$1 - from the soft women's association in Bremen St.-Louis 2 dozen towels - from the worthy women's association in Columbia, Ill., 9 shirts with bust, 4 pairs of woolen stockings and a pillowcase.

For Brunn's Anstalt from d. werthen Frauenverein in Washington, Mo. by Past. Kleist \$10.
C. F. W. Walther.

For the Se min ar h a u Sh alt: Ans Hrn. Past. Clausen's branch in Lowell: from Christ. Kostert 3 Galt. Lard. 2 Dtzd. Eggs, from F. Hasenjäger 2z Gall. Lard, 2" dyd. Eggs, by F. Wedekind 7 w lard, 2 Dtzd. Eggs, from F. Kostert 7 w lard, 2 Dtzd. Eggs; from the comm. of Hrn. Past. Biltz \$8,10; from the comm. at Darmstadt, St. Clair >4o., Ill: from M. M. Eckert u. Co.827 k> flour, W. Maßmann 175 tk do., Conr. Ochs 100 td do., C. Eckert 100 L do., Heinr. Köhler 100 Iddo., Fried. Elges 100ld do., G. Eckert 66 td.

Für armeStudcnlenrDom Frauenverein der Gem. des Hrn. Past. Föhlinger \$22 for Stülpnagel and \$18 for Buszin; on Past. H. Meiers Hochzeit ges. \$10,60; by Hrn. Past. Dorn \$3 byH. Schröder, thanksgiving offering for happy delivery; by Hin. Rev. Wagner from the women's association of his congregation 33; by Mr. Past. Brackhage on the occasion of E. Nienhüser's wedding \$1 03; from the congregation of Mr. Past. Stecher: on the child baptism of Mr. Fr. Köbn for the child Rudolph \$2. A. Crämer.

With heartfelt thanks to God and to the benevolent donors, I hereby certify the following gifts

for the church building of the Lutheran Immanuel congregation in Baltimore

to have received: Bon Past. Kcyl's St. Paul's congreg. in Baltimore \$20 6.50. Rev. Miller's congreg. in Pittsburgh \$305 40. Rev. Sihler's congreg. in Fort Wayne \$421.75. Rev. Wyneken's comm. in Cleveland \$150. past. Bürger's Gem. in Washington, D. C., \$441.50. Past. King's Gem. in Cincinnati \$66.10. Past. I. Nupprecht's comm. in North Dover \$1.55. Past. Büngers em. in St. Louis \$91. Past. Lulitz's Gem. in Huntiugton, Ind. \$25. Past. Trautmann's parish in Adrian, Ind. \$30. Past. Hauser's Gem. in St. JohnSburgh, Niagara Co., N. I., \$18,50. Rev. Wichmann's Gem. in Farmers Rctreat \$23,7 I. Past. Wagner's Gem. in Pleasant Ridge, Ill, \$20. Past. Guenther's Gem. in Saginaw City, Mich, \$20. Rev. Ocstermeier's Gem. in Pomeroy, O., \$12. Rev. Niethammer's Gem. at Sugar Grove, O., \$21.70. Rev. Claus's Gem., New Bremen, St. Louis, \$13. Past. Bernthal's Gem. of, Richville, Mich. \$5.50. Past. Nützel's Gem. in Marysville \$15. Past. Heid's Gem. in, Peoria, Ill, \$7. By Kassirer Birkner in New York \$34,68. Bon Pastor Hugo Hanser's Gem. in Martinsville \$4. Pastor Weycl's Dreieinigkeitsgem. \$4,85; whose Petrigem. \$3.85. Pastor Dörmann's St. Petrigem. in Bremen, Ill, \$3; whose St. Pauligem. \$3. immanuelsgein. at Lancaster, O., \$10. past. Shepherd in Lanesville. Ind., \$5; whose Gem. \$6. Past. Gräbner's Gem. in St. Charles \$61.50. Rev. Stephen's Gem. in WolcottSviue \$5.

May the faithful God, according to His gracious promise, richly reward these gifts of love with temporal and eternal goods. Louis Felder, Cassirer,
No. 167 S. Broadway, Baltimore, Md.

For Wittwe Kahmeyerr By G. A. Dob- ler in Baltimore from sr. By Pastor Wunder in Chicago from N. N. from his wife's mother. Gem. \$10. by Past. Fick in Tollinsville by an unnamed woman from sr. Gem. \$1. By Rev. Sallmann in Newburgh', O., by Mrs. H. Wulmann \$1. P. Rnpprecht, Past.

For the seminary household: From Past. Schmidt's Gem. in Dwight, Livingston Co, Ill, from B Licbing 2 doz. Eggs, 1 Bush. Reuben. G. L. Krug 3 dozen. Eggs, 1 bacon side. I. Schoenamsgruber 6 dozen. Eggs. N. N. 3 doz. Eggs, 1 pc. smoked meat. L. Konrad 5 doz. Eggs. Fr. Frnhwirth 8 doz. Eggs. G. Stollwitz 4 doz. Eggs, 1 tt. Meat. M. Hahn >2 doz. Eggs, 100 pf. flour. From an unnamed person 14 doz. Eggs. 25 pf. flour. G. Siemantcl 7 dozen eggs. 1 ham. Gebr. Krug 4 doz. Eggs, 1 sack of potatoes, 2 pieces of meat, 70 pf. flour. H. Burk 5 pf. butter. G. Köpplinger 71 doz. Eggs. P. Kraft 2 dtz. Eggs. W. Hcimann 3 dtz. Eggs. G. Bürger 1 shoulder, 9z dtz. Eggs. I. Ka- cher 4 dozen eggs. From the comm. of Nodcnberg from Aug. Meier 1 p. flour, z bush. Beanu. H. Steffen 40 lbs. meat, 1 s- Mchl, 1 S. potatoes. From Past. Schmidts Gem. in Elk Grove from H. Meier 1 p. flour, 1 barrel apples. H. Jltcn 1 vol. meat, 2 p. oats, 2 p. grain, 25 lbs. butter. By H. Garbisch \$2 65 on Seeger's child baptized ges. From Past. Frankes Gem. in Addison from H. Oehlerkjng 4 Bush. Beans, 1 pc. spcck, half a hog, 2 p. grain, 40 lbs. butter. H. Frömming 1 vrtl. Meat, 1 p. reuben. Fr. Kruse >5 lbs. butter. W. Rabe 2 p. grain, 1 p. oats. Koruhas 2 p. oats. H. Precht 2 p. oats. W. Stünkel 1 vrtl. Meat, 1 p. rye, 1 p. oats. H Stünkel ^50 p. groats. Fr. Krage 1 Vrtl. Meat. W. Leseberg 1 cartload of cabbage. Fr. Leseberg \$4. D Fiene 4 p. potatoes, 4 p. oats. H. Matthes 1 a. Flour, 1 p. rye 1 p. oats. Fr Buchholz. in north district, 1 p. turnips, 2 p. grain. Ch. Heidemann 1 p. grain, 1 p. oats, 1 p. turnips, 1 pc. spcck. Moritz Holscher doz. Broom, 40 lbs. butter Gottfr. Amling 2 p. grain, 2 p. oats, 2 p. flour. H. Buchholz \$6. W. Buchholz 1 p. flour, 1 p. grain, 2 p. oats. Fr. Buhholz 3 pck beans. H sack of turnips. Marquardt 3 fnd. hay. Wittwe Heuer 1 half hog, 30 lbs. butter. L White 3 p. grain, 2 p. oats. Fr. Fiene 3 p. grain, 3 p. oats, 1 p. flour, 1 pd. butter. H. WenhoU 1 pot of butter. From Past. Richmann's Gem. in Schaumburg from Bäcker u. Sohn 1 Brtl. Meat, 2 sack flour" 1 S. potatoes, 1 S. roots, H Bush. Onions, 4 bush. Beans. Past. Richmann 60 lbs. dried meat. Ans of Grand Rapids comm. of Ph. Ruthardt 3 Bush. Potatoes. From KulmS 4 bush. do. From N "t- hardt scn. 2 bush. do.

On the purchase of a horse: From the congregation of Schaumburg \$10. Pastor Friedrich's congregation in Lake Zurich \$9.55. Past. Strieters Gcin. of Aurora, Ill, \$12. H. G e h r k e.

Received in-. Raffe -es northern district:

To the Synodal Mission Fund: By Past. Wambsganß at L. Gerwing's wedding \$3.46; at W. Wolf's wedding \$2.01. By Past. Lochner 819.86 u. zw. in mission hours ges. 814.86; from Elisa, Eißfeldt's mission box 84; from Mrs. Voller 81. Through Pastor Lemke from M. Hammel 82 From the schulkindem of the congreg. in Hillsdale and Eoldwater 81 .60. Through Past. Sievers 818.60 u. zw. by Mrs. Amtmann Eißfeldt in Milwaukee 70 Ets.; I. M. Arnold 50 Cts. z I. G. Fischer 75 Cts; Fr. Kelch 82.50; Epiphany - Coll. in Frankenlust 810.7>; in Amclith 88.14.

To the synodical treasury: Gem. in Saginaw Eilt" 865. Past. AuchS Mein. 811.25; by himself 85; by the same from I. Str. Gl. By Past. Link 2 Eol- lectes of his Mem. 8>7 (the receipt of which is late). By Past. Lochner for synodal reports sold 90 LtS. By Past. Günther of d. Gem. in Saginaw City subsequently 820 u. zw.: from the Mem. 814.75; on Klein- Kindtaufe ges. 86.25; from Fr. Weggel 81; from a ll". named 81. Through Past. Lemke 826.48 u. zw. from his St. Petri - Mein. 812.21; St. Johannis - Gem. 89.27; from an unnamed 81; from himself 81. Pastor Hügli's Mem. 8>0, from ihm himself 81. Mem. in Adrian, Coll. 842.65; from the graueukasse there 840; from the Centkasse 87. Gem. in Hillsdale 815, u. zw. Coll. 82; from M. L. Schmid u. I. Schmid 82 each, M. Bach, Bern, locher, Oesterlein, M. Bach, F. Bach, Oberhäuser. Emmrh Klein 8> each, Köhler and Werner 50 Cts. each. From d. Gem. Eoldwater 87.25 u. zw by I. Denner, L. Denner, Große, Mannerow each 81; Linder, Marie Maunerow, Karl Manne- row, Ph. Knapp each 50 Cts; Single 25 Cts. By Past. I. F. Müller ges. 818.50 u. zw. by M. Rabus in Tecum- seh 82; from sr. Gem. in Lake Ridge by G. Edler, I. Ve- land, M. Harcher. F. Schreier, I. G. Müller each 81, H. Schmidt, G. Müller each 82; I. Bachmann, G. Kempf. Z. Müller each 5<>cts, G. Schmidt 86, E. Dittes in Jackson 50 cts, Past. Müller himself 82.50. By Rev. Kold 815.60 u. zw.: from parishioners 8>4.25; on an infant baptism ges. 81.65. By Rev. Stecher: first se"-^ thin 820.40 u. zw. of Ch. Bodenstein u. W- Kroos 85 each, W. Schneidewind 82, Kühn Jr, H. Ohlrmann, I. Newcr, F. Kaufmann, Rosenthal 81 each, Nadke, Bräger, Rowat 5> cts. each, Köhn Sr. Jr. Müller, Schulze 25 cts. each, von Past. Stecher 81.15, by Past. Sievers 826.25 u. zw. Coll. in Frankenlust, Amelith u. contribution of Past. Sievers 820, I. M. Arnold ans Frankenlust 50 Ets., I. G. Fischer von da 75 Cts., I. G. Weiß von da 82.

To the parish & teachers' widows' cassc: By Past. Sprengeler 8>50. whose congregation 86.40. by Past. Lemke by M. Hammel 86.

For the support of sick pastors: placed in the collection bag by an unnamed person in Mourae 82.

For Prof. Biewend: By Rev. Sievers 89 u. zw. of A. Götz in Frankenlust 81, F. Sievers 86.41, New Year's Coll. in Frankenlust 86.57, Coll. m Amelith 81.02.

For teacher salaries: By Past. Wambsganß from his upper Jmmanuelsgemeinde 86.56, from the lower 810.60. Pastor Lochners Mem. 869.52. By Past. Moll Christmas coll. in Mequon 81.85. comm. in Hillsdale. deßgl. 86. mine, in Eoldwater, deßgl. 84. comm. Frankenlust, deßgl. 816.40. comm. Amelith, deßgl. 86.25.

For Past. Brunn's Anstalt: From N. N. Gratitude offering for rescue from danger of life, 82 for travel allowance of Brunn's pupils. Trinity Commun. in Minnea- polis, Minn, 810. M. Hammel by Past. Lemke 86.

For Past. Röbbelen: By Past. Wambs- ganß in s. both Gem. ges. 818. Past. Bernthal's Gem. 87.50. By Past. Lochner 85 by Fert. Hermann. By N. N. Thank-offering for rescue from danger of life 81. from G. Weiß' wedding in Frankenmuth ges. 85.58. by Past. Sievers 815 u. zw. from L. Lange in St. Louis 85, Coll. in Frankenlust 86.60, Coll. in Amelith 81.02, Rev. Sievers 85.68.

For college maintenance in Fort Wayne: By Past. Lochner by B. 81. by Past. Moll at Geiger's wedding ges. 89.18. By Past. Lemke by M. Hammel 82.

For the maintenance of the school scminarS: Past. Lochners Mein. 822.69.

For poor pupils and students: Through Past. Also by M. G. Gratitude offering 82. by the same from A. Haag 81. on G. K. Weiß' wedding in Franken- muth s. 85.58. by Past. Franke for A. Gräbner ges. 86 ". zw. on G. Mörlach's wedding 86, by L. Stützer as a thank-offering for the rescue of his children 86. By Rev. Lemke on schinmngS infant baptism ges. 81.50. By Mast. Sievers 854 n. zw. Collecte in the fall of 1865 at Amelith, Bay City, Frankenlust and contribution of Past. Sievers 860, by Bro. Burk at Amelith 85, Bro. Keith at Frankenlust 88, at Mart. NcumeyerS wedding in Frankenlust ges. 85, on I. G. EichingerS wedding in Amclith ges. 86.

To the church building in Past. StürkenS Ge^ meinde: By Past. Lemke by Hcrrn Hofer 81.

To the Hospital in St. Louis: By Past. Sievers at a wedding in Bay City ges. 86.

On the orphanage in St. LouiS: By Past. Lochner from B- 81.

For inner mission: By Past. Lochner, m mission hours s. 819.86. From the school children of the congregation in Adrian 84.50. By PasD Trautmann in Mis- sionsstnnden s. 88. By Past. Sievers by Ch. Eißfeldt in Milwaukee 815. W. Hattstädt.

Printed by A. Wiebusch ". Sohu. Gt. Louis, Mo

Volume 22, St. Louis, Mo. 15 April 1866, No. 16.

(Sent in by Past. I. P. Beyer.)

Why a Christian man can heartily rejoice in his baptism, which he received as a child.

(Continued.)

Divine commands can only be given in the sacred

Scripture, for it alone is the Word of God. Therefore, take your Bible again, dear fellow Christian, and let us look at God's commandment with each other. Look at Matth. 28, 18.19. It says: "All authority in heaven and on earth has been given to me. Therefore go,

And teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and teach them all things whatsoever I have commanded you." That our Lord and Savior gives a command here, no one can deny, not even the opponents. But all commands in God's Word are written in clear, definite words, so that no word may be given any other meaning than the first and proper one it expresses. This must necessarily be so, otherwise who could, if human cleverness first understood the meaning of the divine words?

How can we ever be sure of what is commanded if we have to determine the words of command? But with clear words the Lord commands to teach and to baptize. If we now ask whom the Lord wants us to teach and baptize, his command answers: "All nations. But what is meant by a people? People is the collective term for all people, men and women.

The German people are all people, men, women and children, who are connected by descent or by a common head to whom they are subordinate, or by a language, or by a country which they inhabit with each other, or by any other bond. Whom does one mean when one says the German people? Does one mean the adult Germans? Not at all. They mean young and old, from the infant in the cradle to the old man staggering on his staff. But now the Lord says with a nod: Teach and baptize this or that nation, but all nations, that is, all men, all women and all children. What creature may now dare to exclude the greater half of mankind, the children, without at the same time committing the crime against the holiest and falsifying God's command? - There could be only one case in which we could accept a limitation of this command to less than all men, and that would be if God Himself had given an explanation in another word, which would be. Has God done this? In vain you will search the New Testament verse by verse; for nowhere is there found a limitation of this command to less than all men. Nor have the opponents yet discovered any scripture of this kind, and the way in which they seek to help themselves out of this difficulty is again very characteristic of their whole doctrine. For they say: "All nations should be taught and baptized, or as Marcus says: ""Go ye into all the world, and preach the gospel to every creature,"" the Gentile as well as the Jew"; but it is not said: To every individual, hiev would be the inconsistency obvious." *)

With this loose, frivolous reason the good God should be satisfied, if the conscientious opponents explain his command words to him in such a way that his command, to which he binds all nations, does not concern the greater half of them. With this we are to let ourselves be convinced that we are not baptized rightly, that the Anabaptists say: One cannot take God's command as it reads, otherwise an obvious inconsistency comes out. Truly, when one sees how the opponents hurl such straws against the fortress of Christ's clear command, and notices how they wait in all seriousness for us to take up arms against it, then one becomes all the more convinced of their impregnability. Dear, where do we come to, if this should again be a principle of Christian doctrine, which here the Anabaptist spirit of the Well reveals: If a speech of God appears to us as inconsistent, we must understand it differently than it reads. With this, the unbelieving enemies of the Bible are granted everything they want, and the Anabaptists can confidently reach out to them; they have invented a platform that is broad enough for all of them. Of course, we see, say the unbelievers, that in the Bible it is written that the world came into being from nothing, in six days.

*) Scriptural representation of the baptism. S. 10.

But we also obviously see that these are inconsistencies; and the Anabaptists, according to this principle, must say: Amen, because to them what appears to be an inconsistency is also false. Before a true Christian would make such a concession, or rather, would pronounce such a denial, he would rather appear as a fool before all the unbelievers of our day and preach the gospel to all creatures, to all stones and trees 2c. although they have no ears. But we do not need this at all, because God Himself interprets these words "all creatures" in the changed passage, Matth. 28,19, to mean that we should only teach and baptize "all nations". But why he used the even more comprehensive word in Marcus, which is not necessary to discuss here in order to save space. It is already enough that everyone must see that he did not say it in order to give the Anabaptists the freedom to understand only half of "all peoples", but everything that is called man. Now look at Acts 2:38, 39, where we read: "Repent and be baptized every one of you in the name of Jesus Christ for salvation. Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For to you and your children is this promise, and to all who are afar off, whom our Lord will call." What a powerful proof we have here again for the baptism of children. Let us become quite aware of this. Peter preaches repentance to the Jews and reproaches them for their terrible sin, that they have crucified the Lord of glory. This goes through their hearts, and they ask, "What shall we do? Then the apostle instructs them on this important question, on the right answer to which their fate depends for time and eternity: Repent and be baptized every one of you. What benefit will this have for them, the great sinners? They shall receive forgiveness of sins and the gift of the Holy Spirit. But have they not cried out: His blood come upon us and our children? Will not God now terribly answer their own prayer and deprive the fathers and their children of such graces forever? No, even they and their children may still enjoy these goods of God, for yours and your children's is this promise. What promise? Well, that they shall have forgiveness of sins and the Holy Spirit through holy baptism. Even the children? Yes, because it is also promised to them and what God promises once, he can and will also keep. Therefore, this saying clearly proves that also the children are to be baptized, because also to them belong the promised goods, which God communicates through baptism as the ordinary means, forgiveness of sins and the Holy Spirit. Therefore, let us only remain steadfast, dear fellow Christian, we too have already obtained these goods of God at our baptism in infancy. But, you will say, do not the opponents also know such passages? Of course, they know them, but listen again, with what a down-to-earth

They treat them with such carelessness and try to deprive them of their evidential value. Just the quoted passage they explain thus: "By children must be understood here, in my opinion, their offspring when they are called." *)

It is a pity that these clever people were not yet alive in 1) Luther's time, because they could have given him good advice for the difficult work of translating the Acts of the Apostles from the Greek into German; and if Dr. Luther had accepted them, then it would certainly be written: for yours and your descendants is this promise. But you can be sure, dear reader, that Luther would not have listened to such advice, for he wanted to give us a correct translation with God's help; but here descendants is an obviously wrong translation. You see, in the Greek language, especially in the Acts of the Apostles, children are called "tekna"; children of Israel, on the other hand, or "descendants of the lineage of Abraham" are sometimes called "gennea," but most often Israel". For example in the passages Acts 3,25. 7, 23. 37. 9, 15. 13, 26. 2c. Now Acts 2:39 says: "To you and yours is this promise, which, as anyone knows who knows a little Greek, and even more so who has carefully examined and compared the way the Holy Spirit uses to speak in Acts, can mean nothing other than "children". Nevertheless, the pious, honest Anabaptist spirit wants to make us know quite unspokenly that this word must be translated as "offspring. Look, my fellow Christian, that is what we are offered! We should let ourselves be fed with such garbage of limited enthusiasm, which we should believe in order to doubt the correctness and glory of our baptism. May God protect us in mercy from such falsehood.

But the opponents attack the castle from an outer side and say: "Doesn't it say in the words of the command: "teach and baptize"? isn't the word "teach" there first and doesn't it therefore also have to be done first? But if the children are to be taught first, they cannot be baptized in such a small way as you Lutherans are accustomed to do. In honor of the truth, we must first admit that many of the Anabaptists themselves, who have already become a little wiser, no longer dare to raise the above objection, because they know that it does not hold water. Their pioneers, however, who are equipped with a high degree of ignorance and who therefore do not lack impudence, still bring it up freshly; nor have I yet read in any of their organs that they have publicly described this reason as lacking evidential force against us: therefore we must nevertheless consider this objection here, as trivial as it is in and of itself. Notice, then, dear reader, what the Anabaptists want. They say: Because in the

*) Scriptural account of baptism, p. 12.

The word "teach" precedes the words of institution of the chrism. If the word "teaches" precedes the words of baptism, it must always be done first. The principle would therefore be this, and I ask you to pay attention to the great wisdom that was revealed to the Anabaptists from the smoke hole: If two or more things are commanded at the same time in the Holy Scriptures, then that which precedes must always be done first. If two or more things are commanded at the same time in holy scripture, then that must happen

first which is written first. After that, what is behind. Now look at 1 3, 16: "Thy will shall be subject to thy husband, and he shall be thy lord." According to the rule of the opponents, this is what it means: First the will of the woman must be subject to the man, then he also becomes her lord. With this interpretation every stubborn, self-willed woman would be highly satisfied; for she only needs to answer the man who refers to it and says: By God's and by right I am your lord: Not by a long shot; first you must wait until I submit my will to you. That should probably become a fine married life on earth. God does not want that either, but that is his will, that the man be lord, no matter whether the woman acknowledges it well-willingly or resists it; and in the last case the man shall submit her will to his, because God has already decreed him to be her lord before. - Look further at Ex 29:6, 7, where God commands Moses to put the hat on Aaron's head and the sacred crown on the hat, and to take the anointing oil and pour it on his head and anoint him. According to the Anabaptist principle, God would have commanded Moses to first put the hat on Aaron and then anoint his head, which is a pure impossibility. Therefore the anointing had to happen first, then the hat came on the head, although the putting on of the hat was mentioned first. Look further at Deut. 19:25, where God commands the Israelites to eat the fruit of their trees and gather it. Fortunately for the people, the wisdom of the Anabaptists was not known at that time, because their principle would have brought the poor Israelites into the most dreadful distress of conscience. According to their teaching, this commandment means: First eat the fruit, then gather it. If they had really finished eating, they would not have been able to gather anything, and they would still have been sinners. Therefore this passage is not to be understood differently than it reads, namely, they should eat and collect both, however, each at its time. Further look at Deut. 10:1, where we read, "And the LORD said unto me, Hew thee two tables of stone, and make thee an ark of wood." But what did Moses do? He himself tells v. 3: "Then I made a wooden ark of pine wood, and called it two tables of stone." O, the sinful Moses! How can he dare to make the ark first and tell this to all the world, when God had said to hew the tablets and make the ark. Truly Moses must not come into the number of the holy ones.

"believing baptized Christians." But still God is pleased and does not say a word about it, which Moses rebuked, by which he indicates clearly enough that he did not want to say which of the two should happen first, but that he was satisfied that only both should happen. We could now continue and cite similar examples from all the books of the Holy Scriptures. We could go on and cite similar examples from all the books of Scripture, which show that the Anabaptist principle is not in the opinion of the Holy Spirit. Spirit's opinion. But we will keep it short and only prove with a few passages from the New Testament that their principle, if it were to apply, would again do them the greatest harm. It says: "John, who was in the wilderness, baptized and taught about baptism. According to this, John would have done exactly the same with adults as we do with children, namely, he first baptized them and then taught them about baptism. Now we could also insist and say: 'If John, who was immediately enlightened by the Holy Spirit, did it, then who will deny it to us? Let us now add Job. 3:5: "He that is not born of water and the Spirit cannot enter into the kingdom of God," and apply the new rule of the Anabaptists to this saying, the whole work which they have hitherto permitted, and the very foundation of their sect, falls with one stroke. For according to this, one must first be born of water before one can ever be born of the Spirit and enter the kingdom of God. Therefore, baptism would be the very first thing that must be performed on every human being, and without it, the Holy Spirit could not enlighten the heart of a human being. In spite of the fact that John baptized and taught, in spite of the fact that Christ says that man must be born of water and the Spirit, in spite of the fact that the Anabaptists say that what is first must first be done, they still do not baptize anyone whom they have not first taught, and they act directly against their own rule. See, my

Dear fellow Christian, you get involved in contradictions with yourself if, like the Anabaptists, you want to squeeze something out of God's Word that God Himself did not put into it. If God's word wants that which is mentioned first also happens first, then God's word always indicates this explicitly, as for example the Lord says to the Pharisees: "Nevertheless ye repented not, that ye believed him (John) after that" (Matth. 21, 32.). But here we stick to the simple words: "Teach all nations and baptize them," and believe that both have to happen, each in its own time. We cannot yet teach the little children, but we can baptize them, and therefore we do it; but as soon as their minds awaken, we teach them also. This has also happened to you and me, my fellow Christian, and therefore we are baptized according to God's explicit command. Yes, our opponents say further, but if this is an express commandment of God, that the children are to be baptized, then we are not to be baptized.

who is to baptize, how is it then that in the whole of the New Testament one does not find a single example of the baptism of a child. This, dear reader, could not at all challenge us, if it were really so; for what of it? If I am certain that God has commanded something, then it is also certain that all those who wanted to keep his word have also kept it, regardless of whether it is written how, where and when they have kept it or not. It would be quite another thing if there were even one passage in the entire New Testament where a child who had been brought to baptism was given the same baptism for the purpose of

for the sake of his youth, would have been denied by God Himself. We rightly demand such a passage from the opponents, if this objection is to prove anything; but they will have to look for it until the day when America becomes the paradise in which the millennial kingdom is lived out; for such a passage is not found in the Bible. What should also come out if the principle of the opponents would be right: All commands of God, to which also examples of the fulfillment are not found in the holy scripture, are as null and void. What would be the result if the principle of the opponents were correct: "All commands of God for which there are no examples of fulfillment in Scripture are to be regarded as null and void and to be interpreted differently than they read? Take first of all the high command of God, the holy ten commandments. To this day, of all the mere men, we have not a single example of anyone keeping them. If, therefore, the Anabaptist principle should apply, we would have nothing more urgent to do than, like the Pharisees of the old covenant, to give all the commandments a different interpretation, for the words are. Or take the commandment of circumcision, which God gave to Israel, and of which he still expressly determined that it should be fulfilled on the eighth day; also of this we find, from the circumcision of Isaac onward, not a single example throughout the entire Old Testament; for the example of Zipora cannot be cited, because her son was no longer a child, as is clear from Exodus 2:23. Accordingly, if the adversary rule were correct, the commandment of God about circumcision on the eighth day would have been omitted for 2000 years and the descendants would have had to interpret it differently. Thus the command of the use of the holy. Lord's Supper. In the whole of the N. T. we do not find explicit mention that women took part in it; therefore, according to Anabaptist wisdom, one would have to conclude that it was precisely not commanded that women go to Holy Communion. Communion. But you can already see, dear reader, what a great folly it is to first demand examples from Scripture in order to accept the commandment as such; for the commandment remains in full value even without any example.

(To be continued.)

(Sent in by Past. Hugo Hanser.) **Lutheran, do you have the symbolical books and do you read them?**

(Continued.)

The Apology of the Confession.

The Apology, as the title indicates, was translated from Latin into German by Dr. Justus Jonas. Apology means a protective speech in German or a defense; Apology of the Confession is the name of this writing because it defends what is taught and known in the Augsburg Confession. At the same time, however, it is also, as appearances show, a further explanation and splendid interpretation of the Confession. The occasion for this writing was the following:

After the Augsburg Confession had been handed over, the papists, too, should have simply presented what they believed to be necessary in matters of religion, and then the religious negotiations could have been continued on the basis of these two submissions according to the Emperor's invitation. But neither the emperor nor the papist estates were so favorably and justly disposed against the Protestants. Instead, the emperor simply ordered his papist doctors Faber, Eck, Cochläus and others to refute the Augsburg Confession in writing. Confession in writing. This was, of course, a matter of impossibility; Eck himself had already admitted that it could not be done with the Holy Scriptures. Eck himself had already admitted that it could not be done with the Holy Scriptures; at most with the old church fathers. The first draft of this refutation turned out so miserable that the emperor and the estates were ashamed to have it read to the Protestants and therefore returned it as unsuitable.

After this, the twenty or so doctors toiled for almost six weeks until they finally produced a confutation or rebuttal, as they boastfully called it. In it they had approved several articles of the Augsburg Confession. In it, they had approved some articles of the Augsburg Confession, rejected some in part, and some completely, as can be seen from our Apology itself. Nowhere, however, was the reason for the refutation the Bible, as it should have been, if one had wanted to act in the fear of God, and if the objections should have been of any importance; but from old church fathers, who themselves had already been taken in by papal heresies, they brought forth this and that, with which they claimed to have overturned the Lutheran doctrine and to have proved it false, as if the church fathers were above God's word. For this work, the authors were gloriously and richly rewarded by the pope and the emperor. So that Erasmus sarcastically said: "Poor Luther made many of them rich."

The emperor had his secretary read this confutation to the Protestant estates, declaring: "that this rebuttal, which he has had drawn up, contains the opinion on which he wishes to base and stand; he therefore understands that the princes will not accept the

would do the same. And if they would not comply, he was the patron of the church and not willing to tolerate any schism in Germany. The Protestants could only interpret this speech as a harbinger of imminent hostilities, and therefore requested all the more a copy of this confutation, since they could not immediately come to a decision in such important matters without further consideration. But since the papal side was aware of how weak a foundation this work rested on, this request was unjustly rejected. In vain the Protestants appealed to the imperial decree: that one had promised to listen to every opinion in kindness and to act; in vain they argued that in much lesser imperial matters a copy was not refused, and that they had also submitted their confession in writing: The Emperor stood by his refusal and offered it to them two days later only on condition that they would first swear not to write anything against the Confutation, nor to have it printed, and to accept it; conditions which they naturally could not meet. Outraged by this procedure, the energetic Landgrave Philip left the Diet, and a split in Germany seemed inevitable.

But some papist estates tried again the way of kindness. And the emperor, prompted by his political situation, now ordered a committee of the most outstanding Protestant and Roman theologians and jurists to discuss these matters and to reach an agreement. However, although this committee changed three times and finally consisted of only four legal scholars, as well as Melancthon and Dr. Eck, it seemed that agreement had been reached on the first 21 articles of the Augsburg Confession. The peace negotiations broke down more and more and the Protestants appealed louder and repeatedly for a free general council as soon as possible. The emperor, after again trying to persuade the Protestants to deny the treaty, partly by promises and partly by threats, on Sept. 22, 1530, ordered an imperial treaty, or "Reichabschied," to be signed by the Protestants. 1530, in which it was stated: "Since the creed of the Protestants had been refuted, and it had come to the point that in some doctrines the Protestants could have united with the Catholic Church, but not in others, they were granted a period until April 15 of the coming year to deliberate whether or not they wanted to unite with the Catholic Church over the disputed articles. . . . The announcement of a general council should be made to the pope within six months." The Protestants had Dr. Brück reply that it was not at all true that their doctrine had been refuted, but rather that it was so firmly founded in God's Word that it was eternally true.

The people of the city of Vienna were convinced that they could confidently stand their ground in the last judgment, and they would soon have done so if they had been given the confutation. However, the most important thing would have been noted in haste and an apologia would have been drawn up against it. And at the same time they presented an apologia of the Augsburg Confession. During the reading of the Confutation, some things had been noted by the Protestants. Melancthon took advantage of this and wrote a refutation of it, which was at the same time a defense of the Confession. And this was what was now presented, but the emperor once again refused to accept this writing, and so the Elector left Augsburg with his family. Shortly before, Luther had written from Koburg: "I wish God that I would see you again soon. You have done enough. You have confessed Christ. You have offered peace. You have obeyed the emperor. You have patiently endured much humiliation.... . Rejoice now also once in the Lord, and be glad, ye righteous. . . . The Prince Chur wanted to allow me to go home, but I asked him to leave me here, so that I could receive you here when you return, and dry the sweat from your brow."

It may be mentioned here that, because the imperial decree was openly hostile to the Protestants, the hatred of the papists also became more and more open. King Ferdinand, the emperor's brother, would not rest until the "Lutheran sect" had been exterminated "and should he go begging"; and the Elector Joachim boasted that he would "rather lose his country and people, die" and "perish" than agree to peace with the Protestants, and that the papal envoys were already trying to persuade the Emperor to resort to confiscation of goods, fire and sword, because that was right against the heretics, and that he would then let the Inquisition finish the job. Since open war seemed inevitable, the Protestants gathered in Schmalkalden in March of the following year and concluded a six-year covenant with each other that if one member of this covenant should be attacked and suffer violence for the sake of the faith, the others would support and help him with an armed hand. The emperor, however, had not expected this forceful, swift action; it dismayed him. A beginning of the war was still too early for him, because the Turkish emperor Suleiman threatened Austria; he still had to have peace inside the empire and powerful help outside. He quickly resumed the broken negotiations and finally concluded the so-called Nuremberg or First Religious Peace with the Protestants on July 23, 1532, by virtue of which both parts promised to behave peacefully toward each other until the expected concilium.

After the Reichstag it was Melancthon

He was still able to get a copy of the Confutation. He therefore set to work on the Apology at home, which had been offered to the emperor but not accepted, and so it came into being in the form in which it can now be read in our symbolic books. At the Convention of Schmalkalden (1537), it was then signed by the theologians at the decision of the Protestant estates, and elevated to a symbolic writing.

As for the content, it is preceded by a preface in which Melancthon himself gives a brief account of what was negotiated after the delivery of the Augsburg Confession. Confession, complains that no copy of the Confutation was given to the Lutherans, and finally gives the reason why he is writing this book: namely, to show before all the world that the Augsburg Confession is the pure

and right doctrine of the divine word. Confession contains the pure and right doctrine of the divine word. Then follows the actual defense in 14 articles, in which not only the articles of the Augsburg Confession are defended with triumphant certainty, but also the articles of the Augsburg Confession are defended with triumphant certainty. The articles of the Augsburg Confession, which the enemies had attacked, are defended with further proof, discussion and closer definition, but also the apparent reasons, which the opponents had raised against it, are refuted strongly and convincingly. He dwells longest in this most extensive writing of our symbolic books on the article of justification and the fulfillment of the law, and shows here, as through all the articles, that we are justified and saved by faith alone in the merit of Christ alone, and not by our merit or the merit and worthiness of others. Finally, he reproaches the papists once again, that not we, but they are to blame for this separation of the church, because they did not want to let go of their false teachings and persistently resisted the divine word.

Anyone who reads this writing with an open heart will have to confess that it is a true treasure trove of pure doctrine, through which not only the Augsburg Confession is illuminated in the most splendid way, but also that the entire work of the Reformation must be powerfully promoted. Confession is illuminated, explained and interpreted in the most glorious way, but that the whole work of the Reformation had to be powerfully promoted by it, since the necessity of it was put into the brightest light by God's Word and history for every sincere person. God's Word and history were put in the brightest light, as well as the complete lack of foundation of the papal doctrines and statutes, all of which are presented with the greatest clarity, thoroughness and scholarship in the most simple manner. Also, one soon senses from the way of expression that Melanchthon is already much bolder and more resolute here than in the Augsburg Confession. Confession. "By this writing," says Luther, "Melanchthon has made up for everything that he should have done through his too great love of peace and submission, with his at the same time anxious and fearful nature.

(To be continued.)

To the ecclesiastical chronicle.

Freemasonry and the Evangelicals or Albrechtians. Some time ago it was criticized in the organ of the Evangelicals that in their Eastern Pennsylvanian Conference, namely in Tamaqua, the laying of the foundation stone of one of their churches had been performed by Freemasons with their mumbo-jumbo, namely by Jews. It seems that the laymen, rather than the preachers, in that community were more annoyed by this. The Protestant preachers seem to be in cahoots with the Freemasons. For example, a layman writes in the Christian Messenger of March 30:

"There is no doubt that the meeting of the Ostp. Conference, hoping that the same would enforce decisive resolutions against the glaring mischief at Tamaqua, but how astonished one is, indeed one can hardly believe one's eyes; for the proceedings of that Conference are nothing else, the best of it said, than a "defense of the Masonic Order."" "Not a single delegate of the leading Conf. of the Protestant Church has the moral courage to speak out freely against such a humiliating performance for the entire Protestant Church. The committee appointed by the bishop must not make a sound; and no wonder that this committee makes a mockery of itself and its whole conference. If the first men in the church can remain silent in such a questionable matter, then the laity must rise up to prove that there is still a little lifeblood left. I know enough about this dark guild, and I am firmly convinced that Freemasonry is contrary to the spirit of Christ and his teachings. If Christians throw themselves into the arms of this alliance, they at the same time throw away their trust in God, deny the faith, engage in lechery and run the risk of losing their souls. We must look at such phenomena in the light of God. Every faithful follower of Jesus is filled with melancholy when he sees that the decay is spreading more and more. Everyone who is sincere with himself follows also here the

Our Lord's admonition: "Watch and pray. - In its report, the Committee puts special emphasis on the fact that they were not Jews. O simple-minded schoolboyism! - Do not those three men know that Freemasons are Freemasons, whether otherwise Jews, Christians, Muhams, and so on?

daner or heathen? - If other conferences do not speak out more sharply or perhaps not at all against it, then a rough ranking within the Protestant community is inevitable. Tens of thousands and times as many members essentially agree with my views.

At the Ostp. Conf. an indirect treaty was concluded with the secret order of Freemasons."

On Somnambulism.

The Sunday Messenger received a letter from a reader of the same, H. in V. bei M., that in the region of Meissen in Saxony there is a female person who attracts many people because in a somnambulatory state she offers remedies for diseases, but also foretells the future "and all this in the name of our highly praised Savior. The opinions about this apparition were divided among the believers there: while some recognized an effect of the Holy Spirit and referred to 1 Cor. 12, 4-11, others rejected it by referring to Matth. 7, 15-23, and especially to v 22 and 23. Now let the Sunday messenger answer this: What is to be thought of somnambulism or *clairvoyance*?

This is a dark night area of the human mind, a pathological condition of the nervous system, which is why this phenomenon appears preferably in women with overstimulated nerves. Not infrequently it is connected with deception, especially self-deception, nourished by vanity and admiration on the part of uneducated people of high and low status. In any case, it is a disease and what is spoken in these morbid disorders of the soul and nerves is by no means a higher revelation of God the Holy Spirit. This error is absolutely reprehensible. God the Holy Spirit, of whose special effects and gifts of grace in the apostolic time St. Paul speaks in the Corinthian passage, is not a higher revelation of God the Holy Spirit. Paul speaks of in the Corinthian passage, did not choose women with nervous disorders, but spiritually and physically healthy people, rock solid in their faith in the Lord Jesus, walking in a sanctified life, grounded in the knowledge of the salvific doctrine and completely devoted to the Lord as their own; these were also the four daughters of the evangelist Philip in Caesarea in those days, of whom Lucas tells us in Acts 21:9. But by no means in our day is it the woman near Meissen, nor the girl in Pausa, of whom the pilgrim from Saxony in 1859 told quite strange things, and who, taken by the authorities to the district hospital in Zwickau, soon recovered there. Finally, one would like to ask: Who finds the people who run to such women, believe them and make a big fuss about it? Do not take it amiss, dear brothers: they are

Those who are not satisfied with the wholesome food of the Word of God and the means of grace to which we are pointed by the Holy Spirit, but want sugar bread, something separate; to whom not the One

The main question is: What shall I do that I may be saved? The main question is the care of life and the question of life, but those who lust after things and rash questions which we do not need to know for our salvation and which are therefore withheld from us by God's wisdom. On the faith

We are placed in the Lord's word; what is above it is of evil. Therefore you are right, dear brother H., stay away from such false prophecies and prophetesses and remain only on the Gospel on the 8th Sunday and Trinity. - Matth. 7, 15-23. - and read what St. Paul to the Ephesians, where at that time also such stories occurred and deceived the believers, in chap. 4, 14. 15. writes, and nevertheless point your brothers who are mistaken in this to the last verse of the 12th chap. attracted by them. of the 1st Corinthian Letter. The more delicious way, which Paul promises to show there, is the content of the following 13th chapter. (Sunday messenger from Saxony.)

Difference of belief and unbelief.

Thus the historian W. Menzel writes: "The history of the great French Revolution has itself proved that the utmost efforts of modern Jews and pagans are not able to overthrow the Christian church. The Jacobins, however, had decreed the abolition of Christianity, and a thousand Christian martyrs fell victim to this decree, but the French people soon sweated out the madness, and when the first Consul reopened the churches, it happened with the most general approval of the people; the Jacobins, who had been so fierce a short time before, cowered like dogs, and there was not a single martyr among them who would have risked his life for his unbelief. There is a great lesson in this. Faith gave men the moral strength and high heroism that unbelief can never give its followers. The pious man dies for his faith as for his true beloved. Unbelief, however, is never faithful, not even to his unbelief, but, when compromised by it, abandons it like a lazy harlot.

Annual report on the German Lutheran Hospital and Asylum in St. Louis, Mo.

In the year 1865 we went through many notices in our hospital. Three times we experienced a change in the guard family. Twice the guards told us the service. And then the new housemother was ill for a longer time, so that maids had to be kept. Admittedly, the service of a hospital attendant is a burdensome one. There are many annoyances and great burdens in such a service, that cannot be denied. Of course, these changes and coincidences have caused not only worries but also costs. With the larger number of patients and the larger building that has to be kept in order, we also need more attendants and workers. The

But the merciful God has always helped us even in this distress and embarrassment. He has provided us with caretakers who, for the sake of Christ, will take upon themselves the office and work into it with all fidelity. May the Lord give them His blessing and an abundance of patience, mercy, wisdom and strength. Never before had the number of sick people increased so much as in this year. In addition to the patients whom Dr. Schade treated carefully and free of charge this year, whose number amounted to 78, as the medical report indicates, individuals were also treated by other doctors at their own expense. We also had a poor Christian woman in our asylum who had suffered for many years from a disease in her body and finally found her salvation in a blessed death. Furthermore, there were 2 orphans in the asylum due to the lack of an orphanage. One of them, a very small child, who came to the house sick, was taken from the earthly asylum to the heavenly home by the right orphan father. Another res older girl has been taken back into a family. At present we have a five-year-old orphan girl in care, who is sick and miserable. An orphan boy, who had been brought up in a Christian family until he was 14 years old, has, because God has equipped him with good gifts, been sent to Fort Wayne to college in September 1865, to be prepared there, with God's help, to be a preacher of the gospel. Several of the dear Lutheran congregations in the vicinity of St. Louis have given us a special collection this winter for our hospital and especially for the establishment of an orphanage, for which we hereby express our heartfelt thanks and wish God's abundant recompense. We may well be obliged to send our active collector to other Lutheran congregations as well, and hope that he will find, as before, a friendly reception and obtain a plentiful yield. We should finally come to our own orphanage or orphan farm this year. As the accounts show, our expenses have been very high, which is due to the enormous prices of all necessities, especially the fuel, the good food for all the sick, the change of orderlies and the larger staff of orderlies. This year we had 30 poor people who could not pay a penny and some of whom were in the hospital for a long time, several months at a time. But no difference was made in the care of them. Those who did not pay received the same as the others. It is common in our hospital that the sick prefer to stay longer than to leave before the time of their discharge. Therefore, all those who support our hospital can be convinced that their gifts are really effective.

The poor, the sick, the miserable and the abandoned will benefit from it. May the Lord our God not tire us in carrying on this work of love with all love, and may He graciously bestow His blessing on everything we do.

On behalf of the Board of Directors

I. F. Bünger.

Medical report

about the patients treated in the Lutheran hospital from January 1, 1865 to the end of December of the same year.

78 persons were admitted to the hospital, namely 62 males and 16 females. Of these, 67 were discharged cured, 3 improved, 1 discharged uncured, 3 died and 4 remained in treatment.

The diseases were as follows: Asthma 1, ophthalmitis, catarrhal 1, ophthalmitis, scrophular 1, pallor 1, burns 2, pleurisy 1, intestinal ge-
ulcers 3, intestinal catarrh 1, intestinal constriction 1, diarrhea, chronic 2, pyogenic ulcer 2, epilepsy 1, fever, bilious 3, catarrhal 1, intermittent or alternating 7, lichenification 1, ulcers of lower leg 2, harelip 1, sore throat 1, dropsy 1, heart enlargement 1, heart enlargement 1, bone fracture 1, convulsions 1, scabies 3, Paralysis of limbs 2, hepatitis 1, pulmonary abscess 1, consumption of lungs 1, gastritis 3, gastric ulcer 1, measles 1, rectal polyps 1, splenic gangrene 2, nervous fever 6, neuritis 1, smallpox, modified or mild 2, contusion of scapula 1, rheumatism, acute 4, chronic 3, dysentery 5, spinal cord emaciation 1, scurvy 1.

By age were

| | | | | | | |
|---|-------|---|-----------------------|-------|---|----|
| | | | from 1 - 10 years 4 " | 10-20 | " | 20 |
| " | 20—30 | " | 32 | | | |
| " | 30—40 | " | 13 | | | |
| " | 40—50 | " | 7 | | | |
| " | 50—60 | " | 1 | | | |
| " | 60—70 | " | 1 | | | |

The average time of boarding a sick person was about 18 days.

St. Louis, Mo., Jan. 15, 1866. f. Schade, N. v.

Seventh annual account

of the Lutheran Hospital and Asylum on receipts and expenditures from February 3, 1865 to February 2, 1866.

Intake.

Received from congregations and members within the synod and already acknowledged with heartfelt thanks in the Lutheran,
In monthly contributions collected in.

K741.75

| | | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------|-----------|-------------------------------------------------------|
| Jmmanuels District, St. | Louis | 318.90 | |
| Trinity District" | 255.70 | | |
| Zion District | " | - -70 | .45 |
| Concordia District" | 69.50 | | |
| New Bremen community" | 43.20 | | |
| From Young Fr., Zmmanucls Distr. | 120.25 | | |
| "" | . at sliftgS.-Jest coll. | 30.40 | |
| | | | 150.65 |
| " | „ Concordiadistr., ges. contributions | 28.00 | |
| Received from healed persons in hospital 735.50 | | | |
| Collectirt by Mr. Schulz for the hospital, as well as for the purchase of land and for the construction of the orphanage in the parishes at St. Charles, Laiondelct, and in Past. Lehmann'S congregation, which at the time was individually in the Lutheran | | | |
| to be acknowledged | | 512.10 | |
| Cash on hand February 3, 1865 | | 49.95 | |
| | | | Sum of revenue \$2975.70 |
| | | | Output 2815.35 |
| | | | Inventory at 1866 \$160.35 |
| Issue. | | | |
| For utensils, heating, repairs and other | | | |
| Issues from February 3, 1865, to February 2, 1866 | | \$680.35. | |
| For food | 1077.00 | | |
| Salary for the hospital attendants.family-- | 383.00 | | |
| Capital paid off to date | 575 M | | |
| DoctorCosts- | | | |
| Pharmacy costs \$243.40, courtesy of | | | |
| Mr. F. W. Schuricht receipted with | 100.00 | | |
| According to the last annual account on 3 Feb 1865 remained debt | | 2910.00 | |
| Of which paid off according to invoice | 575.00 | | |
| | | | \$2365.00 |
| | | | in cassa 160.35 |
| | | | Remains a debt 1866 \$2204.65 St. Louis Feb. 2, 1866. |
| | | | L. E. Ed. Bertram, Cassirer. |

Ecclesiastical message.

On Sunday Judica, March 18, Rev. Biedermann, having received and accepted a regular appointment from St. Jacob's parish at White Waffle, Cape Girardeau Co. was installed in his office by the undersigned on behalf of the Presidency Westl. Distr. with the assistance of Revs. Bergt and Köstering.

May the Lord give spirit and gifts for battle and victory, and may the church grow and flourish like a garden of God to the praise of His name. E. Riedel.

Address:

U.6V. u. Biederrmann, stuokson, Oupo Oirursteuu 6o., No.

Conferenz display.

The Chicago District Preachers' Conference will assemble for its next meeting, God willing, May 1-3 in Elk-Grove.

G. S. Löber, Secr.

Display.

In these days I will send the last synodal report of the Eastern District to all those preachers who have not yet ordered it directly, and I ask them to send me the amount of 30 cents by post as soon as possible, so that I can soon prepare the statement of account for the report.

New-York, April 1, 1866.

I. Birkner, No. 92 William St.

Death display.

Once again we have to bring the members of our synod a message of mourning from the West. After a prolonged chest complaint, our dear brother Mr. E. O. Wolff, who had been faithful to his father, finally passed away on April 5, 11 o'clock in the evening.

The pastor of Jefferson Co. in Mo. died blessedly in the Lord at the age of 45. He came to America from Germany (Hanover) in May 1846 through the mediation of Pastor Löhe, in order to dedicate his services to the church here. He did this with great faithfulness and rare conscientiousness with excellent knowledge and talent. He had to wander around a lot. First pastor in Perryville, Mo., he followed a call to Union, Jefferson Co., Mo. in 1850; but, finding resistance here, he gladly accepted a new call back to his old congregation in 1851. But again his effectiveness here was to be short-lived. In 1855 the Lord led him to the congregation on Sandy Creek, Jefferson Co., Mo. from where he finally moved to his former branch congregation at Sulphur Spring in the same county. Here, however, after a short labor, the HErr gave him leave of absence to rest there in his triumphant congregation from all struggle and strife forever, and to wear the crown of conquerors. He leaves behind a deeply grieved widow with four uneducated children. His funeral took place on April 8, from Quasimodogeniti, where his former neighbor and confessor, Pastor C. R. Riedel, held the funeral sermon. This bereavement is a new call to all members of our synod to consider what the Lord says: "The harvest is great, but the laborers are few. Therefore ask the LORD of the harvest to send laborers into his harvest." Matth. 9, 37.38. W.

[Walther]

(Receipt and thanks.

For Brunn's institution received from the school children Mr. "Erh" Kundingers in Detroit 83.10.

For Pastor Röbbelen of Mr. Rothe Sr. in Frohna, Mo., 81.

For poor students from the worthy women's "no in Zions-Distr. in St. Louis 24 bust shirts and 6 pr. woolen socks. From members of the congregation in Mem-phis, Tenn., 85 and from the Young Men's Association there 815. Bon Fr. Mother Heimsoth in Past. Hahn's parish, Ben- ton Lv-, Mo., 6 pairs of woolen stockings.

C. F. W. Walther.

In the month of March, I received the following gifts: Through Past. Bernreuther collected at Walther's wedding 85.65. Through Past. Schwan for Mack: from the congregation in Cleveland 21235; from the Jungf.-Verein that. 810; from Matthias 85. ^By Past. Schmidt on Bremer's infant baptism ges. 82.83. gem. Frankenmuth 810. by Rev. Hattstädt to Hanshalt 85.55. by Rev. List 8>. By the women's club jaLincinnati 810. Dnrrh teacher Kirsch for Husr 8t5. By Past. HuSmann for Ernst 83.50.

Addison, I. Apr. 1866. i. C. W. Lindemann.

For poor pupils: by teacher Hafner at Linkncr's wedding, 810.10. By the Women's Association in New Hasen, Ind., 813. by the congregation in Proviso, Christmas gift 815.53. by the congregation in Elk Grove, Deßgl. 810. For^ietschke: by the Women's Association of St. Paul's congregation in Chicago, 84; by the Young Men's Association there, 88; by the Young Women's Association, 88. by Mr. Pieritz of N. Kirchner, Portland, Minn.Mr. Pieritz by N. Kirchner, Portland, Minn. 81; by teacher Dcnninger at W. Entemann's wedding 88,15. For Strikter by teacher Zitzlaff at I. Müller's infant baptism ges. 89,65; deßgl. by Griesbäcker 85,85; by Meicrding 83,15; by several youths of the Drceinignk.-Gein. at Esnnsville 816,15. For Müller by Past. Wüstemanu at Aedallville ges. 87.25. For Bruchner by Past. Stubnatzy at a coll. on Leinkers Hochz. 88; by Heine 83; F. Wichmann u. G. Spiegel each 81. Mrs. Hütter, Rock Island, 8l. For Siegert from the Gem. Rodenberg, 85.33. Lhrer Dießner 81. By teacher Döllinger from the stu- dents' fund at Richmond, Va. 85 and 81 from an unnamed person for Hoffmann.

To the budget: Th. Miller in Philadelphia, thank offering for benefactions received from the seminary, first payment 850. A. S e l l e.

For poor children: By N. N. 83. By Dr. Sihler from A. Schlitt in Baltimore 86. By Griebel 'en. in Past. Fleischmann's Gem. 85. by Rev. I. F. Niethammer of s. Jacobusgem. 810. by I. F. Schuricht for G. Roseuwinkel of d. Gem. at Addison 815 and for A. Brauer at W. Drechsler's wedding ges. 88. vhn H. B. 82. for N. Sörgel of the Jünglingsverein in Past. Beyers Gem. in Chicago, 810. for K. Kaltenbach of the Jungfrauenverein in Past. Beyers Gem. 86. by Brackhage in Past. Fleischmann's Gem. 85. by W. C. Werner in Memphis 86.90. for A. Gräbner by Past. Wüi- stemann of Gem. members 84.50. For G. Heid by Past. F. W. Schmidt on G. M. Hahn's infant baptism ges. 82.30. Don Past. Rcisingcrs Filial in Egypt 83.25; by himself 81.75. For A. Brömer by I. Birkner '820.

For the household: From W. C. Werner in Memphis 86.

**

Correction: In no. 13, "for D. Walter," read: by Pastor Niethammers Gem. instead of: by Pastor Oestermeiers Gem . G. Alex. Saxer.

Received in the eastern district treasury:

To the synodical treasury: From the congregations of El- mira and Flora 9 dollars, inclus. Agio 813^30. teachers holiday 81. comm. Buffalo 815.60. Fr. Ahrend 83.20.

For heathen mission: Ms. Day 81st comm. in Buffalo 87.40.

For Pastor Röbbelen: Gem. Johannesburg 84.

For college maintenance: gem. in New York 810.50.

For inner mission: From the same 810.

New York, Jan. 14, 1866. I. Birkner, Cassirer.

No. 92 William Str.

Received to the lau of the school teacher - seminar:

By Mr. Past. Hattstädt, Kassirer d. nördl.Distr. 842.68

| | | | |
|-----------------|-----------|---|-------|
| "" Cd. Roschke, | "" westl. | " | 31.15 |
|-----------------|-----------|---|-------|

| | | | |
|----------------|---------|---|-------|
| "" I. Birkner, | "" east | " | 33.35 |
|----------------|---------|---|-------|

| | | | |
|-----------------------------------------|--|--|--|
| "" Past. Miracle of Mrs. Dora 82, N. N. | | | |
|-----------------------------------------|--|--|--|

| | | | |
|--------------------------------|--|--|------|
| 85, Chr. Kertscher 81.75; add. | | | 8.75 |
|--------------------------------|--|--|------|

| | | | |
|--------------------------------------------------|--|--|-------|
| From Mr. Past. Steinbach's Gem., Milwaukee, Wis. | | | 13.75 |
|--------------------------------------------------|--|--|-------|

| | | | |
|------------------------------------------------|--|--|------|
| From Mr. Past. Nützel's congregation in Ohio 4 | | | ,gsi |
|------------------------------------------------|--|--|------|

Addison, Ill, March 24, 1866, H. Bartling.

With heartfelt thanks to God and the benevolent givers, the undersigned certifies on behalf of his congregation to have received the following gifts of love for the building of the church at Humboldt: From Rev. Meier's congreg. in Leavenworth, Purchase, 820th Rev. Hahn's congreg. in Benton Co, Mo, 811th Rev. StegerS Gem. in Wapaconetta, O" 821,35. by Mr. I. Schuricht, Cassirer of the general Svnod. 822. W. Lange, Past.

Humboldt, March 13, 1866.

Entered the race of the Eastern District:

To the synod treasury: From Past. Röder 81.50. Washington congregation 815.60. F. Stntz's love fund 840. WolcottSville congregation 85.50. Alleghany congregation 87. Boston Women's Association 88.26. Young Women's Association 89.24. Missionary hours 87. Teacher Shron 81. Port Richmond congregation 812.50. West Seneca congregation 85.57. Rev. Kählers Gem. 86. Gem. at Buffalo 823. Gem. at Eden 88 50. Rev. Stürkcn for 1865 82.

For the general pres.: Gem. in Olean, for travel allowance 84.

For poor students: Gem. in Philadelphia 85.10. I. Trapp 8t. Gem. in Washington for Ernst Bürger 84.75.

For heathen mission: congreg. in Johannesburg 84th congreg. Martinsville 81st John William 85th John Christgan 8t. Past. Sturken's congreg., Epiphany - Coll. 818th Christmas - Coll. of Teacher Bürger's school children 85.36. Gem. in Port Richmond 88. of school children 85. Gem. in West Seneca 81.50. Gem. in Buffalo 86.50.

For inner mission: Fr. Christgan, thank offering for happy return from the war 82. At Joh. Risch's wedding 81.50. At F. Beutel's wedding 82. Congregation on Basewood Hill 85. Mrs. Fauser 82. M. Geuder 82. From the Women's Association in Boston 87. Young Women's Association 87. In missionary hours 86. Congregation in Pittsburg 84.50. Congregation in Port Richmond 88.50. On I. Großkopf's wedding 83.34.

For teacher salaries: St. John'sburg comm. 85.45. Martinsville comm. 84.55. Olean comm. 87.

To the college maintenance fund: P. Schaaf (for the three institutions) 815. Gratitude offering from Fr. Tormüller 81. On A. Heiser's wedding 82.50. On Zink's baptism of a child 82.70. Gratitude offering from Mrs. Weber 82. Port Richmond congregation 815. New York congregation 810, 65 and 810.43.

For Pastor Röbbelen: From Fr. Ritzan 85.

ToSeminar building iuAddison: Gem. in West Seneca 83>'.

For Brunn's pupils: Gem. in Olean 88.

To the preacher's and teacher's widow's fund: Thank-offering of P. R. Niebaum 85.

For Brunn'S seminary building: On K. Krö- ning's baptism of a child 82. Thank-offering from Mrs. Past. Ruh- land 81. Deßgl. by M. Geuder for happy delivery of his wife 85.

For Pastor Gross in Richmond: Thanksgiving offering of M. Geuder for Dear Peace 85.

To C o l l e g e s c h u l d e n t i l g u i d e s - K a s s : Gem. in Washington 8181.55. Gem. in Eden 87.40. Gem. in Boston 85.10.

For sick pastors: G. Schellhaas 85.

Znm church building in Baltimore: Gem. in West Seneca 818.75.

New York, March 1, 1866.

I. Birkner, Cassirer.

No. 92 William Str.

Received in -the Raffe of the Middle District: ToSynod Debt Redemption Fund: From H. R. Schwegmann in Fort Wayne 250 Doll. Past. Sihler's comm. coll. 8207.Past. Schumann 85th N. N. 85th W. Paul 85th Ch. Piepenbrink 85th By Rev. Detzer: from W. Danneuberg 810, C. Warnecke 85, M. Schmidt K2, H. Arniug 82, Gebr. Martin 83, Möring, Trampe, M Schutz. Mrs. Waldner, Mrs. Lindemann, Mich. Thieroff, A. Schatz, M. Hohenberger, K. Hoheuber- ger, W. Wemmcr, Kästner, Zacharich, H. Ort, Max, I. Richter sen., I. Richter jun., Nik. Thieroff, Klapproth, Ch. Grünler, Fran Grünler, Peter Thieroff, I. Schatz, G. Trö- ger, Böhen, G. Voller, A. Tröger, 81 each, Simon Höllich 85, Nik. Tröger, I. Tröger, Roth each 82, I. Wirth 75 cts, C. K. 25 cts. Past. KühnS Gem. 830.65. Of its two branches **811.75.**

On the synod treasury: From Past. Siegers Gem. 87.52. Past. Jäbkens Gem. 813. A. Wichel, thank offering for the happy return of his son from the war 82. By Past. Stubnatzy by Carl Rose 81. past. Freden kings Gem. 85,15. past. Jox's parish 813.70. Its branch in Peru 88.75. Through the same from Wittwe Rauch 82. Past. Reichhardt's St. Johannisgcm. 825. past. Flickes St. Pauligem. from d. bell-bag 850. Past. Schmidts Gem. 83. past. Kühns Gem. coll. for Feb. 81.33. Martinsgem. au der alten Piqua Road M1.17.

To the parish and teachers' widows' fund: By Past. Seud on Carl Rackers wedding ges. 87,05. By Past. Kühn on Fr. Gehrmann's wedding s. 89.15.

On church construction inPast. Stürkens Gem. in Baltimore: By Past. Horst by I. G. Neuner, I. Geyer, I. Fladt Jr, M. Fladt Sr, H. Weber 81 each, St. Neuner. I. Körner, A. Finnappel, A. Nenner, G. Geyer, I. Horch 50 cts. each, M. Fladt Jr. 20 cts, G. Kühlwein 15 cts, Past. Horst 82.65.

For Dir. Saxer's substitutes: Rev. HorstS Gem. Coll. 88.50. L.L. Schnell tzl. by Past. Hattstädt 810.87.

For poor students: By Pastor Horst on H. Horch's child baptism 82. by Fr. Schumm for Stud. Carpenter 85.

For poor students in St. Louis By Past. Reichhardt by W. L. 55.
 To the college household at Ft. Wayne: By Past. Reichhardt by W. Sievers 55. by Past. Hattstädt 513.19. By Past. Jox by Gem. members 57.
 For heathen mission: By Past. Seuel at Past. Steffens Hochzeit ges. 53.
 For inner mission: By Past. Hattstädt , 59.50.
 For Pastor Hüsemanns Wittwer By Past. Reichhardt by Mrs. Hauptmeir ges. 52.
 For Pastor Birkmann's widow: By Past. Schmidt from N. N. 52.
 For Past. Nd'bbelm: Pastor Bode's congregation 514.76. Cath. butchers 51. L. L. Schnell 51. By Past. Kühn by Mrs. Rosine Grißler 52. by Pastor Schwan on Fr. Fey's wedding ges. 58.40.
 For the Hospital in St. Louis: By Christine Schneider 52.
 For sick pastors: By Past. Hattstädt
54.
 For Teachers' Gripes: From Past. KühnS Wem., Coll. sür January 51,18. From its two branches 54,42.
 C. Bonnet.

Entered into -er Raffé Lake eastern District:

To the synodical treasury: From the Boston comm. **520**. P. Arendt 54,55. I. Trapp 51. On the silver wedding of Georg Willner ges. 527,31.
 For poor students: For A. Haas in Addtson from the Women's Club in New York 510. For G. Sommer in Fort Wayne through Steph. Birkner 55.
 Thank offering by M. Scherer, for Ernst Bürger in Ft. Wayne **52**. On the silver wedding anniversary of Georg Willner 510.
 For heathen mission: From Mrs. Löffler 52nd Wem. in Boston 54.40. Gem. in Baltimore 540.24.
 For inner mission: Boston congreg. 55. Port Nichmond congreg. 58.81. Baltimore congreg. 525.60. Washington congreg. 58.70. I. Trapp 50.
 To the college maintenance fund: New lork 515.25. Baltimore 530.02 I. Trapp 51.
 For Pastor Röbbelen: Pastor Stephan 55. past. Wheels 52.14. Cong. in Baltimore 566.01.
 For Past. Brunn's Anstalt: By Sander 50Cts. I. Trapp 51.
 To the Preacher and Teacher WittwenKasse: Mrs. Schindel for Mrs. Pastor Hüsemann 51. Mrs. Dankmeper 55. I. Trapp **5** I.
 For Past. Groß in Nichmond: C. Meyer **51**. I. Trapp **51**.
 On church building in Oshkosh: Baltimore comm. 533.52.
 On church building in Wolcottville: Baltimore Gem. 536.24.
 About the hospital in St. Louis: I. Trapp **51**.
 To the College Debt Repayment Fund: **Gem.** in Nichmond 581.40. Gem. in Baltimore 546.10.
 New York, 1 Apr. 1866.
 I. Birkner, Cassir. No. 92 William Str.

Received in the race western Districts:

To the Colleges chuldentilgnngs-Kasse in St. Louis: From the Virgins - Verein des Dreieinigk.-Districts in St. Louis 533.75. From the Nähverein des südl. Districts in Baltimore 55. Past. Schliepsieks Gem. in Bloomington, Ill, 511.50.
 To the Synodal treasury westl. districts: Don Andr. Michel through Past. Holls, Centreville, Ill, 52. Past. MarkworthS congreg., Danville, Ill, 512.50. Rev. BergtS congreg., Paitzdorf, Mo., 59.80. A. Nasche through Past. Wagner, Pleasaut Ridge, Ill, 54. past. SchwensenS Gem., New Bielefeld, Mo., 519. Rev. H. LoeberS Gem., Thornton Station, Ill, 517. Past. BeyerS Gem. of, Chicago, Ill, 535. Trinity - District in St. Louis 515,20. Past. Grüber in Hampton, Ill, 51. Rev. Baumgart's Gem. of, Veuedry, Ill, 542.40. Mich. Schreck by Rev. Böse in St. Louis, 51. through Mich. Holderbaum by congregations in Holmes Co, O., 520. past. Holls' Gem. in Centreville, Ill, 57. whose Gem. in Columbia, Ill, 514,50. whose Kruzgem. in St. Clair Co., Ill, 54. sam. Kampfe bei Centreville, Ill., 52. past. Schwensen's Gem. i" New Bielefeld, Mo., 525.47. Whose Filial Gem. at Columbia Bottom, Mo., 55.78. By.
 dens. of Mrs. Brackmann as thank offering 52. teacher O. Gotsch, St. Louis, 55. teacher Fathauer in Trete, Ill, 52. past. Matuschkas Gem. of, New Melle, Mo., ChristmasColl. 8.60; More often -> Coll. 511th Past. Schumm's Gem., Clifty, O., 510. by the Sewing Association of the Southern District in Baltimore 55. Past. MertenS, Lyonsville, Ill, 51. past. Köstcrings Gem. of, Altenburg, Mo., 528.75. whose Gem. at Frohna, Mo., 522.50. Past. Strcksuß's Gem., Washington Co, Ill, 537. by teacher Koch, Minden, Ill, on Schnake's wedding ges. 55.30. by dens. on E. Sanders infant baptism ges. 53.05. by dens. on I. Bischoffs Hoch., ges. 55.55. Coll. in Past. Richmann's Gem. in Schaumburg, Ill, 516.63. By dens. Gem. of Mrs. B. sür glückliche Niederkunft 52; Mrs. W- for theilte recovery 55; John Fasse, H. Thies je510; F. Lichthardt, F. Kehe, H. Pfingsten, Conr. Kölling each 55 > H. Schirmer, John Böger each 53; L. Vette, W. Freise, W. Becker, H. Becker sen. H. Becker jnn, F. Kastening, C. Wilkening, H. Homeyer, W. Sporleder, W. Wittbäger, HNerge, Conr. Hattndorf 52 each; L. Albrecht, L. Biesterfeld sen., E. Fasse, H. Kreft sen., E. Bähe, C. Teyler, I. Hattendorf, C. Wille sen, Bro. Vogt, H. Schräge, D. Heims, C. Salze, I. Engelking, C. Wolthemakr, G. Fasse, W. Wiese, H. Redeker, C. Kastening, I. Dohl, H. Thies sen., Bro. Wilkening, C. Gieseke, I. Fenz, H. Rekeweg, Bro. Steinmeyer, H. Hattendorf, L. Biesterfeld jun., C. Kruse 51 each; C. Winkelhaken 51.25; I. Wolthemake, C. Hitzemann, I. Boltermann 50 cts. each; S. Hattendorf 20 ets.; Chr. Bette 55; Past. Richmann >53.42. Past. Wunders Gem, Chicago, Ill, 551.21.
 To the Collegr. maintenance fund: Past. KösteringS Gem. in Frohna, Mo., 532. Dreieinigk-Distr. in St. Louis 511. Jmmanuels-Distr. there 511. Mich. Schrack through Past. Böse, St. Louis, 52.50. Wl. Rev. Birkmann's Gem. at Waterloo, Ill. 55. Rev. Köstcrings Gem. at Altenburg, Mo., 521.
 To the Synod Mission Fund: Rev. Gräbner's Gem. in St. Charles, Mo., 55. Mrs. Meta Haltzen through Rev. Hahn, Benton Co, Mo, 55th Rev. BergtS Gem. at Paitzdorf, Mo, 57th W. Braun, Wcston, Mo, 55th Trinity - District at St. Louis 52.35th Rev. GruberS Gem. at Hampton, Ill, Epiphany-Coll. 59. of the Rev. L. L. Claussen's Norwegian Gem. at Ansgar, Mitchell Co., Iowa, 535.35. whose Gem. at Rock Creek, Ja., 517.05. whose Gem. at Little Cedar, Ja., 510 09. whose Gem. at Sir Mile Grove, Ja., 512.20. of d. school children from Emma BungenS School, Chicago, Ill., 53. past> Baumgart's Gem. at Vencdy, Ill., 511.30. by Past. Duborg of the Norweg. Congregations at Heart Prairie, Sugar Creek & Whitewater, WiS., 541. by teacher Herrmann's school children, Benton Co, Mo, 510.50. by Past. Matuschkas Gem. of, New Melle, Mo., Epiphany coll. 54.70. Through dens. in MissionSstunden ges. 514.30. Deßgl. of Past. Sandvoß' Zion congregation, Cole Co, Mo, 53,55.
 For inner mission: And. Michel through Past. Holls, Centreville, Ill, 51. past. Gräbner's Gem. in St. Charles, Mo., 54.30. Past. FraukcS Gem. in Addison, Ill, 510.50. by Teacher Erk's school children in St. Louis 56.30. by Teacher Luecke's school children in Chicago 52. by Past. Matuschka of Bro. Windhorst, New mile, Mo., 53. By dens. of W. Wißmann, N. Melle, 51.

For Past. Röbbelen: By N. N. through Rev. Böse, St. Louis, 51st F. G. through Rev. Baumgart, Venrdy, Ill, 55th H. Klnßmann through Past. Matuschka, New Melle, Mo., 55. by Teacher Koch, Minden, Ill, on Pries' wedding ges. 57.10. by dens. on F. Harmening's baptism of children s. 55.

For poor students: By Past. F. Schaller on W. Gübcrst baptism of children, Red Bud, Ill, ges. 53.70. By I. H. Driftmeier, Lafayette Co, Mo, 53. Mich. Schrack by Past. Böse, St. Louis, 52.50. By the women's club at Past. Eirichs Gem., Minden, Ill. 525.75.

For poor sick pastors: From Gottfried Müller, Paitzdorf, Mo., 52.50. Past. Sandvoß' Zionsgem., Cole Co., Mo., 53.45.

To the proseminar in striving: Andreas Michel by Past. Holls, Centreville, Ill, 51; Michael Schrack through Past. Böse, St. Louis, 52.50.

On church building in Detroit: Past. EnderS' Gem., Fort Dodge, Iowa, 55.

To the school seminar in Addison: From Past. Biitz's branch church, Lasayette Co, Mo, 54.25. I. H. Driftmeier there, 52. Mich. Schrack through Past. I Böse, St. Louis, 52.50. through Past. Matuschka, New Melle, Mo. by H. Möller 51. by dens. by F.

Maschmeier 51.50.

For poor seminarians in Addison, Bon Past. Sandvoß, Cole Co, Mo, 83.

For Rev. Kahmeyer's widow: by Rev. Matuschka, New Melle, Mo. from N. N. 85; from Mrs. Welker 81; from Mrs. Louise Meyer, thank offering for happy delivery 85.

For Dir. Sarer's substitutes: Pastor Richmanns Gem., Schaumburg, Ill, 812.

To college construction at Fort Wayne By Past. Matuschka. New Melle, Mo, by F. Masch- meirr 81; W. Wulfekötter 81; Fr. Kemnrr 82; W- Wißmann 82.

E. R o s c h k e.

For Ven Lutherans have paid:

The 17th and 18th volumes: Messrs G. Sträub, O. Pirpenbrink.

The 19th year: Messrs. G. Sträub, M. Meyer 2 Er., O. Pirpenbrink, G. Schlund, W. Jürgen, H. Bardonner.

The 20th year: Messrs. W. Hennecke, Past. I. Härlein, Past. M. Meyer 10 cts, O. Pirpenbrink, H. Gräve, G. Schlund, W. Jürgen, G. Meister, Past. H. Wunder 50 cts, Beckfeld L Niehaus, C. Pfeiffer, Past. N. Amlund, H. Bardonner, Past. I. Baumgart.

The 21st year: Messrs. Gerken, I. H. Knollhof, W. Feye, Past. I. Hörlein, I. I. Kirchner, Past S. Reque 50 Cts, I. I. Fischer 5 Er., F. Lehmann 7 Er.' Past. M. Guinther 5 Er., G. Sträub, M. Meyer 72 Er.^ L. Harmening, O. Pirpenbrink, Past. W. Heinemann, H. Gräve, Past. C. Schwankovski, G. Dulp, G. Damm, G. Schlund, W. Jürgen, I. Nolt, G. Meister, Past. H. Wunder 83.50; Past. H. Schöneberg 8 Er., Past. I. A. Hügli 13 Er., Beckfeld L Niehaus, C. Schwertfeger, Past. A. Ernst 8 Er., Past. W. Lange, C. Götz 50 Cts, L. Ekkerk, H. VoSkamp, Past. A. Mennicke 3 Er., C. Pfriffer, C. Seim, Past. V. Klein, Past. F. W. Scholz 6 Er., Sud- brink, Bechtold, Past. I. Baumgart, H. Bvrrpchl, H. Garling.

Drn 22. Jahrgang: Messrs. Pastor W. Holls, Dohrmann, Michel, Beck, Kämpfe, I. Hoffstetter, F. Buchholz, Seboldt, I. H. Knollhof, W. Feye, Past. M. Hamann 45 Er-, Past. I. Friedrich, Past. E. Knapp, Past. H. Stöger 87.50; G. H. Senden, Dr. F. Meyer, Past. S. Reque, I. I. Fischer 9 Er-. C. Brandt, I. M. Hubin- ger, G. Sträub, Past. I. L. Schneider 18 Er-, Past. G. Schumm 10 Er., Past. W. Meyer 50 Er., Past. Jäbker 41 Er., O. BehrenS, E. Harmening, W. Diersen, A. Lücke, H. Willharm, H. Gräve 50 Cts, .Past. Sommer 4 Er., I. Becker, G. Dulp, G. Damm, I. Richt, Past. O. Hansel 6 Er., Past. I. A. Hügli 5 Er., Past. H. Stub, Past. I. G. Nütze. 82.50; Past. H. Kühn 6 Er., Past. W. Wunder 89.50; Past. C. Eberhardt, Past. M. Moll 2 Er-, Beckfeld L Niehaus, Past. A. Denninger 2 Er-, P. BippuS, Brennecke, H. Holzgräfe, Kollenberg, E. Schnake, F. H. Stoltz, AlmS, G. Tzschoppe, Mönnig. Dersch, I. Bayer, C. Lettrmann, W- Schnute, Past. W. Krönke, Past. P. S. Estel, Past. A. Schieferdecker, C. Müller, C. Saalfeld, Past. W. Lange, I. Stoll, I. Johannes, W- Laßmann, C. Götz, L. Ekkert, H. VoSkamp, H. Köhler, L. Kaiser 56 Cts-, Past. H. Früchtenicht, Past. A. Mennicke 10 Er., G. Müller, H. Grebing, C. ThkiS, M. Beyer, G. Nönnig, Past. S. L. Harkey, L. Seim, Past. V. Klein, P. Metz 50 Cts, I. Vollmer 50 Cts, Past. A. Detzer 14 Er., P. Bürger 2 Er.,'Fr. Brandt, Past. G. Löber 10 Er-, H. Aerger, I. Kue, G. Habel 50 Cts, W. Ahrenholz 14) Cts, Past. L. Schorr, Past. F. W. Scholz 5 Er-, Past. I. G. Sauer 19 Er-, Past. G. Markworth 111 Er-, Past. F. A. Ernst 2 Er-, G. Bartling 24 Er-, C. Schöffler, Past. A. D. Stecher 14 Er-, I. Hoffman", Past. Th. Mertens 88.50; C. Mihm, Past. W. Brackhagr, C. F. Carls, M. Tatmer, Past. Th. Wichmann 15 er, show, E. Kluge, I. Eberhardt, Past. I. Baumgart, H. Bicrman Jr, A. Franke, Glass, Stark, L. Steinbach, Past. W. Bartling 2 Er., Past. C. Mees 61 Er.

Furthermore: Maria Hegwer.

The 23rd year: Messrs. W. Ahrenholz, Past. H. Wunder 82, Usinger. M. C. Barthel.

changed address:

Ilvv. Z. Iluu86i>6lt, vokon? 0. 6ool< 6o., III.

Printed by A. Wiebusch u. Sohn. St. Louis, Mo.

Volume 22, St. Louis, Mon. May 1, 1866, No. 17.

(Sent in by Past. Hugo Hanser.)

Lutheran, have you read the symbolic books and did you run it?

(Continued.)

6 The Schmalkaldic Articles.

These articles take their name from the town of Schmalkalden in the Electorate of Hesse-Cassel, where they were adopted at a Protestant convention in February 1537. Their origin is this:

The emperor had approached the pope Clement VII about the requested general council (church meeting), but the pope tried to delay it as long as possible, because he feared the influence of the emperor and the Protestants on the negotiations of the council, so he sent legates to invite the Protestants to a council to be held, but at the same time he set such conditions that they could not accept, e.g. that they should promise in advance to submit to whatever the council would decide. The Protestants, however, maintained their refusal to attend a council under such circumstances, and so the pope had apparently a good excuse to blame the Protestants for the failure of the council. Since the situation was again very precarious, the Protestants believed that their Schmalkaldic League would continue for another ten years.

We are convinced that the Schmalkaldic Articles are a symbol of the Church's will. In this way, the Schmalkaldic Articles gained symbolic prestige, even though they had not been negotiated at a council, for from the Council was again Nothing and only 9 years later it came, completely under the Pope's influence, together in Trento.

The reader will perhaps like to know how things have developed further, and does not exactly have a reformation history! So the following should be mentioned recently. When the emperor saw that the pope was again pushing back the Conciliar, he now sought to reach an agreement on his own, namely through religious discussions between the Protestant and papal theologians, because a new war with France still did not allow him to wield the sword against the Protestants; such discussions were held at Leipzig, Worms, Regensburg in the course of several years, but all without success. Meanwhile the emperor had time to complete his wars abroad happily with the help of the Protestant estates, and was now given a free hand in German affairs. Immediately he threw off the mask completely, and in 1546 declared the Elector of Saxony and the Landgrave Philip of Hesse in imperial oath. The long-threatened war was now approaching, and the pope promised all those who would promote this crusade the most perfect indulgence for all their sins. Only now, on January 7, 1546, a conciliar meeting at and therefore met again in Schmalkalden in 1536. While they were still together, the pope announced a council for May 1537 in Mantua, Italy. Soon the Elector of Saxony, John Frederick the Magnanimous (John the Steadfast had died in 1532), asked Luther to draw up those articles "to which one must strictly adhere at this time" and which were to be submitted to the council.

In December 1536, Luther drafted these articles in German, which of course are in substantial agreement with the Augsburg Confession. Confession, but no longer show the gentleness against the pope, as those, and now brought them to Schmalkalden. Here they were signed by the Lutheran theologians on February 24, 1537. Luther then sent them to the Elector with the remark that he might well consult with himself whether he wanted to accept them or not, because they, the theologians, were gladly prepared to take the matter and danger upon themselves alone. The Elector, however, signed the articles and, after testifying that they were so clearly based on Christ that even the gates of hell would not be able to do anything against them, wrote in his own hand: "As for the dangers and journeys that our country and people, even persons, might encounter because of this, we want to leave that to God, since he says that our hairs are on the

In any case, at the very first session, precisely in order to keep them out, their doctrine was condemned as heretical.

But no sooner had Luther closed his eyes than, as he had said, war broke out in the spring of 1546, which within a few months, since the emperor was happy by God's permission, cost both the Elector and the Landgrave land and freedom, and brought them a bitter imprisonment of almost nine years. The first sifting had thus come upon the Lutheran Church. And in the time of the following interim, the thoughts of many hearts were revealed.

As far as the Schmalkaldic Articles are concerned, they are, while the Augsburg Confession still left room for discussion, to put it briefly. Confession left room for discussion, to put it briefly, they are simply a concise, open renunciation of the papacy. It is immediately apparent that they can only be Luther's work, and he certainly "could not tread so softly and quietly" as Melancthon. A much more powerful and decisive spirit blows in it than in the Confession and Apology; the language is also stronger and coarser; the hope that the papacy would still allow itself to be reformed has completely disappeared: "We are and remain eternally divided and against each other," Luther says in the second article of the second part. No one had recognized the deep corruption and satanic malice of Pabstism better and more deeply than Luther; therefore, he could no longer give good words where nothing good could be hoped for, nor could he kiss the feet of the Antichrist and flatter him with sweet phrases, who, after all, robbed Christ of his honor and his sheep.

As far as the content of the Schmalkaldic Articles is concerned, they consist of three parts after a preface in which Luther explains the reason for this writing as well as his opinion about the council to be held. The first part briefly presents in four articles the doctrine of the Holy Trinity and the person of Christ, and testifies that there is "no quarrel or dispute" about this. The second part also deals in four articles, but more extensively; namely, in the first article, of justification, as the main article, of which Luther just there says: "From this article nothing can be yielded or yielded, let heaven and earth fall, or what will not remain." The second article speaks of the mass, in which the Roman priest takes the Lord's Supper alone and pretends to offer Christ in an unbloody way for the sins of the living or the dead; Luther says of this that this is "the greatest and most terrible abomination" in the papacy. The third article deals with foundations and monasteries; these were founded in good faith in order to serve the church and the state; where they

were no longer useful for this purpose, it would be better to tear them down and leave them lying desolate. The fourth article finally concerns the papacy itself; Here he shows that the pope does not have his authority from God, but sets himself above God by teaching that even if one is already a Christian and thus believes in Christ, he will not be saved, because he is also obedient and subject to him, the pope, and thus he proves "enormously that he is the real Antichrist or Counter-Christ, who has set himself above and against Christ and has asked to be exalted, because he does not want to let the Christians be blessed without his authority, which is nothing, not ordered and commanded by God." In each of the last three heresies, Luther shows that it is contrary to the main article of justification. Finally, the third part includes fifteen, mostly short articles, "which we," as Luther remarks, "may discuss with scholars, rational persons, or ourselves"; namely, the articles on sin, law, repentance, gospel, baptism, Lord's Supper, keys, etc. Luther also concludes about these pieces: "These are the articles on which I must stand, and will stand until my death, whether God wills it. And I know neither to change nor to give way in them."

Finally, there are two appendices to the Schmalkaldic Articles. They were both written by Melancthon at the same convention in Schmalkalden. The first deals with "the authority and supremacy of the pope. In it, the presumption of the pope that he prides himself on being Christ's governor on earth is refuted convincingly, first from clear statements of the Holy Scriptures, then from church history. Finally, Melancthon proves that the pope is the Antichrist, based on his tyranny, confirms it with the many false doctrines that he has introduced into the church, and warns with serious and moving words against him and his followers.

The other appendix deals with "the power and jurisdiction of bishops. Here he shows that according to divine law there is no difference between a pastor and a bishop; that they have no authority apart from the Gospel, i.e. according to divine law they can command nothing that is not already commanded by God. That the power and office of the keys, and with it the power and authority to call preachers, and in general the whole church authority is with the whole congregation, and not only with the preachers. Finally, he lists several unjust statutes that the bishops have made and exhorts them to abolish them.

These two writings were also signed by the theologians and publicly recognized by the Elector, and have therefore attained symbolic prestige. Probably the work had been assigned to Melancthon because, when he signed the Schmalkaldic Articles, he had noted that, if he wanted to admit the gospel, the pope would have his superiority over the bishops *jure humano* (after human rights). A clause with which, of course, the other theologians did not agree, and with regard to which the Elector himself said: "It would be tempting God, since one had once become free through God, to put oneself in such danger again.

It would be desirable that many who today bow inwardly before the tyranny and the outwardly imposing forms of the pabstacy and thus worship the beast, read these articles diligently, then he would certainly open his eyes, if he were honest, and see in the pabst the antichrist and in the pabsty nothing but a whitewashed grave, yes, a concentration of all powers and forces, If he were

honest, his eyes would open and he would see in the pope the Antichrist and in the papacy nothing but a whitewashed grave, yes, a concentration of all the forces and powers that otherwise individually fight in this world against Christ and his kingdom.

(To be continued.)

(Sent in by Past. I. P. Beyer.) **Why a Christian man can heartily rejoice in his baptism, which he received as a child.**

(Continued.)

The fact that there is no passage in the N. T. in which it is said: 'Here also a child was baptized, or: There Paul baptized the jailer together with his children, is a stronger testimony for than against the baptism of children. All the teachings that the holy apostles especially teach in their writings. All the doctrines that the apostles teach so diligently in their writings and to which they return on every occasion are those against which an objection had already arisen, and which were therefore already disputed at that time. Since they say nothing about infant baptism in particular, it does not follow, as the opponents foolishly conclude, that it did not exist at all, but that there must have been no doubt about it, not even the slightest dissenting opinion. And in fact we do not find a single statement against the baptism of children, even in other writings of godly men, which are still preserved to the church, through the full first two centuries. On the other hand, Justinus, who died as a martyr in 163 AD, and Irenaeus, who became a bishop of the Christian Church in 177, speak for the same. He says: "All will be blessed who are born again in Christ, infants, boys, young men and old men." It was not until the very end of the second century, perhaps not until the beginning of the third century (the date cannot be given so precisely), that Tertullian, the father of the Church of our Anabaptists, was heard to say: "For anyone, both as to his constitution and disposition, and as to his age, the delay of baptism is more useful, but especially for little children." To be sure, the Lord says, "Do not forbid them to come to me." Therefore, let them come while they are growing up; let them come while they are learning, while they are going where they are being instructed.

den. Let them become Christians if they can recognize Christ. What does the innocent age hasten to forgive sins? One acts more cautiously in earthly things. How, to whom earthly things would not be entrusted, are spiritual ones entrusted?" Now, of course, the glove was thrown down, now, of course, the church had to preserve its sanctuary, the purity of the doctrine even of infant baptism, in all seriousness. Origen, a church teacher of the same time, wrote: "The church has received from the apostles the tradition that infants should be baptized." He was joined by Bishop Cyprian, who rebuked a certain Fides, who thought that children should not be baptized before the second or third day after their birth. Cyprian also brought this matter before a synod, at which 66 "colleagues," as he himself calls them, were present. There it was unanimously decided that infants should not be deceived about baptism for one day or another, but should be baptized immediately, since no born human being should be denied the grace and mercy of God. Children, however, as works of God, are perfect human beings, even though they grow and increase as they grow older. Secondly, because the equality of the divine command is the same for all, whether they are children or adults, and grace itself is not given in a lesser or greater measure because of the age of the recipient; since the Holy Spirit is not given according to measure, but according to the fatherly goodness and mercy of whom it is given. Thirdly, because God does not regard any age, as He does no person. Finally, because if anything could prevent a person from being baptized, adults would rather prevent their sins than children, who have not yet sinned anything except that they have been damaged by original sin. Notice, then, my fellow Christian, that infant baptism was not instituted at this synod, much less at a subsequent one, as the Anabaptists are so fond of making people believe who do not know any better; rather, it was treated as an agreed, generally known matter, and it was decided only whether it should be administered on the first, second, third, or eighth day. At the same time, however, its importance and legitimacy were again presented with convincing reasons to counter Tertullian's false doctrine: Proof enough that this first attack of Tertullian on infant baptism was seen as an attack on the teaching of Christ and His apostles. However, it is quite clear from Tertullian that great people are also missing. Despite the fact that he was a great scholar and a strictly pious man, he did not accept the Holy Scriptures as the only source of knowledge of divine things, but believed in new revelations through ever new prophets. It is therefore quite possible that a new prophet taught him about infant baptism, or that he himself thought he could give a revelation about it. For even if at the time when he publicly spoke against the baptism of children, he was not a prophet, he was a prophet.

The fact that the teacher, who wrote about baptism, had not yet expressed the above-mentioned principle, is well known. Errors do not come to maturity overnight in a teacher. - Let us therefore draw a brief summary of all that we find about infant baptism in the writings of the Doctors of the Church up to the beginning of the fourth century: Several of them speak

The synod of the Church of Rome declares that it can and should happen, that it has been handed down from the apostles, and that it is wrong to postpone it. A whole synod professes it as a foregone conclusion. Only one speaks against it, not because God has forbidden it, but because it seems inconsistent and dangerous to him; as he puts at the head of his admonition that the delay of baptism is better for every age. Nor does he dare to say that in the apostles' time no child was baptized, much less that they forbade it. Therefore, we reasonably conclude that Tertullian was mistaken in this, as in other matters, even if it was out of good opinion, and therefore we are not to hold with him, but with Cyprian, Origen, Irenaeus, the apostles and the Lord Christ, who says: teach and baptize all nations.

However, Anabaptists attack the right of children to be baptized from another angle. They say that even if God has not expressly said that infants are not to be baptized, the fact that baptism can only benefit believers forbids it. Her words read: "In the controversy over infant baptism, both sides admit that only those should be baptized who can prove from Scripture that they have a right to do so. Scripture can prove a right to do so. It is further agreed that all believers find such a right in Scripture. The outcome of the dispute therefore rests on the decision on this point: Does the Scriptures at any point give such a right? Does the Scripture at any point give the right to be baptized to those who cannot claim the same as believers, namely to the little children of believers, in whom there can be no question of faith yet? *) Let us now prove to the opponents also from this side their perversity and contempt of the divine word and work, and substantiate the right, indeed the duty, to baptize the children. The short principle of the Anabaptists, then, is this: "You do wrong in baptizing infants; for one should baptize only believers, and infants cannot believe." First of all, it is true that we also admit that no one should be baptized who does not have the right to do so according to the Scriptures. First of all, it is true that we also admit that no one should be baptized who does not have the right to be baptized according to the Scriptures (and not someone who cannot prove the right from the Scriptures, because otherwise many of the "community of believing Christians" would have to wait a little longer). It is also true that we admit that the Holy Scripture only gives believers this right. It is also true that we admit that Scripture only gives believers this right to be baptized.

*) "Who shall be baptized?" S. 64.

But, we say further, this is precisely why children are to be baptized, because they can believe and God Himself works faith in them at Holy Baptism. Baptism. Admittedly, the opponents say quite boldly: "There can be no question of faith in little children. But why

not, you wise men? Probably because it seems "inconsistent" to your noble reason, for otherwise you have not yet put forward any reason. There can be no question of the faith of little children, for God himself speaks of it. And because this glorious effect of divine power and grace is concealed from you, we want to speak all the louder about it, so that the stones do not have to cry out; just as the holy Christian church has always spoken about it. Christian church has always spoken of it. Of course, we remember what was written to a friend of Luther 300 years ago in the Cologne Censures, when he wanted to prove from the Scriptures that children believe: "Do you perhaps also want to say with your master Luther that children can really believe? Truly, if you say this, you would be worthy to be exposed to the mockery of the children." *) Of course, similar things will be called out to us again; but we know, my Christian, that we need not be afraid of this, but can rejoice in it. Just because children can already mock, it must be a very small art. Now, let us ask, why should children not be able to believe? I have read and searched through a number of treatises of the opponents until my eyes became dim and my head dizzy, but I could not find even one passage of the divine word that said outright: children cannot believe. I tried to find out whether the assertion could perhaps be gained by any correct conclusion from the Holy Scriptures. But I fared no better in this respect. The effort was lost; I found none. After a lot of searching, I had to put all the tracts away without having found anything other than the forceful sentences: "Children cannot believe; there can be no question of faith in children" and the like. Only once is there an attempt at some kind of reasoning, but what a reason! It says: "How does it rhyme to pray for an underage, crying child: "Give the goods to him who asks, and open the door to him who knocks"? But we can, when we baptize, pray thus with sincerity; for we baptize no one of whom we do not have reason to believe that he is really one who asks and knocks". *) As an explanation to this, I heard a so-called Baptist preacher explain to his listeners the inconsistency of bringing a crying child to baptism in such a graphic way that the "believing baptized

***) 6erk. 6onk. catd. S. 1t17.**

***) "What the dear man of God, vr. Martin" Luther, teaches about holy baptism. Baptism." S. 9.**

Christians" partly burst out laughing. So it remains the same: the only reason one can get from them for the fact that children cannot believe is again: it is inconsistent. If we now had to deal with people who publicly say that they do not believe what is written in the Bible, as soon as it is not comprehensible to their reason, we would quickly be finished with them. To them we would say: First learn that God's word is far beyond all human reason, and when you have finished this lesson, then we will talk further about the matter. But the Anabaptists are just such people who constantly cry out: "We want the Bible and nothing but the Bible! How can we explain the objection that it is inconsistent for children to believe? Is it supposed to be inconsistent with the Bible? Then they would have to bring the passage with which it cannot be rhymed. But they can't, because there is none. So they must mean that they cannot rhyme it with the judgment of reason. And this we readily admit, if they reckon to faith the knowledge gained from the word they have heard. It is just this that seems to confuse many of them; it is just with this that they catch many unsuspecting souls. But this is least of all a difficulty, if one only wants to go honestly. We have never tried to describe the faith of little children, nor do we want to now, because God's Word does not do so either; we are satisfied with what God's Word says about it, namely that they believe; how they believe, we leave to God. Therefore Luther says: "There is no doubt that baptized children have faith, and the contrary cannot be proved from the Scriptures. Although we do not know what kind of faith they have or how they believe. According to him, M. Chemnitz declares: "When we say that children believe and have faith, we do not mean that the children understand and feel the movements of faith; but the error of those is rejected who think that baptized children please God and become blessed without any effect of the Holy Spirit in them, while Christ clearly says: "Unless one is born again, etc.". And the Holy Spirit is always given with the forgiveness of sins. No one can please God without the Holy Spirit, Romans 8. Since it is therefore certain that the baptized children are members of the church and please God, it is also certain that the Holy Spirit is active in them, and this with the forgiveness of sins. Since it is certain that baptized children are members of the church and pleasing to God, it is also certain that the Holy Spirit is at work in them with such power that they can receive the kingdom of heaven, i.e., the grace of God and forgiveness of sins. And suppose we cannot sufficiently understand, nor can we explain in words, what kind of effect and action the Holy Spirit has in the children who receive the grace of God and the forgiveness of sins. And even if we cannot understand sufficiently, nor explain in words, what kind of effect and action the Holy Spirit has in the children who are baptized, it is certain from the word of God that it exists and takes place. This action and effect of the Holy Spirit Spirit

but in the children we call faith and say the little children believe. For that means and instrument by which the kingdom of God, which is offered in Word and Sacraments, is received, Scripture calls faith, and believers, it says, attain the kingdom of God." We call faith a work of God, in which man has no part, not even as a helper, as an effect of the Holy Spirit, which man cannot promote. We call faith a work of God in which man has no part, not even as a helper, as an effect of the Holy Spirit, which man cannot promote, but only hinder. In this, even the opponents must agree with us, whether they want to or not, because God's clear word is on our side, Col. 2, 12: "In whom also ye are circumcised with the circumcision without hands, by the putting away of the sinful body in the flesh, even with the circumcision of Christ, in that ye are buried with him by baptism, in whom also ye are risen again through faith which God worketh." Likewise Ebr. 12:2: "Let us look unto Jesus, the author and finisher of our faith." But once faith is God's work, who can prevent Him from accomplishing it in the children? He, who created heaven and

If God, who created the earth by his almighty word and still sustains all things by the same word, gives life and breath to all, should he not also be so powerful as to be able to work faith in a child's heart by the same word? Truly, it requires a great deal of confusion to say the least, to call God omnipotent and yet deny him this power. But the opponents will say, "We readily admit that God can work faith in children; but the question is whether he will." To this, too, we can give a clear answer from God's words. Look up, dear fellow Christian, Matth. 18. and read first the first 5 verses. In both passages we are told that the disciples quarreled about who was the greatest among them. To give an answer to this question, the Lord takes a little child and places it among them and speaks of such children, Matth. 18, 6. and Marcus 9, 42: "But whoever offends one of these least ones who believe in me, it would be better for him that a millstone were hung around his neck" 2c. To understand others as children under the least here is such a clumsy evasion that it does not deserve any further attention. Whoever takes recourse to it only shows that he has not yet paid attention to the context as well as to the position of the words of the Lord, and that he, like a drowning man, only grasps blindly and holds on to what he grasps, even if it were a straw. Does not Christ have a child before him? Does he not speak to them of children? Does he not say: "Whoever receives such a child receives me," and then immediately continues: "But who is angry with the least of these who believe in me (in the Greek it says even more clearly: "these little ones")?"

So also here he speaks of the children and testifies of such as he had placed one in the midst of the disciples, that they believe; wherefore they can also be vexed and neglected. Since God alone works faith, but children, according to this word of the Lord, undeniably have it, it is clear that God not only can work it in children, but certainly has worked it and wants to work it. An obvious example of this is that of John the Baptist, who was already filled with the Holy Spirit in his mother's womb. He was already filled with the Holy Spirit in his mother's womb and therefore certainly had a faith that was worked by the Holy Spirit. He was already filled

with the Holy Spirit in his mother's womb and therefore certainly had a faith worked by the Holy Spirit, Luc. I, 44. In addition, look at Ps. 71, 5-6, where it says: "For thou art my confidence, O Lord, my hope from my youth; in thee have I trusted from my mother's womb." What do you think now, you Bible-believing opponents, does the Psalmist also speak inconsistencies through the Holy Spirit? Does the Psalmist also speak inconsistencies through the Holy Spirit? If you have only the hundredth part of the respect you owe to the Bible, you will not dare to say so.

(Conclusion follows.)

To the ecclesiastical chronicle.

The "Truth Friend" of April 18 finally pretends to respond to our irrefutable articles on the Parisian blood wedding and on the persecutory rage of the popes. But what is he doing? Is he trying to refute us? Of course not, because he knows only too well that he cannot. *Contra facta nemo potest philosophari*, that is, facts that have happened cannot be disputed with rationalities. Therefore, he first tries to get the laughs on his side and presents us as a ghost-seeker who is plagued "with gnashing of teeth" by the fear of the pope's persecutions. Pathetic evasion! He knows quite well that, thank God, in America one has just as little to fear from the pope as from a scarecrow. On the other hand, the "truth friend" uses the famous retort and reminds us of the intolerant laws that the Puritans gave here more than a hundred years ago against the Catholics. But what do these laws indicate to us Lutherans? We know just as well as the "Truth Friend" that the Puritans have always been persecuting fanatics and still are today, whose intolerant laws we Lutherans condemn no less than the papal murder cops. And even if individual Lutherans have ever shown themselves to be intolerant, they have not acted in a Lutheran way; for it is clearly stated in the 28th article of our Augsburg Confession that the church alone may arrogate to itself the power of the Word, but otherwise "no human power. Therefore, Mr. Papists, there is no other way out for you if you want the bloody abominations of your pope and his henchmen to be brought to your attention.

Admit that the pope and his accomplices have really committed those atrocities, do not gloss over them any longer, but renounce them and condemn them. We promise you that if you do so, we will leave you alone about these things. But as long as you do not do that, we cannot wallow either; indeed, we announce to you that in a short time a little book will appear, which will reveal the abominations of your "holy father" even better. Then you will hopefully realize that at least we so-called Old Lutherans know only too well why we still have to consider your pope as the Antichrist. W. [Walther]

Pabsthum and Revolution.

That the pope is the high priest of all revolutionaries is known to all those who know the history of the papacy even a little. Here is an example. When Pope Hildebrand, called Gregory the Seventh, had summoned Emperor Henry the Fourth before him in 1076 under penalty of banishment, but the Emperor had not appeared, this Gregory, in diabolical wrath, hurled the banishment curse against the Emperor and at the same time declared in his bull, among other things, the following: "I hereby forbid Henry to govern the whole realm of the Germans and Italy, and hereby absolve all Christians from the obligation of the oath of allegiance which they have taken or may take to him, and forbid anyone to serve him as king." *) With horror the Christians of that time heard this lion roar (1 Pet. 5, 8.); they remarked:-

The people of the city of Rome, who were already aware that the voice of the Antichrist could be heard here, who, according to God's word, belongs to those who "despise the rule, are obstinate, obstinate, and do not like to blaspheme the majesties," and this in a terrible way under the holy name of the heavenly King Christ. Already at that time the scholastic Guenrich wrote to Gregory: "May he (the emperor) be ungodly, may he be perverse, may he be something worse than all that the Lord, the pope, says against him, may I therefore break the vow I have made to him and, because he is evil, may I, as a desecrator of the Holy One, throw myself with open eyes and knowingly into eternal damnation? No, nevermore, this I neither may nor will do." **)

Rightly says a recent historian, Wachsmuth: "Gregory's call for the breach of faith resulted in a usurious seed of perjuries." When Duke Rudolf, who had been installed in place of the deposed emperor, finally had his right hand cut off in battle, he awakened his

*) *"Henrico - totius regni Teutonicorum et Italiae gubernacula contradico et omnes Christianos a vinculo juramenti, quod sibi fecere vel faciant, absolvo, et, ut nullis ei sicut regi serviat, interdico."* Mansi 20, 469.

**) *"Sit impius, sit perversus, sit, quicquid dominus papa in eum dicere voluerit, acius: num ideo sacramentum ei factum infringere et, quia ille malus est, ideo ego sacrilegus existendo me in aeternam damnationem videns et sciens debeo intrudere? Prorsus nec debeo nec facio."* (Citirt by Schlosser 2, 2, 727.)

Conscience. He therefore spoke to the bishops around him, dying and looking at his cut-off hand, with sighs: "Behold, this is the hand with which I swore allegiance to my lord Henry, and I now leave his kingdom and this life; see then whether you, who have let me ascend his throne, have led me the right way". This is reported in the Ursperger Chronicle. W. [Walther]

Kleiderhoffart in the church and at Holy Communion. Holy Communion.

Certainly, no one has put Christianity less into external things and no one has recognized and held Christian freedom in all means more clearly than our Luther. Nevertheless, this highly enlightened man was a great enemy of all dressing, and he not only repeatedly testified against it, but as is known, once even took up the walking stick, when all exhortations and warnings against finery addiction in Wittenberg proved fruitless. Luther therefore often encouraged the preachers to speak out against this vice. In 1544, for example, he wrote to Magister Christoph Piscator, pastor in Jüterbock:

"It has a lot to do with the fact that the bishops have hitherto allowed the women and virgins to go to church preened and made up as if they were going to a comedy. It is a manifest abuse, repugnant to Paulo and Petro. But this habit is torn by force. It is necessary, however, to abolish the abuse of the sacrament, so that they do not make themselves abominable to us and to other common people. For it is a sign of a careless mind, and such show that they hold the Sacrament no higher than bread on a common table." (Walch's Ausg. XXI, 1339.) W. [Walther].

Christian education of youth.

Naming is also a very important matter for the temporal and eternal life of a child. A Lutheran preacher says about this: "Because your child will have to have a name, think in advance about such names that you would like to give to your son or daughter, so that you have an easy choice when you carry your child to baptism. It is not a bad custom to give the children the name of their godparents; they are thereby invited to follow the godparents. But it is not necessary for the father to give his child the names of the godparents; it is up to him to choose other names as well. Let a Christian then choose such names that point to great and holy examples in the Church of God, e.g. names of the apostles and disciples of the Lord, of holy women of the Old or New Testament, of other famous disciples from the history of the Church, as every calendar gives enough of them to hand. But on the other hand avoid

Every father should avoid unchristian or pagan names and never forget that the baptismal name, in comparison to the family name, should form the new name which the person will bear in the kingdom of God. Another says about this subject: "The name of man is a mystery, the interpretation of which we understand only from the end. In eternity we will each have a name, and each will bear by his name the essence of his being and the sum of his life. The name, however, which is already a prophecy on earth, can only be given by God, who foresees the end and the beginning at the same time. In prophetic view and foresight the patriarchs living in God therefore gave their children prophesying names. Christian parents therefore hand over the name they have chosen for their child to God, so that he may consecrate it for eternal probation; they hand it over at the sacrament of rebirth to eternal life with the request that it may be worthily respected and, in the power of rebirth, may also be proved in earthly life in such a way that eternity can recognize and confirm it. Therein lies the duty of choosing the right name. Family or patronymic names also have their special right, if they are not empty of sacred meaning. The highest right, however, is given to the names which we call holy, because the great saints have borne them, whose life and example the Pen of the Savior of the Heart has drawn and set down in the Word of Truth. When these names are heard in the reading of the Holy Scriptures, the little ones already listen like heirs to the joys and honors of these names. This meaning and importance of our baptismal name also imposes on us the sacred duty to always keep our baptismal name in honor and not to change it. It is wrong for monks and popes to change their names when they enter the monastery or ascend the papal throne. All lords do wrong who change the names of their servants out of convenience and custom. Our whole generation does wrong by treating the old biblical names, the names of the first heroes of God, so contemptuously and preferring to them every shimmering and glimmering sound. There will come a day when the names of Peter, John, James, and Paul, inscribed in heaven, will once again shine gloriously, and when all modern tinsel will collapse into its nothingness.

(Sundayb.)

An outrageous lie.

It is despicable how impudently the Romans can lie when it is necessary to blaspheme the Protestant Church and our Reformers, these men of God. As is known, last year the Roman Catholic Bishop of Paderborn, Dr. Conrad Martin, wrote a book in which he claims to be the bishop of all Protestant Christians by "God's and law's will".

He claims that he is a bishop within his episcopal jurisdiction, which extends as far as the interior of Prussian Saxony, and that he teaches and treats them accordingly. In this book, he also rehashes an old lie, which originates from a certain Florimond de Ramond, a professional swindler, who has written a whole book full of the silliest lies about the Reformers, e.g. at the Imperial Diet in Augsburg, the devil rode Luther before the eyes of the Emperor.

The most shameful and impudent lie, however, which Ramond invented and the Roman bishop recounted, is this: At Melanchthon's deathbed his old mother came and asked him with the most moving words to tell her in the presence of God which religion was better, the old or the new? The dying Melanchthon told her: "Protestant is good to live, but Catholic is good to die. Should one believe this story? should one think it possible? The dear reader may answer this question for himself when he learns that when Melanchthon died in 1560, his mother, the old armorer's widow in Bretten, had already been dead and buried for more than 30 years, for she had already died in 1529. (Sunday Messenger.)

Warning against false and frivolous swearing.

It was fourteen years ago in the cherry season. A man who was picking cherries had left the ladder on the tree; in the meantime, someone else needed it, but he put it back in place. It had escaped his notice that a wooden hook with a rope was hanging from the ladder. The owner, however, missed it and confronted the person who had used the ladder; he claimed not to have seen the hook, and a seventeen-year-old boy, Sebastian Freivogel, who had carried the ladder away with him, confirmed this. The owner of the hook then sues him in court for having stolen his hook. Soon after, he finds the hook lying under a tree; but if he had withdrawn the complaint, he would have had to pay the costs. Both were heated once - so the case is heard. Freivogel, as the only witness, has to swear and swears: the one did not take the hook away; the other must therefore pay the costs of the completely useless trial, which in the meantime have become very considerable. As I said, fourteen years had passed. At the beginning of November 1861, a man cut his throat with a razor knife at Gelterminden in the Canton of Baselland.

that same free bird. The unfortunate man, however, had not made the cut well; he lived for several days and repeatedly said to the bystanders: "There is no God! To the priest, who wants to pray with him, he replies: "Tis not possible!" Then the priest realized that there must be a special spell on the unfortunate man.

All go out and speaks to the heart of the free bird. Then the dying man confesses to him that he had taken a false oath fourteen years ago and had thus conspired for his happiness. It was that oath about the wooden hook that has left him no peace since then, even though he used to be a crude man. - But God's long-suffering had taken pity on him so that he did not fall straight into ruin. The man who had been damaged by the oath was summoned, arrived after a few hours before Freivogel's end and forgave him. More accessible to the consolation in Christ's blood, he shall now have died quietly.

But what are the consequences of an oath around a wooden cherry hook. (Stgsbote.)

The converted religion scoffer.

About 200 years ago in England lived John Wilmot, Count of Rochester. He was a man whom God had endowed with extraordinary gifts, especially with the gift of great acumen and an exceedingly engaging appearance. In addition, he had also been carefully instructed in all kinds of good sciences in his youth, so he had acquired a great treasure of wonderful knowledge. As a young man, however, he had been so unfortunate as to have died of the

The king's court, where at that time religious mockery and a godless life were rife, and to get hold of all kinds of disgraceful writings which, under the appearance of profound wisdom, revealed the secrets of the Christian religion.

The consequence of this contact and his reading of such writings was that the young count lost the faith of his childhood. The consequence of his contact with and reading of such writings was that the young count lost the faith of his childhood and not only sank into a life oblivious to God, but also finally became a public mocker of religion, who lost all his acumen, his wit, his gift of speech,

used his knowledge and the prestige in which he stood to undermine, by speech and writing, the faith in God's Word in all those with whom he dealt and who read his ungodly writings. But God also went after his declared enemy in great mercy; He threw him on a long and most painful sickbed, and it was here that the wretch awoke from his deep sleep of sin, came to the knowledge of God, his Creator, and Jesus Christ, his Redeemer, especially through the ministry of an English bishop named Burnet and a preacher named Parson, and was heartily converted from his sins and unbelief. From then on, nothing was dearer to him than God's Word and the fellowship with godly persons. He had built up a large collection.

He had the writings against the Christian religion collected; he now had these writings handed over to the fire. He also had the lewd paintings, which he had collected at great expense, burned. When Parson in his fears of conscience confronted him with the Gospel, he cried out, as Parson himself reports as an ear-witness, in front of all those present

out loud: "O holy God, can You accept such a vile creature as I am? me, who have denied Your nature and despised Your power? Is there still mercy left for me? Can God still hear such an ungodly one as I am? Can the unspeakable joy of heaven still be granted to me? O, mighty Redeemer! this can happen in no other way than through Your infinite love, through Your exuberant redemption, and Your most holy blood!" June 19

In 1680, shortly before his death, he finally drew up a written "declaration" which he signed and sealed in the presence of three witnesses, and which, according to his last will, was to be publicly read at the funeral sermon to be preached to him. This declaration read as follows:

To all those for the best whom I may have provoked to sin by the example of my life, I leave this declaration of mine, which I hereby make before the face of the great God, who knows the inward parts of all hearts, and before whose judgment I am now to stand."

will. I curse and detest my whole ungodly life I have led before. I cannot marvel enough at the goodness of God that he has made me see and recognize my shameful opinions and evil life; for I have walked in the world without God until now and have been a feil of Christ and a despiser of the holy spirit of grace. The most important testimony of my love for God should be to admonish others in the name of God, to mean the welfare of their immortal soul, not to deny His existence or His providence, not to despise His

goodness, not to joke with sin and not to mock the pure and glorious faith of my blessed Savior, through whose merit alone I, as one of the greatest sinners, am to receive grace and forgiveness. hope."

One month after this declaration was made and signed, this converted mocker died in faith and confession of the Savior of sinners, joyfully certain of his blessedness. W. [Walther]

Divine Justice.

The bishop Narcissus of Jerusalem was impudently accused by some immoral Christians, whom he reproached for their debauchery, of a shameful violation of the commandment: "Thou shalt not commit adultery". Three of his false accusers even confirmed their slander by an oath, in which they each pronounced a special curse over themselves. "The flame shall consume me," said the first, "if I do not speak the truth"; the second, "The worst of all diseases shall befall me," and the third, "I will see daylight no more unless he has done what I said." A large part of the Christians in Jerusalem believed these statements and said, "Surely the people must be convinced of the truth of their claims."

Otherwise they would not have chosen them with such terrible earths. Only a few remained: "The bishop is innocent, God will bring it to light. However, since the great majority believed the slanderers, the bishop, innocent as he was, lost all his credit with the community, and saw himself compelled to retire to a remote hermitage, leaving it to God to guide his cause and repay the slanderers as they themselves had wished.

This divine retribution was not too long in coming. A thunderbolt came down from heaven at night and set fire to the house of the first-mentioned slanderer; suddenly all his possessions were in flames; he could not even save his bare life, but had to burn with his wife and children. The second was afflicted with a terrible leprosy from the toe of his foot to the top of his head; everything on him was full of ulcers and every single limb turned to rot while he was still alive. The third man was so frightened by these punishments that he went into himself and repented of his sinful life so painfully and long with tears that he became blind. Then Narcissus returned to Jerusalem.

(Kurhess. Sonntagsbote.)

Self is the woman.

The old housemothers used to tell their young daughters in the house such an example of two neighbors and godmothers. One of them was a rich woman whose property was decreasing daily, but her neighbor was getting richer and richer. She went to her and said, "My dear godmother, I am surprised at your economy; you and your husband were two poor children, and you are prospering by the day; I have brought a large estate to my husband, but it is not enough anywhere. Tell me how you do it. The godmother said: I have a shrine, which I carry every day morning and evening through all chambers, vaults and stables. Then she asked politely that she should keep it for her. But she tied a small stone in a small cloth. As she walked around diligently with this supposed sanctuary, she found wrong everywhere and had it changed. In a short time, everything at her inn went as if it had four wheels. Then she brought the shrine back and humbly thanked him. The neighbor said: "Dear godmother, I don't have to leave you stuck in superstition: look at the supposed sanctuary, it is a poor little stone; you lacked it, you trusted everything to the land, and you remained sitting on the little chair.

The woman must be the maid herself, if she wants to create a council in the house.

(Val. Herberger on Sirach 16.)

King **Frederick of Prussia**, known as Old Fritz, was once riding along and caught sight of an old farmer who was beside the road, happily singing, plowing his field. "You must be well off, old man," said the king, "does the field belong to you, on which you work so diligently?" - "No, sir," replied the peasant, who did not know the king, "I am not that rich, I plow for wages." - "How much do you earn there every day?" the king asked further. "Eight pennies!" replied the peasant. - "That's not much," said the king, "can you get by on that?" - "Get by?" replied the peasant, "that must go farther." - "How so?" - The peasant smiled and said, "Well, if you want to know, two pennies are enough for me and my wife, with two I pay old debts, two I lend and two I give away for God's sake." - "That is a riddle," replied the king, "I cannot solve it." - "Well," replied the peasant, "I will do it. I still have two old parents at home, who once fed me when I was weak; now they are weak, I must feed them, - that is the debt I have to pay, and on that I spend two pennies a day. The third pair of pennies, which I lend, I spend on my children, so that they can learn something honest and be instructed in Christianity. This will benefit me and my wife when we grow old. With the last two pennies I receive two sickly sisters, whom I would not have to care for at the moment - so I give them away for God's sake.

The king, who liked the answer very much, said: "Good, old man, now I will give you some advice. Have you ever seen me before? - Never," said the peasant. - "Before five minutes pass, you shall see me fifty times and carry all fifty of my like home in your pocket." "That is a riddle," said the peasant, "I cannot solve it." - "Well, I will do it," replied the king, reaching into his pocket and counting into his hand **fifty** brand-new golden ducats, on each of which his image was stamped, and said to the astonished peasant, who did not know what happened to him, "The coin is good, for it comes to you from our Lord God, and I am his paymaster. Adje!" - —

(Bayreuther Sonntagsblatt.)

Anecdote.

J. F. Flattich was once asked by a "reasonable" general: whether one can really know something certain about the state after death? Flattich looked at him seriously with his deep eyes and asked: "General, do you believe that after death you will no longer be a general? - "Yes!" replied the latter. - "Do you believe it for sure?" asked F. again. - "Yes, I don't doubt it at all!" replied the general. - "Well," said Flattich, "so you know something certain about the state after death; just start with what you know for sure now!"

Filling stone.

Against the power and effect of grace in the believer, everything else, such as age, education, knowledge, experience, etc., is

secondary; for of two Christians, one may be younger in Adam and yet older in Christ; and again, of two equally aged, equally gifted, simultaneously converted Christians, one may be older in Christ than the other. But as certainly as the greater advancement in sanctification in the one is a matter of grace, so certainly is the lagging behind of the other his own fault.

Church News.

After Mr. Past. F. I. Th. Jungck received a call from the Lutheran congregation of St. John and A. C. near Wapakoneta, O., and accepted it with the consent of his former congregation in Misbawaka, Ind., he was installed in his office by me on behalf of the Presidium of the Middle District on the Sunday after Easter. May the Lord, by His grace, make him a blessing to many. Hermann Kühn.

Address: Uov. ff. 'kk. ffunAek,

^Vnpnlionetn, O.

Since Pastor Mangelsdorf, due to a chronic headache, felt compelled to resign from his office for some time in order to undertake a sea voyage on the advice of his physician, his congregation in Belleville, Ills. appointed Mr. I. E. Gottlieb, a former pupil of the practical seminary in St. Louis, as l>n8tor vicariu8. After the same had taken his examination, he was ordained by the undersigned in the midst of his congregation on Sunday Hua8imodoA6niti, by order of the Presidency, and inducted into his office.

May the faithful God help the sick brother minister to recovery through His grace, and may the newly appointed assistant preacher himself be the right help in his office, so that what has been started here may be maintained and increased to the praise of His name. F. Wm. Holls.

Address: kov. OotUiob, Lox 330.

LsHeviUo, Ills.

Since it has pleased the Lord of the Church to transfer His faithfully proven servant I. G. Blrkmann, formerly pastor at Waterloo, Ills. from the contending to the triumphant church by a gentle and blessed death; therefore, by ordinary appointment and by order of the Presidium, as his successor in office, Pastor C. S. Kleppisch, whose former congregation in Holstein, Mo, considered himself unworthy of preaching the pure word, was introduced on Sunday ^li8orwor- <Un8 vomini by the undersigned with the assistance of Past. F. Schaller's assistance.

The blessed pastor Birkmann, as a wise and faithful steward of God, under many heavy crosses, administered his twofold office as teacher and pastor in a truly fatherly way for 16 years in this congregation, and thereby earned the love and respect of all who recognized God's gift and grace in him. By God's grace, he has been an example to the herd in faith, love and suffering. Now he has followed the Archpastor to eternal joy, and from the misery of sin and weakness to glorious perfection, he has brought us to the end of our lives.

preceded. Help God that the memory of such faithful servants of God may remain in honor among us, and that we may not become unrecognizable and ungrateful for the gift that God has given to His church here in such men, but thank Him from the heart for it, so that His grace may remain with us and sustain us when He withdraws and reclaims His gift from us, and we may be found in the one thing that the Lord will seek and require in all His stewards and servants, faithfulness. May God send and keep such faithful workers for His church, and may the newly called servant also be a blessing to many.

F. W. Holls.

Address: Rov. O. 8.

LurirsvIIIo, Ncmroo Oo., Illg.

Conferenz display.

The Wisconsin Teachers Conference will meet, God willing, from the first Wednesday through Friday after Pentecost, which is May 23, 24 and 25, at Racine, Wis.

One subject of discussion will be "What is the role of the Christian parochial school vis-à-vis the American school system? " O. Gertenbach.

C. F. Junii Kurzgefaßte Reformation History to Seckendorf.

Reprinted unchanged from A. Schlitt in Baltimore, Md.

Second issue.

We are pleased to inform our readers that we have just received the second issue of this work. We confess that the prolonged absence of this issue had filled us with concern that Mr. Schlitt might not be able to keep his promise and complete the work he had begun. However, we see from a statement on the envelope that illness and other unforeseen circumstances were the cause of the delay and that the continuation should now take place all the more quickly and the third issue should appear within 10 days. May the subscribers not lose heart and find more and more of them, so it is not to be expected that the blessed work will remain a fragment. As far as we hear, another publishing house would immediately take it into its hands, if Mr. Schlitt were not able to complete it, so that the purchasers would in no way be in danger. W. [Walther]

Display.

At the request of the brethren and teachers concerned, I am informing them that Dr. F. John is transferring his residence to Milwaukee, 474 Pourtk 8tr, toward the end of April.

F. Lochner.

Receipt and thanks.

For poor students received from Rev. C. Grüber in Pilot Knob, Mo., \$5. On Mr. Carl H. Hartmann's in St. Louis wedding collected \$5.25.

C. F. W. Walther.

To the Seminary-Hau Shaltr From Pastor Muckel's Gem. of A. Sievers 100 Pfd. Mchl; Heinrich Sievers 10t) Pfd. do.; W. Sievers 100 Pfd. do. and two side pieces. By Prof. Larsen of the Norwegian Lutheran congregation of the Rev. Koren!00 doll. daar. From Past. Dorns Gem. to d. Boeuf Creek 42 dtz. Eggs.

For poor students: By Pastor Zucker New Year's Collecte of his Gem. \$6.20. By the I. Women of the Centrcviücr Gem. of the Past. Holl's 9 pr. stockings. By Past. Claus \$4.25 from his confirmands; \$1 vvn Frau Schnittgen; 50 Cts. from Frau Ott. From the Women's Association of the Minden Community 3 pr. socks and pounds of wool. At H. Ude's wedding, given to M. Wyneken \$9.40. By Past. Dorn from Peter Walkenhorst from his community at Boeuf Creek \$5; from Ch. Hcmminghaus \$1.

A. Crämer.

Received in the Western District cashier's office:

On the synodal treasury of the western district: From the comm. of the same Past. Birkmann, at Watrloo, Ill., \$7.45. past. Dörmann's St. Pauli Gem., Nandolph Co, Ill., \$12.40. pastor John's congregation, Dessen, Mo, Eastercoll, \$9.45. by the same of Heinr. Kester, there, \$5. of Trinity's - Distr. in St. Louis, Mo, \$18.25. past. M. Meyers Gem., Leavcuworth, Kansas, Collecte, \$17. Past. Ficks Gem., Collinsville, Ill, \$28.40. Past. Mists Gem. of, Washington, Mo., Collecte, \$7.50. Of Caspar Gehner, Washington, Mo., \$1. Of Wittwe Stumpe, there, \$1. Past. G. Neisingers Gem. of, Pekin, Ill, \$19.25. by himself, \$2. Past. Kühlers Gem., Chariten Co, Mo, \$23. past. Eirichs Gem., Minden, Ill, \$16.75. past. Gräbner's Gem., St. Charles, Mo. east coll., \$12.10. by himself, \$10. by the same from Mich. Will, there, \$2. Past. Bcyer's Gem. of, Chicago, Ill, \$117.15. Past. M. Zucker's Gem., Proviso, Ill, Eastercoll, \$11.50. Past. Wagner's Gem., Pleasant Ridge, Ill, \$50. by the same from N. N. there \$5. from Zion's Litr. in St. Louis, Mo, \$40.13. Past. Burfeind's Gem., New Waldeck, Ill, Easter Coll, \$4.50. By dens. ges. on F Kestner's infant baptism, \$2.35. Past. Hahn's Gem., Benton Co, Mo, Easter Coll, \$37. by himself, \$2. Past. Mnckels Gem., Staunton, Ill, \$15.

To the college maintenance fund: by the Jm- manuels - Distr., St. Louis, Mo., \$11. Trinity Litr., there, \$22. Past. Löber's No., Thornton Sta- tion, Ill, Easter Coll., \$27. by dens. on F. Sickmann's wedding-ges., \$8. Past. I. Hoffmann's Gem., Wausau, Wis., Ostercoll., \$6. By himself, \$1.60.

To the Synodal Mission Cassc: From the Trinity Distr, St. Louis. Mo., \$5.02. Of the confirmands of the Past. Franke, Addison, Ill, \$6. past. Hahn's commun. of, Beuten Co. of, Mo. coU., \$12.50. Its branch commun. of, Morgan Co. of, Mo. coU., \$1.60.

For inner mission: Past. Hahns Gem., Benton Co. Mo., Coll., \$12.

For the proseminar in Steeden: Von der Immanuelsgem. des weil. Past. Birkmann, bei Waterloo, Ill, \$7.45.

For Mr. Past. Röbbelen: By Past. Fick ges on F. Schau's wedding, Collinsville, Ill, \$10.30' By dcns. on Hrn. Wilhclm's wedding ges., \$7.20.

Ed. Roschke.

Received in -er Raffc -es middle District

To the Synodal Debt Redemption Fund: By Past. I. Rupprecht's congregation \$20. by Pastor Kühn from H. Gcbmann and his father \$2. G. B. Germann \$1. I. D. Müller \$1. past. P. Rupprecht's congreg. in Fulton Co, O., \$9,40. whose congreg. in Henry Co \$3,35. by dcns. of I. Braun \$5. Past. Zagkl's comm. \$88.18. Past. Traub's Gem., 2 collects \$23. pastor Dulitz's Gem. in Huntington \$43,94. whose Gem. in Lan- raster \$8s>6. past. Iübkers Gem. \$61,50. Past. Fritzeö Gem. \$20. by Past. Sieger by I. H. Blecke and sons \$15. A. Thicme 60 Cts. H. Krückeberg \$1.50. C. u. W-Schamerlvh each \$1. F. Rcinking \$l. W. Milan 50 cts. C. Grote 25 cts. E. Nncklos 55 cts. H. Rücklos 50 cts. I. H. Höriger \$l. Past. Stege, \$2,10. Past. Ior' Gem. in LoganSport \$36,89. its branch in Peru \$20. Past. Schuster's Gem. in and around Bremen \$43. its branch in Mishawaka \$15, in Madison Township \$6, in Plymouth \$3. by Past. Detzcr \$10. by the same of M. Vicbach \$5, Aug. Dolke \$2, C. Müller, F. Schulz, C. Kroll, I. Schumacher, Häselbarth, C. Schulz, I. Grol- >er, I. Hohenberger, H. Dietsch, N. Goller each \$1, I.

Schenke \$2, I. Thieroff \$2, H. 25 Cts. Past. TrammS Gem., Öfter-Coll. \$>2.91. By Conrector Achenbach of G. \$5. Past. KvniGS Gem. \$7. by Past. Wichmann of N. N., thank-offering for God's gracious help \$2. Past. Bauer's congregation at Cicero, Hamilton Co, Ind, \$36. whose congregation at Minden, Ind", \$13. Past. Schäfer's community \$9.

To the synod treasury: Pastor Sihler's Gem., Easter Coll. \$116.60. Through Past. Kühn of Past. Fischer's Gem. in Carver, Minn. \$16.94. Past. Kühn's Gem \$5,63. past. Schöneberg's gem. \$21,25. past. Schumann's Gem. \$16. by Past. Lehner von Schönlein \$3, P. Baumann \$2, Ch. Baumann \$1,50, G. Heß. A. Wei- mer, Ch. Diehm, Fr. Busch each \$l, P. Diehm, A. Heß, Fr. Gienger each 75 cts, A. Baumann 50 cts, G. Stapf 30 cts, P. Bcrkes 25 cts , Th. Naumann \$1, Wittwe Wei- mer 75 cts. Past. Bodes Gem., Öfter - Coll. \$10,25. Past. Schmaus Gem., deßgl. \$85. Past. Kuchles Gem. \$12.12. Past. Bode's branch in New Haven \$8.50. Past. HuSmannS St. Johannisgem. \$8. pastor Sastmanns Gem., Öfter - Coll. \$8.75. By the same of H. H. Böhning \$10. Past. Niethammers DreieinigkeitS - Gem. \$9,50. whose IarobuSgem. \$8,75. Past. BrackhageS Gem., Oster-Coll. \$15.50. By Past. Klinkenbcrg von Aufenberg \$5. Past. Rolf \$1. Past. Kunz' Gem. \$14,25.

For inner mission: Pastor Sihlers Gem., in mission hours ges. \$25. Past. Traub's parish \$3.70.

For sick pastors: By Joachim Birkner \$5.

For teacher salaries: Past. KÜlM Gemeinde \$1,49.

To the parish and Lrhrerwittwenkasse: Past. KühnS Gem., öfter - Coll. \$3,36. by Pastor Schuster on Joh. Röders Hochzeit ges. \$5,03. Past. Königs Gem., Coll. \$32,40. by the same from Wittwe Lührmann \$2. H. Seim 50 Cts.

On church construction in Past. Sturken's congregation in Baltimore: Past. Zagels Gem. \$30. by Past. Klinkcnberg by G. Vornhvt \$1, Dorfmeier \$2, G. Meier \$1, Lonstrohe \$2, Sasse 50 Cts.

For heathen mission: Past. Traub's congregation \$5.95. Past. SchönebergS Gem. \$5. by Past. König by Wittwe Lührmann \$1. By 2 confirmands 50 Cts. By Past. Klinkenberg by Schrrppmann \$1.75. Pastor P. Rupprecht's congregation \$8.

Zur Brunn'schen Anstalt in Steeden Past. Traubs Gem. \$3,88.

On the school seminary budget: Rev. Dulitz's Gem. in Huntington \$9.25. By Rev. King by Wittwe Lührmann \$3. Z. Seim \$1.

For poor students: By Pastor Dulitz at PöhlcrS wedding ges. \$2,75. By dens. of N. \$5. By Past. Jäbkcrs Gem. \$10. by Past Schuster by. Mrs. Vollmer, thank offering \$5. by Bro. Bcrner on H KluSmann's wedding ges. \$5,53. by I. Seelmeier on StülkerS wedding ges. \$4,22. by Past. Schäfer on Fr. Menge's wedding for the student F. Kügele ges. \$2,50.

For poor school seminarians: By Past. Dulitz by N. \$5. by Past. Bauer by H. Bar- donner sen. \$5. by Past. Jäbkcrs Gem. for the pupil Georg Huser \$40. by Past. Ior for the pupil Stro- del of Mrs. Konradt in Peru \$10, Mrs. Köderer \$l.

For Past. Röbbelen: Past. Jäbkcrs Gem. \$5. by Pastor Schöneberg of Heischmann \$5 Pastor Sihlers Gem., sn Passion.Sgottesdienste ges. \$56,91.

For poor students in St. LouiS: Through Past. Ior of s. Gem. in Logansport for the Stud. Ernst \$12.80. Ank Klinksick's child baptism ges. \$3.35. P Kleemann in Peru \$1.

On the college household at Ft. Wayne: Past. Fritzes Gem. coll. \$3. by dens. of Christoph Gerke \$4. Nie. Hobrock, Br. Boknecht, Br. Melcher each \$1.

For the general president: From Past. KönigS Gem., from the Centkasse \$25.

To the college at Fort Wayne: From Past. King's Gem, Coll. \$35,25. C. Bonnet.

Changed address: ksv. 5. N. N. Minor,

Ueosuou Hiver, Ornukeo Oo., ^Vis.

Printed by A. Wiebnsch ". Son. St. LouiS, Mo.

Volume 22, St. Louis, Mo. 15 May 1866, No. 18.

(Submitted by Dr. Sihler.)

The rapid and widespread spread of the Christian church from the beginning in the face of such powerful resistance and multiple obstacles is also a sign of the divine inspiration of the Holy Scriptures and the beatific truth of the Christian religion. The rapid spread of the Christian Church from the beginning in the face of such powerful resistance and multiple obstacles is also a sign of the divine inspiration of the Holy Scriptures and the beatific truth of the Christian religion.

It is an undisputed historical fact that before half a century after the resurrection of Christ, many thousands were converted to Christ through the preaching of the gospel. And this took place not only in Jerusalem and in the Jewish land, but also among the Gentiles. Already the letters of St. Paul prove that Christian congregations existed in many important cities of the Roman Empire; and the testimonies of the oldest Christian writers, the disciples of the apostles, confirm the same truth. But even pagan historians and scholars testify to the same fact, and those who were favorable and hostile to Christianity. Tacitus, a famous Roman historian who lived in the first century of the Christian era, testified that the Christian religion, which he called "a pernicious superstition," had extended from Judea even to Rome, where "everything flowed together that was bad and abominable. Similarly, Pliny the Younger, who lived in the second century, and was governor of the Emperor Trajan in Bithy, reports
nia, a region of Asia Minor, of the spread of this sect of Christians, so hostile to the Roman state religion; and at the same time he asks his master for orders for his trial against them, of which there are a great many. He also calls the Christian faith "a pernicious exaggerated superstition."

However, the most important testimonies of the rapid and wide spread of Christianity in the first two centuries are provided by two church fathers who lived at the end of the second and the beginning of the third century, namely Irenaeus in southern France and Tertullian in northern Africa.

In his writing "Against the Heretics", the former writes about the unity of the Christian faith: "Neither do those churches believe and teach differently which are founded among the Germans, nor those among the Iberians (Spaniards) or Celts (in France and in the British Isles), nor those in the East, nor those in Egypt and Libya (west of Egypt on the north coast of Africa), nor those which are founded in the middle parts of the world".

In his writing "Against the Jews", Tertullian speaks even more extensively about the fact that Christianity had spread so far in less than a century after the death of the apostle John. He writes: "In whom else than the now appeared Christ have all nations believed? And in whom else do all the other nations believe?

except you Jews, you trust? Parthians, Medes, Elamites (Persians) and the inhabitants of Mesopotamia, Armenia, Phrygia, Cappadocia, Pontus, Asia (the middle part of western Asia Minor) and Pamphylia, Egypt and Africa and those who live beyond Cyrene; likewise Romans and foreigners and in Jerusalem both Jews and fellow Jews; not less the various tribes of the Getulians and the numerous hordes of the Mauritians (also in northern Africa); likewise all the Spanish tribes and various peoples of the Gauls and the provinces of the Britons, inaccessible to the Romans and subject only to Christ; likewise the Samaritans and Dacians and Germans and Scythians and many nations, countries and islands still uncharted, unknown to us and which we cannot enumerate. And in all these lands the name of the appeared Christ reigns; for who else could reign over them but Christ, the Son of God?"

There is also another testimony of this church father, namely in his Apology (defense of the Christian faith), which is written shortly before the end of the second century and seems to be addressed to the Roman proconsul and the prefects of the province of Africa, where Tertullian lived. In this writing he lets himself be heard in the following way: "If we Christians were inclined to flock together as open or secret enemies of our adversaries, it would be

We do not lack the necessary numbers and strength. Many of the Mauritanians and Marcomanni, as well as other more distant tribes, are with us, even to the ends of the earth and throughout the world. We are but of yesterday, and yet we have filled all your places, your cities, your islands, your castles, your spots, your council houses, even your camps, your palaces, your senate assemblies, your forum (market and court place). We have left you nothing but your temples. If we wanted to break away from you and move to some other country, the mere loss of so many citizens would depress your government and be an effective punishment in itself. You would no doubt be terrified of your loneliness. Your enemies would then be more than your citizens who remained behind."

Now these are historical testimonies of the so fast and wide spreading of the gospel and the Christian church in such a short time among so many peoples, languages and tongues from the beginning of the sun to its decline - an irrefutable fact, which even the most determined enemies of Christianity cannot deny and also cannot understand on reasonable grounds, to which it rather completely contradicts.

But this will become all the clearer and more vivid to us, and will let us recognize the indwelling power of God in the gospel of Christ as the only cause of that spread of Christianity, if we consider the following points more closely:

First of all, the instruments God used to found and spread the Church of Christ were, from a human point of view, quite inadequate, even completely inept and unskilled for this great work. The apostles were not powerful princes and worldly conquerors who imposed their faith on the subjugated peoples, such as Nebuchadnezzar ordered to worship the golden image. Neither were they great orators or deep thinkers and worldly wise men according to the flesh, who at times might well succeed in winning followers and founding schools through sensible speeches of human wisdom back and forth. Rather, they were mostly plain, simple, unlearned men, mostly fishermen with the peasant dialect of the despised Galileans, without wealth, power, favor, honor and reputation in the world. And if these circumstances hindered the entrance of their gospel into Judea, their preaching among the Gentiles was hindered by the fact that they were Jews; for these were as much despised as hated by all the surrounding peoples and further afield because of their carnal self-restraint over the revelations of God and their "haughty" contemptuous condescension toward the Gentiles, because of their circumcision and their rejection of polytheism and the worship of images, as well as because of their contempt for Gentile science and art. What would have been the success under these circumstances,

If the apostles, who were all Jews, had even attempted to establish churches among the Gentiles in a human way, in enthusiastic enthusiasm through the preaching of Christ? They would undoubtedly have been despised and laughed at as arrogant fools and delusional enthusiasts. What, then, could be the sole cause that the apostles, these poor despised Jews, converted so many blind idolaters everywhere from the Gentiles from darkness to light and from the power of Satan to God, so that these miserable captives of the devil became joyful and blessed children of God through true faith in Christ the Lord? Nothing else but the power of God in the Gospel preached by the apostles simply and plainly, without the use of human oratory, through which St. Peter, even without the accompaniment of signs and wonders, first converted the three thousand Jews in Jerusalem and founded the first mother church of Christianity. The miracles and signs in the name of Jesus through the mouth and hands of the apostles and the special gift of grace of the Holy Spirit, in all kinds of not humanly possible ways. The miracles and signs in the name of Jesus through the mouth and hands of the apostles and the special gift of the Holy Spirit to preach the gospel in all kinds of foreign languages not learned by man, God added to his word at that time only to the end, so that the course of this word would be accelerated and the church of Christ, the church of true believers, would be spread all the more quickly and widely among all people under heaven. But after the miracle of all miracles, namely the church of Christ, had been established far and wide in the midst of the unrighteous and perverse generation and the wicked adulterous kind, and had been thus preserved that "the blood of the martyrs became the seed of the church," the Lord withdrew those extraordinary gifts of grace from His church.

On the other hand, the content of the gospel preached by the apostles was of such a nature that its believing acceptance and fast and wide spread cannot be explained by reason and human experience. For this content, and especially its center and heart, the crucified and risen Jesus, Son of God and Mary, for the reconciliation of God and the redemption of the sinful world, is utterly contrary to the carnal pride of reason and virtue of the natural man. The historical experience of all times and peoples confirms St. Paul's word that the crucified Jesus is always and forever an annoyance to the Jews, that is, to the self-righteous and works saints, and a foolishness to the Greeks, that is, to the worldly-wise and worldly-loving. That the true God is triune, that the Father has an eternal and united Son, that he became true man in the fullness of time, that this God-man was given to the curse wood of the cross for the sake of the sin of all Adam's children, and was raised from the dead for the sake of their righteousness, that he ascended to heaven, and that he is the Son of God.

He poured out the Holy Spirit on his apostles. The fact that the Holy Spirit was poured out on his apostles, that through the gospel preached by them and their successors faith in Christ was kindled in the hearts of poor sinners, and that believers were given forgiveness of sins, life and salvation by grace without any merit of works - all this is the reason of the natural man. Man is vain foolishness and folly. And even if to the reason of the believing man, enlightened by God's spirit and word, this truth for salvation is

vain divine wisdom, it is at the same time such a deep abyss of divine love that it appears ever more unfathomable to it, the longer and more devoutly the believing eye looks down into its depths through the word.

No less, however, the doctrine of virtue of Christian morality was and is totally opposed to that of the pagan and of every natural man, and is therefore utterly hated by the latter. For it rejects with unrelenting severity every word and deed that does not flow from the true love of God and neighbor as sinful, criminal and damnable; and this all the more, the more man seeks his righteousness before God and his glory and honor among men in the outward, civil righteousness of his speech and deeds. Before this judgment seat, therefore, even the most brilliant manifestations of pagan virtues found no recognition, since they did not and could not flow from that pure source of the true love of God and neighbor; for this love necessarily presupposes true faith in Christ and the living knowledge of the true God according to his nature and will, without which it is impossible. Yes, even the noblest works and deeds of pagan morality, as for example Even the noblest works and deeds of pagan morality, such as love of one's fatherland, the subduing of the outbreaks of worldly lusts and carnal desires, had, according to the judgment of the divine word and Christian morality, no value and validity before God, since they flowed and could flow only from an impure source; For the patriotism of individual pagans, even if it put self-interest and private interest before the common good, flowed only from the source of the desire for fame and after-glory, that is, the as it were extended selfishness and was connected with hardness, brittle repulsion and enmity of the heart against the stranger or enemy of the fatherland; indeed, to the Greek everyone who was not of Greek education appeared as a "barbarian." From the same dishonest source of arrogance, pride of virtue, self-righteousness, flowed the fight against carnal lusts and the repression of their coarser outbreaks among the Stoic-minded educated pagans, especially against the world-loving sensual Epicureans. But it was impossible to break the reign of evil lust inwardly in them, while their moral strength of will proved to be powerless; for only the Holy Spirit, who is only in the heart, is able to break the reign of evil. But it was impossible to break their moral willpower, because only the Holy Spirit lives and works only in the heart of the believing Christian,

can break this dominion and ignite the holy desire for God, his words, will and kingdom, which opposes the evil desire of the flesh, does not consent to it and weakens and kills it the longer. The commandment of Christ: "Love your enemies, bless those who curse you, do good to those who hate you, pray for those who insult and persecute you" - this was and remained an alien, hostile, repugnant doctrine to pagan morality, which was in direct contradiction with its commandments; for according to this morality it read: "You shall love your friend and hate your enemy"; and the satisfaction of revenge was considered something noble.

How then? The popular faith of the pagans, as well as the wisdom and moral teachings of their philosophers, stood in the most decisive and cutting contradiction to the evangelical teachings, the faith and morals of Christ; and yet it is and remains an undeniable historical fact that in a short time scores of them were righteously converted to Christ and abandoned the pagan temples, and the superstitious worship of the patriotic gods declined until it ceased completely at the beginning of the fourth century. What could be the sole cause of this but the indwelling power of God in the Gospel, which alone converts from darkness to light and from the power of Satan to God?

(Conclusion follows.)
(Sent in by Past. I. P. Beyer.)

Why a Christian man remembers his baptism, which he received as a child, can rejoice from the heart.

(Conclusion.)

But yet the holy man says nothing here. Man here nothing

What else can faith mean than to rely on God and to put one's hope in Him? It is therefore clear and incontrovertible from God's Word that God can and will work faith in children, and that the faith of little children can and must be called the faith of little children. speech. We therefore do not stand like a

The booklet of the Anabaptists wrongly accuses Dr. Luther that our entire proof of the faith of little children consists in the fact that you do not say anywhere in the Holy Scriptures that they cannot believe. Scripture nowhere says that they cannot believe; but we stand in such a way that we can prove both: First, Scripture says nothing about children not being able to believe; second, it teaches most definitely that they do believe, and that God Himself, in a way that is incomprehensible to us, but nevertheless powerful, has such faith in them.

Ignite the heart. - Now look at Luc. 18,15 -17 where we read: "They also brought young children to him to touch them. When the disciples saw this, they threatened them. But Jesus called them to him

And said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom.

of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a child shall not enter therein. First of all, let us note that young children were brought to the Lord, i.e. those who could not yet be said to have a developed mind. Now the Lord says of them two things, that the kingdom of heaven is for such children, and that whoever does not repent and become like them, and does not receive the kingdom of God in this way, will not enter it. So if the Anabaptists say that Christ is not talking about little children here (and they could even cite a passage by Bellarmine, a learned cardinal of the Roman Church, in support of this), then they are talking about the

Untruth, because the word "*brepbe*," which is

in the original Greek text and translated by Luther as "young children" means nothing other than small, young children who are still carried in one's arms; indeed, it is even used of those who have not yet seen the light of day. But if they say that the Lord did not baptize these children, we answer: We did not mention this passage to give an example of infants being baptized, but as a proof that little children, through the work of the Holy Spirit, have received the faith and have been baptized. We did not use this passage to give an example of infants being baptized, but to prove that infants have faith through the Holy Spirit and can therefore be baptized for their salvation. This is what we prove from this passage: The Lord Christ says: "Such is the kingdom of heaven. Now it is impossible to please God without faith, Ebr. 11. "He that believeth not shall be damned," Marc. 16, 16. "All that believe on Him shall not perish, but have everlasting life," Joh. 3, 16; and, "He that believeth not is already judged," v. 18. 18 So the children must also be able to believe, otherwise they are already judged, or the Lord Christ (dear fellow-Christian, forgive the cringe-worthy word, which is nevertheless necessary here) would have lied when he said, "Such is the kingdom of heaven." In spite of the fact that the Anabaptists cannot prove that this conclusion is incorrect, they never admit that a child can have faith, but scoff at it. And yet they again agree with us that even infants without baptism are saved by God's unlimited grace. But what folly they thereby commit may perhaps become clearest to you, dear reader, from one example. If I say of a person that he has received Holy Communion today, everyone will think that he has received it. If I say that a person has received Holy Communion today, everyone rightly thinks that he must also have a mouth. But if I now continue and say: he has received the Lord's Supper, despite the fact that he strangely does not have a mouth, he has also not had one from the womb; then

I was rightly asked whether I wanted to have the people for the best, because it was for a

It is impossible for such a man to receive the body and blood of Christ in, with, and under the bread and wine. But now I even continue and declare: All of you must take the Lord's Supper again who have no mouth, otherwise you can never receive it;

then everyone would say with regret that I had gone mad. Now the kingdom of heaven is the glorious supper which, as Christ says, the little children have received; the mouth with which everyone must take it is, as again Christ himself declares, faith; so it cannot be otherwise at all: when Christ says: "Such is the kingdom of heaven; and if ye repent not, and become as little children, ye cannot enter into the kingdom of heaven," he thereby speaks to the little children of faith, and as they, i.e. believers, **all** must become who want to attain the kingdom of God. But since holy baptism is the Since holy baptism is the means ordained by God through which he wants to work faith in the hearts of children, **they** must also be fully entitled to baptism. - If we now leave these proofs of infant baptism at hand, you must not think, my dear fellow Christian, that there is no one else. Not at all. God asked us to establish this precious truth in his word so rock-solidly and to surround it with such mighty bulwarks that it cannot waver, even if all the enthusiasts in a heap were to smash their heads against it. But this little paper would be too extensive if we wanted to bring more proofs, it has

already become more extensive than I and you would perhaps like. Let the opponents first try to refute what they are commanded here from God's word. But every honest reader can already sufficiently recognize from what has been said that it is an opinion of human reason that is contrary to Scripture, that children cannot believe and are therefore not worthy to be baptized.

And now let us see who can administer baptism to his baptized with a more cheerful heart and conscience: we who, according to God's will and order, also baptize infants, or the Anabaptists who do not baptize infants but wait, according to their own choice, until they have grown up and believe as adults. They say indeed: We baptize no one of whom we have no reason to believe that he is a suppliant. But where do they get the reason for such certainty? Surely not from new divine revelations, for example from dreams for each individual case? No. Their reason is what man tells them, what they as men see and hear and about which they can judge. So it is not based on the infallible word of God when they assume that their baptized have faith, but only on the deceptive, short-sighted judgment of men. Therefore, two things can happen in each individual case. First, the person being baptized may knowingly be hypocritical, so that his confession is quite correct in wording and yet only a confession in the mouth, of which the heart knows nothing. On the other hand, the baptized person and the baptizer may be deceived. They can both think that now the time has come, that faith has been kindled in the heart of the person to be baptized, and behold, they both do not yet have a faith that is valid before God but

Both of them are still deeply involved in the law, which certainly brings about people who lead an outwardly respectable, humanly pious life, who are anointed by special experiences in meetings with their peers and who can talk about sinfulness or sanctification, depending on the circumstances, but who only make Christ the stopgap for what they cannot yet bring about themselves and therefore have not yet begun to believe rightly; indeed, who still resist the Holy Spirit as often as he wants to thoroughly humble them through the law and strongly comfort them through the gospel. Indeed, they still resist the Holy Spirit as often as he wants to thoroughly humble them through the law and strongly comfort them through the gospel. That such cases can occur, no rebaptizer will be able to deny, even if he wanted to; for the examples of "believing baptized Christians," who have fallen away again and themselves confess that for the sake of this or that temporal advantage they had lusted after the "sour apple," are not few. If they therefore do not want to baptize anyone, because they are sure that he believes, then they should only stop baptizing altogether, or first prove that God has ceded to them what he has otherwise reserved for himself as his office, namely, to investigate the thoughts and to reveal the counsel of the heart. In truth, at each of their baptisms they can have no other thought than: We think well that the man whom we are about to baptize believes, for he lets himself be so, he also says so; but God alone knows whether he does not deceive himself and us. Behold, is not this fine? First they shout with full cheeks into the world: We baptize only believers, therefore we do not baptize little children, because with them there can be no question of faith yet; and then, when it comes to the meeting, they cannot tell us with divine certainty about a single one whom they have baptized or will baptize yet, that he believes. On the other hand, with what joyful certainty we can baptize our children. It is not our wise judgment that tells us of them, but the Lord, who searches the hearts and works faith himself, that they believe, and that he wants to kindle faith in them in baptism and through it, as his means and instrument. For this reason we cannot do otherwise; for the sake of our conscience caught up in God's Word, we must earnestly say this to friends and enemies:

It is ungodly, ungrateful and unloving to withhold a child from baptism. What has been said so far is not said for the sake of the Anabaptists themselves, but for the benefit of my dear fellow Christians who received Holy Baptism in their youth. Baptism in their youth. As for the opponents, they are similar to those among the Jews who had leprosy. There was neither herb nor plaster that could heal them, and only a divine miracle could save some of them. So also those who are infected by the leprosy of Anabaptist false doctrine and the heart and head destroying arrogance that accompanies it, are incurable before men; and only a miracle of divine power and grace can save them.

to be called all times, if one of them will nüchtern to believe the truth of God again childlike. Should it please God to work this! If it should please God to work this miracle in some of them through the present disputes, then I will humbly praise Him for it. But my main concern is that my dear Lutheran fellow Christians, who are disturbed by these powerful errors, retain the right clarity and realize to what an abyss they are brought by the smooth words of those swarming spirits, who seduce and are seduced, learn forever and can never come to the knowledge of the truth. It has already come to the point that hundreds, although they themselves are not yet Anabaptists, have learned from them that they can perfectly despise their baptism, no longer take comfort and joy in it and, as a necessary consequence, no longer have their children baptized either. Therefore let it be said to such, they now believe it or despise it: as long as they continue in this way, they act ungodly with all rebaptizers. As we have seen, God's command to baptize infants is unambiguous, clear and definite, as clear as any of the 10 commandments. But what do you call a person who curses, swears falsely, murders, lies and steals? Not true, he is a godless man and that because he has broken away from God by transgressing his word. But this is exactly how God must regard those who despise His clear command of infant baptism by disregarding their baptism, which they received as infants, and keeping their children away from it, when God wants them to have it. But as surely as God gave the command to baptize infants, he also promised them forgiveness of sins, life and salvation at baptism and through it. Why then do you not boast and rejoice in these gifts? Why do you not hasten with your children to the water bath in the Word, where they shall also be made partakers of them? You must be lacking: You no longer believe that God can and will give the promised goods; otherwise you would be driven to hurry to baptism with your child, even if you had to travel 100 miles to get there. So you doubt God's power and grace, and that is impiety; for a God who cannot and will not do what he has promised is not a God, but a powerless idol. Therefore you have torn yourself away from God, have deposed him as far as you can, and are now godless. Nevertheless, you do not want to be one of the unbelievers, but you deny it to everyone who counts you among them, you even refer to your honorable life and say: My principle is: Do right and spare no one. Oh, how wrong you are! How you lie! Does that mean to do right, if you do not do exactly what God wants? Nevermore! Even your fame is vain and therefore ungodly, as long as you do not let your child be baptized, and do not learn to appreciate your own baptism again. O, be frightened, if you

If you should really find yourself on the broad path of indifference, that you considered your baptism to be nothing more than a ceremony that was once performed on you, but which could have been omitted without harm; while there God Himself endowed you with His best goods, which you now foolishly leave untouched. Remember, my poor fellow Christian, from what you have fallen, and repent. Do not console yourself with the fact that there are now so many who no longer ask anything about baptism, for know: the despisers have always and at all times been in the majority, and that one day most of them will sit in hell, would not be able to

comfort you in the least, even if you had to be there.

Do not argue that God is not bound to baptism and can therefore save the children without it, for we know this quite well beforehand. We trust His causeless mercy not to reject from His sight those little children of Christians who die before baptism through no fault of their own, for He does not want any of these little ones to be lost; but what does that help you who want to excuse your disregard for baptism with it? God has commanded you to bring your child to him, so that he may be born again of water and the Spirit in Holy Baptism.

He is bound to this external means, because it pleased him so. Even if your child is saved by God's miraculous goodness, so that it can die blessedly despite your negligence and contempt of the divine will, because "the son shall not bear the iniquity of the father," you are still a rebel against God's order.

and if you do not repent, you will receive the rebels' portion from his hand. Do not say, like the Anabaptists: "We pray for our newborn children: Lord, make this child, dead in sins, alive by grace! Lord Jesus, who once blessed and caressed children, lay your blessing hands invisibly and yet effectively on this child! Thus we do what is according to the holy scripture. In this way we are doing what is in accordance with the Holy Scripture, which says to the underage children by means of the prayer of the parents and the blessing of the Lord, and to the believers by means of the blessing of the Lord.

The first is that "the door of the kingdom of heaven is opened by faith and baptism," for this is a real enthusiasm. According to this, there should be two ways to heaven, one without faith for the children and one with faith for the adults. Where is this new doctrine of God written? At least not in the Bible. But whoever relies on something that is not written in the Bible in matters of salvation is a fanatic in such matters. Therefore one should do this and not leave that. Of course, one should pray for them, but then also baptize them, because whoever sins against one is completely guilty. Therefore, he who prays for his children before God

What the dear man of God, Dr. M. Luther, teaches about holy baptism. Taufe lehrt." S. 10.

and at the same time has the resolution in his heart not to have them baptized, he makes his prayer an abomination, because he prays not as a Christian but as an insurrectionist against the order of God, to whom he nevertheless wants to pray, to the one whose goods he desires with one hand and pushes away with the other. O, how ungrateful against the most gracious God is such a father, such a mother! God opens up his treasures and wants to give them everything that can make their children happy for the time being and forever, everything that the Son of God himself has acquired for the human race through his precious blood, and they do not want to let their little children have it; how unkind this is both to God and to their own children. What would you think of parents whose child fell into a fire, who, when you gave them water to put out the fire in order to save their child, flatly declared: "Take your water wherever you want, but you shall not save our child with it, for we once resolved not to use water for this purpose, and since God has a loving heart, he must preserve it in another way? Not true, you would turn indignantly against them and tell them that the fancy has made them unloving and ungrateful and so blind that they no longer know either God's justice or his good. But now God has graciously given the water bath of holy baptism against this consuming. Now, however, God has graciously arranged the water bath of holy baptism against the consuming fire of sin and innate impurity, even against the flames of hell, and now he wants to give righteousness and eternal life through it, and you want to reject this means of salvation because you do not want it for once? Truly, he who so ungratefully despises God's gifts would be worthy for the sake of this one sin, and if he were otherwise as pure as an angel, God would take away from him all the grace he gave him in his own baptism, and give him over to strong error, so that he would believe the lie. Therefore, O Christian man, do not deceive yourself: With a good conscience you cannot deny your child baptism, with a good conscience you cannot lend your ear to anyone who speaks against this order of God. With a good conscience and a cheerful heart, you can always rejoice and take comfort in your baptism even in the hour of death, if you only believe that God has given you forgiveness of sins, deliverance from death and the devil, and eternal blessedness. Therefore, stick to your pure Lutheran, i.e. biblical, doctrine of baptism.

God Himself, the source and abundance of gifts, loves you and your children, and shows His love instinct in the small shell of baptism. In this flood, permeated by the Word, now lies what Christ won for you: Forgiveness, grace and the kingdom of heaven;

All this he gives d'r in at the same time.

There let your children come, There he adorns them with faith, And eternally it shall please them: Poor they go in, but rich they come out. How, and you wanted to defend them, To listen to impudent doubts? No; fear God and be a Christian who is at his Lord's will.

God calls, you want to close your ear? God beckons, and you still forgive?
God teaches, you want to know better? God admonishes, you hear it and still hesitate? O put an end to this creature; you shall recover from Satan's snare. God wants you blessed and your child;
So bring it to the baptism. Come on, hurry up!

To the ecclesiastical chronicle.

Our dear Pastor Brunn gives in the leaflet published by him: "Evangel. luth. Mission und Kirche unter den Deutschen Nord-America's" (Evangelical Lutheran Mission and Church among the Germans of North America) of March, in which it says among other things: "It is perhaps quite generally known that we Nassau Lutherans, when we separated from the Union, joined the separated Lutherans in Prussia in such a way that we reserved our own church order (since we disapproved of many things in the Breslau Synodal Decisions from the outset) and only asked the Oberkirchenkollegium in Breslau to take over the ecclesiastical supervision of us, in order not to stand there completely isolated. When the sad church dispute broke out among the Prussian Lutherans a few years ago, we Nassauers did not get involved at all at first. I, the writer of this, had the conviction from the beginning that in both disputing parties two different theological directions were revealed, between which the right biblical and ecclesiastical truth lay in the middle, and that therefore a blessing for the church could only come out of the whole dispute, if through right fraternal discussion of the disputes the two sides could be reconciled.

The two parties were able to put aside their errors and to unite in the truth. That this did not happen, that both parties opposed each other more and more harshly, until it finally came to a complete ecclesiastical break among them, is publicly known. But how did it stand with us Nassauers? We explained to the Breslau Synod our conviction that we could not approve the views of the Breslau High Church College, but that we wanted to remain with the Synod if it wanted to continue to give room to the biblical and symbolic discussion of the pending theological disputes within its bounds until the final victory of truth. Whether it was really too late for such

discussions and who is to blame for this, we want to leave to the divine court. It is certain, on the one hand, that we Nassauers were in holy earnest with our peace proposal, but on the other hand, that it was impossible to remain neutral any longer, since the parties in the synod were pressing for a decision from both sides. As a result of this, the Supreme

At the same time, all pastors who had separated from the synod as a result of the doctrinal dispute in Breslau were not only actually dismissed, but were also publicly excommunicated. At the same time, all pastors who had separated from the Breslau Synod as a result of the doctrinal dispute were not only actually deposed, but they were also publicly excommunicated, i.e. their church and communion fellowship was terminated, thus declaring that they were no longer considered members of the Lutheran Church. Should and could we Nassauers now submit to these orders and decisions or even obey them, since we were convinced that they did not agree with God's Word and the confession of the Lutheran church? Our Breslau brethren had themselves publicly declared in one of their church bulletins (Feldner's Kirchenbote, December 1804) that every pastor who did not agree with the resolutions of their synod must 'honestly' resign from his office. We Nassau Lutherans could not do otherwise, but with the agreement of many proven witnesses of our Lutheran Church, e.g. the Q.C. President v. Harleß in Munich, Pastor Münkler in Oiste, etc., we had to dissolve the church-regimental connection with the Breslau Oberkirchenkollegium in February 1865 for reasons of conscience, but with the retention of all our other former

Church Order. - These events have been one of the saddest and most difficult experiences of my life. I was deeply shaken and moved not only by my personal experiences, but even more by the view of the entire state of the Lutheran Church in Germany. Oh, it is truly the saddest thing of all that exists today, that our Lutheran Church is also divided and torn into so many conflicting religious parties and directions. One would like to weep and lament when one remembers the unity of faith as it was in the Lutheran Church ages ago and as it could and should be according to God's Word, and now one sees all the misery today with the disunity and with all the many divisions among Christians, yes, among Lutheran Christians. But what is the use of our weeping and complaining? Through human sin and the devil's cunning, this is the way it is, and we cannot deny it and cover up the matter, or give any false doctrine carte blanche to spread in peace and quiet next to God's truth in pulpits and on altars, It is the sacred duty of conscience for every Christian to publicly confess and defend the pure and truthful teaching of the Word of God and to suffer as a righteous fighter of Jesus Christ until all error has been overcome and the truth has won the victory. But all this in the

I have thought it my duty to explain my heart and thoughts to my dear missionary friends in the foregoing, so that they may know that they are with me. - I have considered it my duty to explain the meaning and thoughts of my heart to my dear missionary friends in a little more detail, so that they may know what they have to provide for me, namely that I in part - God knows - certainly do not take pleasure in quarreling and fighting, but that my whole heart cries and bleeds deeply over it, but that I also cannot keep the rotten peace, in which so many nowadays think that all questions of faith and doctrinal differences must be overlooked and covered up, so that only outwardly everything remains quiet and calm. God's Word is so strict and severe in commanding us to hold fast to the pure doctrine and to avoid all false teaching that St. Paul himself says in Galatians 1:1. Paul himself says, Gal. 1:8: 'If an angel come down from heaven, and preach unto you the gospel other than that which we have preached unto you, let him be accursed'. (See also Titus 3:10, Romans 16:17, 2 Thessalonians 3:6, 2c.) But what did our missionary work have to do with all this? For me it had a lot to do with it, because apart from the word of God, it was a rich source of comfort and strength for me in the difficult struggles I experienced. I have always been cheerful again when I have forgotten the sad scatterings, when I have been able to sit among my pupils and teach them, and the rich blessing that the Lord has bestowed on our missionary work has held me harmless for the heartache that I have otherwise suffered. And not only that, but with the separation from the Breslau Synod, the missionary cause has gained a whole new meaning for me. For us Lutherans in Nassau, it is now a bond of fellowship and connection that reaches much further than Breslau, a bond of fellowship that not only connects us closely with many Lutherans in Germany, but that reaches across to America and unites us with the great Missouri Synod. God has richly restored to us here what was lost there. For this He is praised and blessed forever! He has proven it again in us that He is still the old faithful God, who comforts the lowly and does not let anyone become a disgrace who hopes in Him. However, I am not afraid to publicly confess here how much I rejoice in the close connection and fellowship with the Missouri Synod from the bottom of my heart. The Missouri Synod is the only major Lutheran church body at the present time that stands on the Lutheran Confession without internal division and confusion in firm living unity and certainty of faith. And not only that, but it almost seems to me: as far as it is possible at all among people, and especially in our time, the Missouri Synod alone offers the guarantee for the preservation and preservation of the pure Lutheran doctrine, because the Missourians have given up all the false and confused theological knowledge.

I am convinced that the Lutheran Church has thoroughly and completely given up on theology and scholarship as it still prevails today in all German universities, and that they only get all their theology and scholarship from Luther and the old Lutheran church scholars according to the Word of God. Yes, with them one finds true theology and wisdom from God, which does not confuse the heart, but makes it joyful and certain, and I am firmly convinced that there will be no peace and unity, sooner or otherwise, in the Lutheran Church of Germany, until one seeks it in the same way as the Missourians, i.e. childlike simple-minded and humble, lets oneself be instructed in the Word of God by Luther and the old fathers of the faith."

The "Hermannsburgers Missionsblatt" about America. "In this part of the world known to all, where millions of Germans have emigrated, we want to direct our attention especially to our emigrated compatriots. We Germans are a wandering people and the wandering instinct is in us. The Scripture says: Stay in the country and work honestly. This is a word that God the Lord has said, and it must apply to all Christians who love the Savior and set a goal for the restless wanderlust. It is a precious thing about the fatherland where we were born, where we came to know our Savior, and where our ancestors are buried, and a scoundrel is he who did not love it and gladly dies for it if he has to. But there is another fatherland on earth, that is the spiritual one, our dear church, this forecourt of heaven, of our true fatherland, and he is a twofold scoundrel, who does not love this spiritual fatherland, if he knows it, and does not die twice gladly for it, if it should be. No one may leave the latter for the loss of his soul's happiness, the former only when the Lord wants it, be it that He drives him away by the need for daily bread, since the fatherland can no longer nourish him, or that he should leave it in His service. Nowadays, many leave their earthly fatherland for completely different reasons. Partly they want to become rich, and the Scripture says: Those who want to become rich fall into temptation and ropes and many foolish and shameful lusts, which plunge man into ruin and damnation; or they want to escape from church and school, order and discipline, because they think they can do what they like in America, or because they want to escape from the judge with a shameful deed in their conscience. Thus millions of Germans have found themselves in America who are not particularly fond of church and fatherland, discipline and order, and who are now gradually sobering up in the dream paradise of America and realizing that without church and school they are the most miserable of people. In America, however, the government does not care about the church at all. There, the state and the church are separate, and the state or the government only cares about earthly affairs. If the people want to have churches, they may themselves

If they want to have preachers, they can see how they can get them; there, everyone can believe what he wants, and even if he does not believe at all, he has just as much right as anyone else. So the people there grow up without baptism, without catechism, without the Lord's Supper, and become pure heathens if the church does not take care of the poor people. The Germans go to America to escape from the church and school, therefore the church must give in to them in order to snatch them from paganism.

So the work among our emigrated compatriots becomes missionary work. For years, my brother had been receiving numerous requests from America to send them preachers, since they could no longer endure without spiritual care and the pure means of grace, and my brother seriously considered the matter before God and in his faithful heart. But the Lutheran Church builds itself differently in America than it asked to be built in Germany, at least outwardly, for the true building of the Church is the same everywhere, namely through the pure Word and Sacrament. Here the sovereign is the patron of the church, there the government cares for no church. In our country, of course, it seems that the time will soon come when the church will have to stand on its own feet, even externally, and see to it that it establishes and builds itself as best it can. In America, the individual congregations join together in synods and govern themselves and set themselves up as they wish, and no one asked them to interfere. There they have nothing else to build on and with which they can build, if the building is to last, than the pure Word and Sacrament, and we do not need anything more at all. Because the church there is completely free, there are an enormous number of sects, Anabaptists and Methodists, Mormons and Irvingians, Schäklers and Jumpers, Catholics and Reformed of all colors, Lutherans of a pure kind and Lutherans who call themselves so, but are in fact unbelievers. One has to be careful to find the right thing and not to be misled by names and appearances. There is a synod of a genuine Lutheran kind, the Missouri Synod, which has its seat in St. Louis (although there may be other genuine Lutheran synods there as well), where we will send our missionaries, without, however, excluding the other genuine Lutheran synods, and there, after Easter, two missionaries, the Lord willing, will be sent as the first fruits. The Missouri Synod encompasses pretty much all the lands of the United States and includes hundreds of congregations and preachers; it adheres to pure Lutheran doctrine and practices strict church discipline. Although it has two seminaries of preachers and one of school teachers, it is far from being able to meet the requests for preachers and teachers, but must let the people starve and thirst, because it cannot help. When the Scripture says: "Let us do good to everyone, but mostly to our fellow believers, let us also be faithful in this."

be obedient and the Lord will not deny us His blessing. Amen."

"**Der christliche Botschafter**," a paper of the so-called Evangelicals or Albrechtsleute, contains in its number of May 4 an essay on the Ascension of Christ, which is partly quite puerile, partly decidedly anti-Christian. It says first of all: "It cannot be doubted that the holy wretch understands by 'heaven' a certain area of visible creation different from the earth." Further below it is further said that heaven is "a certain sphere of the spatially created world," namely, as was noted before, only outside the space occupied by the sun, the earth, the moon, and the planets. And this visible, spatial, created heaven is supposed to be the one in which God dwells with the angels and where the Savior has gone! But according to God's word God is in heaven from eternity, so how can it be a created place? According to God's word everything visible is temporal and will be destroyed by fire one day (2 Cor. 4, 18. 2 Petr. 3, 10-13.), so how can the eternal heaven belong to the birth of the visible creation? According to God's word, the angels, while guarding and protecting the children, always see the face of the Father in heaven (Matth. 18,10.), so how can heaven be a spatially separated place? Is it not childish to have such ideas about heaven, while the Scriptures describe it only as a glory prepared for the faithful, but are completely silent about the where and the what of heaven? - But as childish as the ideas of the "Christian messenger" of his "Gaukelhimmel," as Luther calls it, are, as unchristian is what he writes of Christ's ascension. For Christ is said to have "not departed from space into non-space" and, according to his humanity, not to be omnipresent, but only "in the holy spirit with his own all the days. His sitting at the right hand of God is not omnipresent", one must rather "apply to the right hand of God" what the writer had "noticed in relation to heaven"! So Christ did not say the truth when He promised that He Himself, the God-Man, Jesus Christ, would be in the midst of those who are gathered in His name! For if only Christ's divinity or even only the Holy Spirit is present in Christ's place, then there is no truth in it. If only Christ's divinity or even only the Holy Spirit is present instead of Christ, then Christ is not present at all! And if God's right hand should also be such a thing, like the gaukelhimmel of the Christian ambassador, then the writer is an anthropomorphite, that is, one of the heretics, who ascribe to God hands, feet, arms 2c., like a human being, which are only somewhat larger than the members of the human body. - Finally, the "Messenger" writes: "By wanting to enjoy the incarnate Christ in the Lord's Supper, Luther became the assertion of the omnipresence of the body of Jesus, which no scholar before him dared to expound as a doctrine". These are all untruths. First of all, Luther wanted to enjoy the bodily Christ in the Lord's Supper, because Christ promised this with the words: "Take, eat, this is my body, which is given for you," from which words of the true and almighty Son of God he did not want to and could not renounce, because he believed in him from the heart and not in his reason. On the other hand, it was not only through his doctrine of the Holy Communion that he became a believer. On the other hand, he was not driven to the assertion that Christ was omnipresent even after his humanity, but by the teaching of the Holy Scriptures that God in Christ was really omnipotent. He was driven to the claim that Christ was omnipresent even after His humanity, but by the teaching of the Holy Scripture that God in Christ really became a man, that Christ was God and man in one inseparable person and that He was therefore still with His own on earth even after the Ascension, in which He ascended over all heavens and now fulfills everything in everything (Ephesians 1:20-23), as He was already then, when He walked on earth, but at the same time was also in heaven as the Son of Man (John 3:13). Finally, the learned remark which the "Messenger" makes at the end, that no scholar before Luther had established the omnipresence of Christ after His humanity as a doctrine, is a very unlearned one. If the author wants to learn more about this, he should read the appendix to our Concordia Formula, where he will find enough testimonies from the Church Fathers to prove to him that Luther did not first invent this doctrine, but that it was taught at all times by the orthodox teachers in Christendom, and was only denied and rejected by the rationalizing reformers and later also by the papists.

W. [Walther]

"He that eateth and drinketh unworthily, eateth and drinketh judgment to himself."

1 Cor. 11, 29.

In a small village in the Saxon Voigtland, where the pastor had to be a teacher at the same time, there lived a miner who was highly ungodly against the usual way of the miners, who only spoke curses and blasphemous words, and who boasted that since his confirmation he had never been to church, let alone to Holy Communion. He had never been to church since his confirmation, let alone to Holy Communion. Religious people had a disgust for him, among his peers he was held in a certain respect, because no one could match him in swearing and swearing so easily. One day this man came home sick. Suddenly the priest, who was teaching school, was told to come immediately to the infamous man and give him Holy Communion. Communion to him. The priest, astonished, promised to come immediately after the school hours were over. A short time later, a second messenger arrived with the request that he come immediately. The pastor therefore set off in the heaviest rain. When he came near the miner's cottage, to his astonishment, he saw him standing under the door of the house, where he had probably been driven by fear of conscience, but he disappeared immediately when he saw his priest. When he entered the parlor, the sick man was lying on an old canapé. The pastor began by saying that he was glad to see the sinner turn to the Lord at the twelfth hour, described to him with vivid colors the

horrors of hell, and when he thought he saw true repentance, he spoke the words of institution while the sick man sat and listened devoutly. But when the priest wants to give him the food of heaven and approaches the host to the mouth of the sick person, he shakes as if in a fever, he cries out loudly, his head falls back - and he is no more.

Let man not, then, deceive himself, and let him not mistake fear of death and the terrors of hell for true repentance and contrition!

(Sachs. Sonntagsbote.)

How our dear Lord God knows how to help Himself.

In the Halberstadt Chronicle by Wennigstadius, the following is found about the beginning of the Reformation in Quedlinburg: "In Quedlinburg, an Augustinian monk *Vincentius* preached the Gospel first, but the Franciscan monks killed him with poison. After that, Joachim Volkmann, pastor of St. *Benedicti*, did the same with all diligence. They also gave him poison, so that after his death he swelled up to such an extent that he could hardly be laid in the sack and carried to his grave. After this, thirdly, in Quedlinburg, N. Bethmann, pastor in the new town, taught, but it is said of him that he was killed with poison. But since there was no one who was about to make a public appeal, two priests were found in St. John's courtyard, one of whom stammered and was very tongue-tied, while the other was blind. The stammerer, whom they generally called the mute, read the explanation of the Sunday Gospels from *Luther's Postille* to the blind man, and some chapters and other explanations and writings of *Luther from the N. Testament*; but the blind man, who was not prevented by any external reproaches (objects), grasped them in his head, and recited them to the people quite properly in the sermon, so that for a while there was a large crowd to the blind priest's *Benedicti* N. sermons. The name of the preacher was *Tilemannus* Demke. Therefore, what Christ said to the Pharisees happened here: where these are silent, the stones will cry out, so the blind and the mute must also do what other healthy people do not want to do.

False repentance of an atheist on the sickbed.

Pontoppidan in his writing: "Power of Truth," relates the following strange incident with an atheist who gives an important hint to a chaplain, whereupon he in treatment

The first thing is that the true reason of atheism is usually, if not lust, satanic arrogance.

An atheist, who had written several atheistic writings, became ill and caused his friends to call a preacher. The preacher comes and the sick man confesses to him that he heartily regrets his denial of God and desires mercy, but that he can therefore hardly believe that there is still mercy for him, because he fears that his writings would still murder many souls after his death. The preacher comforted him and told him that he should not worry about it. It would be difficult for a Christian to take the trouble to read his writings, and if one did, his reasons against the existence of God would be so lame and silly that it would be impossible to seduce any soul. His writings would do as little harm after his death as during his life; they would rot and be forgotten in a short time. With deep displeasure the penitent atheist hears this consolation given to him, which deeply wounds his unbroken vanity, and turning to his friends, he says: how they could have been so foolish as to call such a fool as this pastor to him; he is obviously quite unskilled in dealing properly with a dying man. The pastor left, and what happened? The rhyme was fulfilled in the case of the seemingly penitent man who came back: "Since the sick man was sick, he was all the worse for it".

A dying child.

Valerius Herberger's six year old son Valerianus, the excellent pastor in Fraustadt, was dying. In his anguish he kissed both of his hands without ceasing, stretched them up to heaven and said: "O sweet Jesus, help me! Where have you hidden yourself? Let me see you. Help me!" And he answered himself: "Yes indeed, I will save." After his fear he saw a beautiful little angel and knew where it was sitting. When his father asked him if he wanted to have almonds or sugar, he said: "No, only Jesus. When the mother asked: "dear son, don't you want to stay with me?" he said: "no, I have to go to my Lord" - and so he died. (Gideon.)

Introduction.

On Sunday Cantate, April 29, Rev. Fr. Ruff was solemnly installed in his new field of labor at Waldenburg, Macomb Co., Mich. where he had received a regular appointment, by the undersigned on behalf of the Presidency of the Northern District of our Synod before an assembled congregation. - May God, the Lord, grant him much happiness and blessing. I. A. Hügli.

Address: Uov. kuff,

^VuläenduiZ, Jluemod Oo., Nivü.

For your kind attention.

All monies received as a result of the last general treasury report for the synodal treasury may be handed over like all other monies to the respective district treasurers, who shall certify receipt in their regular receipt lists.

J. F. Schuricht, Allgem. Kassirer.

Conferenz display.

The Southwest - Indiana Districts Conference will meet, God willing, May 29 at Evansville, Ind. P. Seuel.

Receipt and thanks.

For Past. Brunn's proseminar received from Mrs. Maurer in Detroit, Mich. as a thank offering 85.

For poor students: Collected at the wedding of Mr. W. Langewisch, Collinsville, Ill, 82.75.

C. F. W. Walther.

Received:

From Past. Jäbkers Gem. 2 Pr. woolen stockings, j Bush. Onions. From Past. Königs Gem. from Mr. Bittner 1 vest. From M'hvereiu of the Southern District of the Gem. at Baltimore 2 doz. Towels. From Past. Siegers Gem. from Mr. Krückeberger 1H Bush. Beans. From Rev. DetzerS Gem. of Mr. Docker 2 rolls of butter, from Rev. Detzer himself 1 side of bacon. From Past. Ior' Gem. 1 pair of woolen stockings. From Past. ReichhardtS Gem. from A. Fischer 55. Ans der Martini Gem. from Mr. H. Rothen- beck 1 Gatt. Lard, 1 side of bacon. From Past. Sihlers Gem. from Mr. Wehling 2 sack potatoes, 1 ^sack wheat, 1 S. grain; from Mr. Hitzemann 2 S. grain, 1 S. rye, H Bush. Beans, 1 peck Acpselschnitz; from Mr. Prange 1 s- grain, 1 S. potatoes, 4 Bush. Beans, 1 Gall. Lard; from Mr. I. Schröder 83.60 for pupil summer; from Mr. W-Thurmann 1 dozen cups; from Dr. Sihler 86 W. R e i n k e.

Received in -the cashier's office western District:

Znr C o l l e g e s c h u l d e n t i l g n n g s - K a s s i n St. Louis: Bon Past. Frederking's Gem., Pal- myra, Mo, 89.50. Past. Rohrlack's Gem., Nockland, Mich, Wcihnachts-Coll. 88.

To the synod treasury westl. Districts: Past. Geyers Gem., Carlinville, Ill, 820; Past. Noschs Gem., Prairietown, Ill, Easter Eoll. 58 55. past. Für bringers Gem , Frauenmuth, Mich, dcßgl. 837.56. of individual members of same Gem. 845; n. zw.: L. Löset 810, G. K. Bcmhal \$5, B. Kaiser 8>, G. I. Hoffman" 51, I. G. Rtbersperaer 85, M. Baierlein 85. ad. List scn- K2, I. M. Hubinger 810, Johannes Kcinath jun. 81, G. B. Krebs 82, Jak. Nüchterlein scn 81, L. Bernthal 82. Past. Gräbner's comm., St. Charles, Mo. scn 886.50. by same of 2t. N. 88th Past. Tb. GotschS Gem., 21 crown, O-, Coll. 818.67. Through same from Nie. Oelrich 81.88. Past. HamannS Gem., Carondelet. Mo., 889.50. By dens. of N. N. 820. Past. NanschartS Gem. of, Dolton, Ill. of, Oster-Coll. 85. past. HcidS Gem , Peoria, Ill, 813. past. Heitmüllers Gem , Nod.nberg, Ill. Coll 811.30. by himself 82. cross parish of the Past. Holls, St. Clair Co . Ill, 83rd Past. Bcscl at Perryviue, Ill, 81. Past. Jüngel, Coopcr Co, Mo, 85. whose Immanuelsgem. there 85.70; DreicinigkeitSgem. 82,85- Past. Ways Gent. Augusta, Mo., 85- Past. Lists Gem , Adell, Wis., Coll. 831.75; Gem. in Cascade, Wis. \$3. Past. Biltz's Gem, Lafayette Co, Mo, Easter Coll. 813. of individual members of same Gem. 850.50; u. zw. of H. D: Bruns, H. Stiinkcl, Kncker 85 each, Nodekobr, W. Frerking 83 each, C. Stünkel, H. Brase, H. Röpe, I. Wol- ters, C. Wolters, Ficne, H. Dedeke, I. Biltz 82 each, K. Bergmann 81.50; H. Denke, Vogt,

Kammcier, Klingen- berg, Freund, G. O- Frerking, F. Brackmann, F. Dcdcke, Fr. Kück 81 each, Pragmann, Jungklaus, Stürmer, Fr. Eh- lers, Lohmann, H. Flandermcier 50 Cts each. By teacher Bunge at Ruhl's wedding, Columbia, Ill, ges. 84.50. By himself 81. Past. Niedcl's Gem., Cape Girardeau, Mo, 817.50. Past. Frederking's Gem. of, Palmyra, Mo. of, 811. N. N. by Past. Bünger, St. Louis, 82. Rev.

Graves Jmmanuelsgem., Pilot Knob, Mo., K12, 10. Do" him self SIO. By dens. of Mich. Will P2.

NL The latter three items have been erroneously acknowledged in No. 17 of the "Lutheraner" in favor of Mr. Past. Gräbner and "his" congregation.

To college maintenance fund: past. Ficks Gem. in Collinsville d 18.85.

To the neisekasse of the general praeses: Past. Mennickes Gem., Rock Island, Ill, PiO.

On the Synodal Missionary Fund: Past" F. Schallers Gern, in Red Bud, Ill, Coll. .d19,20. Of the schoolchildren of the Past. List, Adell, WiS., P2. Rev.

Hoppe's Zion congreg., New Orleans, K7.05. By the samebn! of Mr. Walter PIO.

For inner mission: pastor Ficks Gem. i" Collinsville 11 1.70. Past. Ways Gem., Augnsta, Mo., L5. From teacher Bunge's school children, Columbia, Ill, 81.65.

To college in F t. Wayne: Rev. Bescl's gem. in Perryville, Mo. coll. 88.25.

To seminary in Addison: Rev. Besel's congreg., Perryville, Mo., 87; Rev. Hoppe's Zion congreg., New Orleans, La., 85.55.

For Pastor Röbbelen: By Pastor Fick au A. Flath's wedding at Collinsville collected 87.50.

For Rev. Brnnn ' s 3 vlg l i n g : By Rev. List, at R. Scholz's wedding in Adell, Wis. grs. 85. D. Bonhardt, through Past. Riedel, Cape Girardcau, Mo., 82nd

For Wittwe Hüsemann: From Mrs. Pastor^ Besel at Perryville, Mo., 81.

For Prodigewittwen: D. Bonhardt du" Past. Riedel, Cape Girardeau, Mo., 82.50.

For poor students: M. S. in St. Louis 85. E.. Rvskhr.

For the Lutheran have paid:

The 20th year: Messrs r Pastor H. Meyer 9 Er., C. Mischling 50 Cts., E. Piaster, G. Stolper, C. Suckw, I. Niethammer.

The 2l. Vintage: Messrs. H. Deckemeieif Past. M. Guintber ö Er., 3rd P. Emrich 84.5l>; C. Foßler, Past. H. Meyer l9 Er., Th. König, C. Mstchling 50 W., Krach 5l> Cts, L. Lesold, H. Schröter, P. Walkenhofrt, Hcmminghaus, W. Pohlmann, C. Köncmann, P. Büchsen 50 Cts, E. Plaster, O). Stvlper, C. Snckow, Gottfr. us Gottl. Zingler, G. Torke, I. W. B. Dobler., Past. R. Herbst, Nik. Hummel, M. Grsmm 50 Cts.

T h e 22nd lahrga n g: Messrs W- Brockschnndt, G Bewie 16 Er., H. W. Hoppe 94 Er., A. Hvmi Fr. Löbckcr, H. Hesterberg. S Koch, H. Ivhanning, 3rd P. Emrich lN> 50; L. L. Schnell, Past. C. Stccge 5 \$r.< G. Gvtpe. Past. C. Eilgelder 12 Er., H. Stumpf, Ä Gender, G. Roschky, E. Foßlcr, Past. N. KlinfenborgA Er., G Deppert 7 Er , L. Rohrhucor, S. Abraham, st, Mäder, L. "cknell. Past. O. luul, Past. G. Ncisinger Er, F. L- Weiß, D. Kornhaas, F. Weiß, G. Amlilig, Bartling 19 Er., E. Schmeißcr. Past. I. Kilian 2 Er., Past. H. Meyer 19 Er., G. M. Herrmann. C. Grq Past. L. Burfeind 7 Er.. Past. A. E. Wnner, Past. O. Lchmidt 19 Er , 3. H. Temmcrc, Past. G. Streckfuß 2 Er. , Dr. F. Meyer, Past. E. Mangelnden 824.40; H. Blanken 50 Cts, C. Krach 50 Cts, A. Sittig, H. Mesm" brink sen. vnd jun, H. Degener, I. Degcncr, B. Vogel C. Schäfer, F. Hillwarth, Past. I. M. Hahn 12 Er., kt "chröler, H. Schcer, P. Walkenhvrst, Hemminghaus, W. Pohlmann, C. Volte, C. Kvnemann, P. Büchsen, Past. Gräbner 7 Er., Past. S. Hunziker. O. Frckring. Nodckody Henke, C. Stünkel, Fiene, F Brackmann, Fickcn, A. Brackmann, C- Gürschmchl, G. Stolpe., C. Snckow, Gottfr.il, Gottl. Züngler. F. Eapelle, I. W. B. Dobler, Past. I. ß. Niethammer 17 Er , Past. C. Eilgelder, Past. G. Traul 19 Er., Past. W. Matuschka 2i>Er., Past. I. G. NW Past. H. -Lprenglcr 12 Er., Past. I. Horst 3 Er., Past. Af Herbst, C. Alihans, Past. I. P. Veycr 195 Er , W, Bunge, L. L. Lcflcr, Past. F. W. Scholz 2 Er., Past. Tob. Rösch 0 Er., Past. O Hanser 10 Er., G T'kpper. L. Beck, Past. E. "Ltürkcn 50 Er., M. Grimm 50 Ekö. 69. ziin< mer. M. Dürr. 61st H. and I. L. Anschutz. -

Also: Ms. Licsemeyer and Ms. Horn.

The 23rd year: Messrs. H. Maschga C. Gvltz, H. Schröter, I. W. B. Dobler.

The 24th and 25th years: Mr. W. Dobler. M. C. Barthel, I

Changed addresses:

Rev. 0. Hun86i-, l7o. 70 L^u^vwud 8t. Loston, Mss.

R,ev. 6lir. Xoerner, ^o. 70 8!rrrrvmut 8t. LoZton, Älassl

Printing by A. W irbusch

Volume 22, St. Louis, Mon. June 1, 1866, No. 19.

(Submitted by Dr. Sihler.)

The rapid and widespread spread of the Christian church from the beginning in the face of such powerful resistance and multiple obstacles is also a sign of the divine inspiration of the Holy Scriptures and the beatific truth of the Christian religion. The rapid spread of the Christian Church from the beginning in the face of such powerful resistance and multiple obstacles is also a sign of the divine inspiration of the Holy Scriptures and the beatific truth of the Christian religion.

(Conclusion.)

Thirdly, the preaching of the gospel and the establishment of Christian congregations were opposed from the outside by a fivefold enemy, namely the wisdom and violence of the worldly power, the princes and their governors, the interest, prestige and guile of the priests, the prejudices and passions of the people, the wisdom and arrogance of the philosophers, the malice of the unconverted Jews in the pagan cities.

As for the first, in all pagan countries, and especially in the Roman Empire, the ruling religion was a state religion and closely interwoven with the civil laws and institutions. It is true that the worship of gods other than the patriotic gods was tolerated, and in Rome itself the most varied idolatry flowed together; the rulers also gave the philosophers and their schools free scope in their disputations about religious matters, provided that they did not oppose the ruling state religion.

But it seemed to be a serious crime against both the polytheistic state religion and the state laws protecting it, that the preaching of the Christian doctrine condemned this religion as a sinful and criminal superstition and shameful idolatry. Such a doctrine, of course, had to inflame the wrath of the higher and lower pagan authorities in the most violent way, because they saw in the preachers of the same twofold insurrectionists, both against the paternal religion that had existed for centuries, and against the laws of the state that protected it, even against the majesty of the emperor, whose statue or bust was also worshiped.

On the other hand, the apostles and their successors were opposed in the preaching of the gospel by the self-interest, the prestige and the deceitfulness of the pagan priests. They, the blind leaders of the blind, were the ones who led the superstitious people to the dumb idols in order to obtain from them the continuation of divine benefits, the avoidance of all kinds of evils and salvation from various plagues and troubles. And even if some of these priests laughed at the legends of their gods as fairy tales, while the others believed them with the people - both drew from their priestly service in sacrifices and other work their profit in money, honor and good life from the people, similar to the

papist mass apostles of today. How natural it was, then, that they opposed with all their power and cunning the Christian doctrine which stripped them of their halo, robbed them of their income from the ignorance and superstition of the people, revealed them in the shame of their nakedness as knowing or deceived impostors, and freed the poor people from the snares of their demonic enchantment. How could they fail to use all their power and influence to present the apostles and their assistants and successors as enemies and offenders of their fatherly religion, to incite the princes and their powerful against them, to provoke the blinded people against them, and to abuse their dominion over the misguided consciences in such a way that the sooner the hated preachers would be exterminated from the earth, the better. And this is exactly what the papist priests from the pope to the chaplain did at the time of the blessed Reformation; and they also succeeded, especially in Spain, Italy, France, and the Netherlands, in killing hundreds, even thousands of Christians with fire and sword for the sake of it, so that they believed and confessed with St. Paul that he was the one who had the right to be the Pope. Paulo, that the poor sinner would be declared righteous in God's judgment by grace alone, for Christ's sake, through faith in Jesus crucified and risen for them, without the help and cooperation of the works of the law and the papist statutes.

Thirdly, the preachers of the Evan

Helium was hostile to the prejudices and passions of the people. The apostles were Jews. But they were despised and hated by the Gentile masses, because the Jews rightly detested and rejected the idolatry of the Gentiles and separated themselves from its confessors, so they appeared to the Gentiles as determined enemies of gods and men. Of the high degree of contempt in which the Jews were held by the Gentiles, not only pagan writers provide sufficient testimony, but also the famous Jewish historian Josephus, who complains about it in his Apology. To convert healable Jews to Christ, the apostles used the Messianic prophecies of the Old Testament, which the Jews recognized as divine revelations and whose historical fulfillment in the birth, life, suffering, death, resurrection and ascension, etc. of Jesus of Nazareth these first witnesses of the Gospel could prove to their Jewish listeners in the most striking way. But nowhere did they find such a connection with the Gentiles. Rather, they only met with those hateful prejudices and bitter partisanship against the Jews, which, in human terms, barred all entrance to their preaching of the gospel. And to these were added those pernicious incitements of the heathen priests, which, as already reported above, inflamed the minds of the people to rage, hatred and persecution of the evangelical preachers. But even independently of these incitements of the priests, individuals from the people, out of enthusiasm or self-interest, who then drew a mass from the large crowd, opposed the Christian doctrine, as we see in Acts 19 from the tumult that the goldsmith Demetrius aroused in Ephesus against Paul.

Fourthly, the worldly wisdom and the arrogance of the philosophers came to the battlefield against the gospel. We have already heard above how the Christian doctrine, which revealed the true God according to His nature and will and made Him known in His great works of creation, redemption and sanctification, showed the conceitedness and pride of reason of the natural man as foolishness, when he ventured to philosophize from reason, as a source of knowledge, about God and divine things, which are far above the finite intellect, and to give up human thoughts for divine truth. But while the various philosophers and their disciples put forward the most diverse propositions and assertions about God and divine things out of the false light of their carnal reason and fiercely fought one another in them, they were all at one in opposing the Christian doctrine; for this, as the truth revealed by God for salvation, nullified them all and also proved by the testimonies of their learned defenders (the apologists of the first three centuries) that none of the

The authors of the book, who were not aware of the fact that the prevailing systems of contemporary philosophy, which, moreover, contradicted each other, were capable of bringing even their educated students, let alone all people, to the true knowledge of the true God and to the beatific communion with him. And to these enemies of the truth revealed by God belonged, of course, also the Epicurian-minded God-deniers and complete skeptics, that is, such people who doubted, even despaired of all truth, to whom also Pilate belonged in his question: "What is truth?" and whose speech was thus: "Let us eat and drink; for tomorrow we are dead."

Fifthly, it is evident from the Acts of the Apostles that the most bitter enemies of the apostles and their assistants were those Jews who had their schools in the cities of the Gentiles and to whom, for example, St. Paul had first proved from the Scriptures that Jesus was the Christian, the promised Messiah of their people, and that they could only be saved through faith in him. Paul, for example, had proved from the Scriptures that Jesus was the Christian, the promised Messiah of their people, and that they could only be saved through faith in him - a gospel against which their self-righteousness and legal sanctimoniousness were most vehemently revolted and which they hated to the utmost and which aroused their suspicion and persecution among the Gentiles.

If we now summarize this fivefold hostility of the secular authorities, the priests, the people, the philosophers and finally the unconverted Jews against the gospel and its preachers - a hostility that so often broke out in violence, even in bloody persecutions, we must also say here: Only the divine power inherent in the preaching of the gospel, accompanied by signs and wonders, which the apostles performed in the name of Jesus of Nazareth, whom they preached as the only Savior of the world - only this divine power could powerfully break this fivefold terrible resistance, which the devil, the world and the flesh aroused against the gospel and its confessors everywhere, spread the Christian doctrine and church ever faster and further and give Christianity the final victory over Jewry and paganism from within.

Of course, the gospel of Christ is still a power of God for the salvation of all who believe in it. But while at that time, in the power and authority of the Holy Spirit, who worked through and in it, all Satan's bulwarks were broken through victoriously, and the number of believers in Christ increased rapidly among all the people under heaven, the situation is quite different now.

First of all, there are only a few of the millions of Gentiles, and even fewer of the Jews and Mohamedans, who are converted to Christ through the Gospel; now there is hardly any talk of the conversion of whole nations to the Church of Christ. Then again, unbelief and apostasy from Christ in the motherland of today's Christianity, especially in the German tongue, is perhaps even stronger now than faith and conversion to Christ were then; and the

The church of the Lord is in many places only like a night hut in the pumpkin patch, like a little house in the vineyard, like a devastated city. The antichrist generation of our days is exactly like the description that St. Paul 2 Tim. 3 and St. Peter II, 3 give of the people of the last days. And even if the gates of hell cannot overpower his church after the Lord's destruction, there will only be a few believers who will cheerfully lift up their heads in judgment on the day of his glorious return, because their redemption is

drawing near. For thus saith the Lord Luc. 18:8: "But when the Son of man cometh, thinkest thou that he also shall find faith on the earth?" Ah! May the gracious and merciful God help us in these days of increasing apostasy from Christ and the self-idolatry of the human spirit, in which the Epicurean nature also floods everything and pernicious certainty prevails, so that we who believe do not become lethargic, dull and feeble or even fall into hypocrisy and become foolish virgins out of clever ones. Rather, in these last sorrowful days, let us heed the warning and admonition of our dear Lord Christ, when he says to his disciples, Luc. 21:34-36, "But take heed that your hearts be not weighed down with gluttony, and with drink, and with cares of food; and let that day come upon you quickly: for it shall come as a snare upon all them that dwell on the earth. Be ye therefore always valiant, and pray that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." For only then, if we take these words rightly to heart, are we "skillful, with a holy walk and godly nature, to wait and hasten to the future of the day of the LORD, in which the heavens shall pass away with fire, the elements shall melt with fervent heat, the earth and the works that are therein shall be burned up." Only then will we be able, in that great and terrible day of the Lord, when the despisers and the wicked will be straw, whom that day will set on fire, that we may nevertheless, by grace and the power of the Holy Spirit, rejoice and be glad. Nevertheless, by the grace and power of the Holy Spirit, we may cheerfully lift up our heads and hear with delight the words of the Lord: "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. May the gracious and merciful God for Christ's sake help us to do so, Amen.

From the Lutheran Church in Baden.

It has been a long time since we have reported anything more about the Lutheran Church in Baden. The reason for this was the ecclesiastical entanglements that arose for the Baden Lutheran congregations as a result of the Prussian church dispute. Now that the situation there has been clarified to some extent, we no longer need to hold back with a report.

What we have to report is sad enough. The split that occurred among the Prussian congregations as a result of the Breslau doctrine of church government has also spread to the congregations in Baden. On March 12, 1865, the congregation of Ispringen, under the leadership of its pastor Fromme, separated from the church regime of the Upper Church College in Breslau and constituted itself as an "Evangelical Lutheran congregation in Baden. Upon notification of this to the Ober-Kirchen-Collegium, the latter put all members of the congregation of Ispringen together with their pastor under ban by issuing the order that from now on no member of the Ispringen congregation may be admitted to the Lutheran Church in Prussia and Baden for communion and other fellowship in the church until he has done public penance. It was now a question of how Pastor Eichhorn, who heads the parish of Durlach, would react to this Breslau ban. Pastor Eichhorn had asked to be spared the task of carrying out the ban; however, the Ober-Kirchen-Collegium convinced him of his duty to comply with his sentence. It was not easy for him; therefore he tried to reverse the split. For this purpose, he organized a conference in Durlach on November 30 and invited members of his parish. The assembled members wrote a letter to the Ispringer "and expressed the wish that they would like to restore the sacramental communion with them; furthermore, they would like to recognize their mistake, which they had committed with the renunciation of the Breslau regiment and with the formation of an independent Baden Lutheran congregation, especially also with the manner of the renunciation. However, the Ispringer did not confess any sin in their letter of reply, because they did not know themselves guilty of any, but rather demanded that the Durlachers renounce Breslau in the same way and form an independent congregation. Pastor Eichhorn, however, did not renounce Breslau, but rather acted formally according to the Breslau ban, by declaring to those members of the Durlach parish who declared themselves against the abolition of the communion of the sacraments that he would no longer serve them from now on. When they turned to the Ispringen pastor, he admonished them to ask Pastor Eichhorn to continue to wait on them with Word and Sacrament. Only when pastor Eichhorn only wanted to baptize a man's child under the condition that he would acknowledge and remit to him in writing some charges that had been raised, which probably related to the approval of the proceedings of the Ispringer, but the latter rejected the charges as unfounded and therefore refused to sign them, only when pastor Eichhorn for his part refused to baptize the child, pastor Fromme performed the first official act in the parish of Durlach by baptizing this child.

This is how things stand in the Lutheran congregations in Baden: the division of the church is a fait accompli here as well. It was aggravated even more by the fact that the High Church College of Breslau recently issued an address to the congregations of the Lutheran parish of Durlach in Baden, in which it seeks to justify its banishment of the congregation of Ispringen, while at the same time accusing the congregation of Ispringen and its pastor of breaking the word, of splitting the church, and of seducing other congregations. The Ispringen congregation published a statement of defense on March 11 of this year, from which the above information is also taken.

In order to form a judgment about this situation, it will be necessary to ask what motivated the pastor Fromme! to break away from the Breslau church regime and to found an independent congregation. In any case, it remains certain that one should not break away from a synod and its board without serious reasons. Well, Pastor Fromme! and his congregation had serious reasons to do so. As is well known, the Wroclaw Synod has issued a "declaration" on the pending doctrinal questions, which is not to be united with our confession and with God's word, and the Upper Church College has at the same time declared that it will remove from their offices all those pastors who publicly teach differently and publicly attack the teachings of the Upper Church College. Pastor Fromme, together with others, had fought this teaching at the synods. The Ober-Kirchen-Collegium nevertheless demanded of Fromme! that he should remove the "Declaration", which he had nevertheless considered to be a symbolic and The parishioners of the church had to avoid the sacramental communion with the parishes that had been ceded by the Ober-Kirche-Collegium. In this distress, Pastor Fromme turned to the Ober-Consistorial-President Dr. v. Harleß and to the Pastor Dr. Münkler for an expert opinion on how he should behave in such a situation. Both are against the Breslau doctrine of church government. Their opinion was that "if the pastors and congregations of Baden, through a so to speak natural necessity of historical-ecclesiastical arrangement and territorial affiliation *) were to grow together with Breslau in the same way as the Prussian congregations, they would have to take their chances", i.e. not to break away from Breslau until the latter tried to enforce its demand by force. But now the community of Ispringen is located in Baden; its connection with Breslau is not even expedient because of the great distance, which is why Pastor Fromme! worked towards greater independence of the Baden communities as early as 1858 and gained Eichhorn's approval for this.

For this reason, there was no need to make it a question of whether the people of Breslau themselves would exclude the people of Ispringen.

*) Territorial unity takes place among the communities that live in one country. more, the question after Dr. v. Harleß' verdict for those in Baden was this: What can our congregations bear? May we expose them

to severe temptations without necessity? Can they bear an intervention from Breslau without being misled and disturbed in their state of faith and confession? And since the congregation of Ispringen, according to Frommel's statement, could very well understand the step of a simple renunciation and could do it without agitation, the following declares

vr. v. Harleß, he does not know why the people of Ispringen should not simply renounce rather than expose themselves to the further measures of the Breslau regiment, v. Harleß wishes that the people of Ispringen and Durlach would act together in this matter, but he advises Pastor Frommel that if he believes that his congregation could not stand up to the temptation of their faith by Breslau's measures, he would break away from the Breslau church regiment even if the people of Durlach would not take this step.

In view of this, even we cannot blame Pastor Frommel and his congregation for their renunciation of Breslau. The Breslauers accuse Frommel of breaking his word, because he had vowed to observe the Breslau synodal decisions in his office. Frommel refutes that he or his congregation had committed themselves to the obedience of the synodal decisions. But if such a commitment also took place

If a congregation had a right to remain under a church regime and a synod, it would cease to do so at the moment when these decisions contradict our confession and God's Word. Under no circumstances may a congregation be forced to remain under a church regime and in a synod if it has well-founded conscientious objections to this retention, and we can only wonder how Pastor Eichhorn, in such a situation, could be moved to take such a serious step as to deny the Ispringers sacramental communion because of their renunciation of the union with Breslau. Where is it written in Scripture and in the confession of our fathers that the freely entered union of several congregations into one synod is indissoluble? Where is it written that congregations have a common head and must obey his commandments, as divine commandments? Is really the church government over a summa of congregations, like the office of preaching, instituted and invested with authority by Christ himself? And where is it written that whoever does not hear this does not hear Christ Himself, and that therefore the congregation, which for well-considered reasons wants to enter into a different synodal and ecclesiastical governmental association, sins in this?

If the Durlach brothers are serious about these questions, if they want to take on the
If they take "Where is that written?" quite seriously, they can no longer maintain the ban against their Ispringen brothers, and they must reunite with them. Oh that it would happen, and that at least the division between two (!) Baden paro-

chien would come to an end! The great conscientiousness of the venerable pastor Eichhorn will not make it difficult for him to test his position on Fromme! again and again against God's Word and our confession and to strive for unification. God grant that peace may once again reign in the Baden congregations. (Freimund.)

To head this article, the inclined reader is kindly requested.

It is a very special kindness of our God that he blesses the preaching of his word in these last sorrowful times also in such a way that the school system in our congregations blossoms ever more freshly and cheerfully. Our congregations are becoming more and more convinced of the usefulness and necessity of an efficient congregational school, and therefore more and more willing to sacrifice their temporal goods in order to provide for the temporal and eternal welfare of the children; God is providing us with one young man after another who is willing to dedicate his life to the service of the school; new schools are springing up, and the older ones, especially those in larger cities, are gaining in size and influence to such an extent that they give rise to the most beautiful hopes. That the faithful God will continue to look upon us with mercy in the future is evident, among other things, from the fact that there is an urgent need for school teachers. The existing number of teachers is by far not sufficient to satisfy the most crying need. This year, too, only a part of the applications for teachers received can be considered according to the wishes of the appellants, while a good part must be put off until future assistance. And the number of communities that now receive a school teacher would be even smaller if we wanted to keep the young people here longer, as would actually be necessary, who have certainly completed their course, but are still in the years when their character is only beginning to strengthen, and for whom it would therefore be good if they were strengthened in the seminary before they had to leave as teachers. Only the crying need can justify entrusting eighteen- and nineteen-year-old youths with such an important office as the school office, in order to administer it independently. Would God it were possible that they could all first enter as assistants to experienced practitioners; their work would then be all the more blessed. But since this is not possible at present, the Lord will see our need and give his blessing to the work of our young friends. The whole church prays for them, and especially the children of God in the churches to which the Lord sends them.

In the school year that is now nearing completion, our seminar has been attended by 60 people from a wide range of ages and from the ver-

The school is frequented by students with the most diverse levels of education. About 12 of them are now ready to take their final exams. On the other hand, 24 applications for admission to the seminary have been received so far, so that our institution will probably be full in the coming school year. I have no doubt whatsoever that the faithful God will still be able to provide boys, young men and

The Lord will awaken men and women to devote themselves to the school ministry, which is truly a delicious and blessed ministry. Yes, it is delicious to feed and teach the lambs of Christ and to sow a seed that will bear fruit for eternity. And here is need, there is a lack of workers, while all other professions that serve more worldly interests are more or less overcrowded. Ask yourselves, boys, youths and younger men, who love your Savior (for only to such I speak, and only to such we desire) and whom he has endowed with the necessary gifts, - could not some of you render greater service to the church in the school than in another profession, in which he would not be missed at all? Fear not and be not afraid; the Lord gives desire, courage and strength, helps to overcome everything and gives final victory! - —

Some more detailed information about our seminarians and the whole life in the seminary shall be given to the friendly readers through the "Schulblatt" after[^] held gramen. For today I would only like to take the liberty of making the following requests; namely:

1. That all those who wish to dedicate themselves to the school office and enter our institution should do so, if at all possible, at the beginning of the school year. It is true that anyone who wishes to join the school order will be welcomed later, but it is of the greatest advantage to those who join if they are present at the beginning of the lessons;

2. that we should be notified in advance of our intended arrival here, since otherwise it could easily happen that not only us - that would be of no importance - but also those arriving unexpectedly could encounter some inconvenience, since we live here 20 miles from Chicago and cannot get the necessary supplies as quickly as is possible in a city; and

3. That those who, driven by the love of Christ, want to contribute something to the travel expenses of Brunn's Sendlings (for 9 of the 24 above-mentioned enrollees are sent to us by dear Brunn), would like to send their gifts to the District Cassirer, who will then have the kindness to transmit them to the General Cassirer, who has kindly offered to take on this care as well.

Our public examination this year will take place on June 21 and 22, because it was only at this time that the Reverend President of the General Synod was able to attend the examination. The new school year will therefore begin one week earlier than usual, on August 27. All dear friends near and far are hereby kindly invited to the upcoming public examination, and we hope all the more for many dear guests, as on the Sunday after the examination in the neighboring Schaumburg - about 8 miles from here - a mission festival is to be held for all surrounding congregations.

Addison, May 19, 1866.

J. C. W. Lindemann.

**Egg" short report
on the speech held on May 7, 1866, in the German Emanuel Church in Baltimore.
Worship service in English.**

"Test everything, and keep what is good." (1 Thess. 5, 21.)

(I.) The sermon of the Referend Charles P. Krauth, DD., Professor in the Theological

The sermon at the 2nd Seminary at Philadelphia, which had the 48th Psalm as its text, was a hymn of praise to the Evangelical Lutheran Church such as has probably never been sung in an English tongue; it was a true psalm, offering praise to the Lord God, praise and thanksgiving for the Evangelical Lutheran Church. The preacher spoke the whole 48th Psalm freely from memory, without looking into the Bible book, and he spoke the same from the heart as if he had spoken his own words, as if he had found those words in his mind at that moment and thus praised God. All those among the listeners who did not know the psalm will also have thought that they were the preacher's own words, until he said at the end of the psalm: "This is how the 48th Psalm reads." Then he interpreted the whole Psalm piece by piece in such a way that the same represented the Evangelical Lutheran Church and everything in it referred to the Evangelical Lutheran Church. The sermon consisted of a step-by-step interpretation of this psalm, namely it appeared as a hymn of praise to the Evangelical Lutheran Church; Her history, her nature, her deeds, her sufferings, her Lord, her members, her friends, her enemies who are in her, who are outside of her, her heavenly goods, her life and her eternal duration, everything was specified in that psalm, and in applying the words of the psalm to the church, the preacher made a new psalm out of each word of the psalm, in all things he stated of the Evangelical Lutheran Church, giving glory to the Lord God and praising and glorifying Him for it. For an extraordinary occasion, an extraordinary sermon is appropriate. An ordinary sermon should relate directly to the ordinary life of the Christian. But since that sermon was a contribution to the inauguration of the new church, the

building of the Emanuels-Gemeinde was (of five sermons the last for this celebration; the first four were German sermons, held by the Reverend F. W. Föhlinger

of New York, Karl Stürken (of that parish

Pastor), C. Gross of Richmond, Stephan Keyl of Philadelphia - in that order); since the Rev. Dr. Krauth did not preach in a congregation belonging to him, and since the audience did not belong to any particular congregation, but those for whose sake the service was chiefly held were such as had formerly been members of the St. Peter's congregation, which is now dissolved, to which were added members of Emanuel's congregation, members of the second German Evangelical Lutheran congregation (of which the Reverend E. G. W. Keyl is the pastor), and a large number of English Americans of various classes: - so no other than a general and extraordinary sermon was possible, and as such no better and more beautiful one could have been preached than the sermon of the Rev. Dr. Krauth; it was a hymn of praise to the

Evangelical Lutheran Church, in which every word was based on the 48th Psalm; a hymn of praise full of high enthusiasm for the Evangelical Lutheran Church and admiring

Rapture over the Evangelical Lutheran Church.

Such a sermon has probably never been preached in English Znnge before. - —

The cultus of the service had been arranged by English Americans (the preacher had come here only to celebrate the dedication of the new church building).

(II.) From the attitude of the cultus and from the attitude of the majority of the audience, German Americans could eut-"ehmen:

(1) The danger that a singing choir always has at a communal service, and the great harm that such a choir can easily cause, became perceptible and visible already that evening, namely that the congregation stops singing and joins the chorus as in the opera

listening at home. When the congregation no longer sings praises to their God with their hearts and mouths, it falls

a large part of their edification away, and the tedious listening to the artificial singing of the choir opens up tedious, useless, disturbing, damaging

This opens the door to sinful thoughts, because it is almost impossible to keep all one's thoughts firmly and uninterruptedly focused on God while listening to the music, and in particular a state of mind arises which is detrimental and obstructive to the effect of the sermon. The Roman cult has thus become a thing of the past.

and non-service have become that the community at

The priests offering the sacrifice and the theatrical performance of the

choir alone are active. The cultus of many ge.

myds of English Americans, especially such,

who call themselves Lutherans, is thereby made unbuildable.

and in some cases embarrassing, that the municipality

not singing and listening to the recital of a choir.

A good organ is perfectly sufficient to lead the singing. But if a choir now even

If he sings in such a way that the congregation cannot follow him in the chant, he forces them to be silent. The choir that evening sang the Gloria in Excelsis exactly as it is sung in the Roman cult. When a man sings praises to the Lord, will he babble a long series of words with the greatest possible rapidity and then suddenly draw out the last two and sing them? This is artifice, and not a sacred art. Every person sings slower than he speaks. If words are spoken faster than they can be thought, this is babbling. Reciting, which is common in opera, is also impossible for the singing of sacred songs. No human being can utter the words of the Gloria in Excelsis with devotion as quickly as the choir did. Also the way in which he sang the Amen was much less solemn than the Amen of an ordinary congregation. Even the beautiful melodies: "Dearest Jesus, we are here" - "A stronghold" - "Now give thanks to God" - after which English hymns were sung, lost their solemnity in the mouth of that choir; we unskilled people in our congregation sing them much more solemnly and devoutly than such a choir of artists and educated singers. The hei

Artistry elevates devotion, but artificiality disturbs it. Did the Huguenots sing like this on St. Bartholomew's Eve, did the Christians, calling on God in communal singing, ever sing like these choirs sing? The cross, as a symbol of Christianity, belongs on the building of every Christian house of worship; the crucifix, representing the content of every sermon, Christ crucified (1 Cor. 2, 2.), belongs on the altar of every Christian congregation; preaching Christ the Risen One, whom the world does not know and whom all non-Christians deny, by means of an image to all the world, befits every Christian congregation; lighting candles at the act of the holy sacrament of the altar, partly to remember that on the night when he was betrayed was done partly to show that, although the world thinks it is broad daylight, it is not.

black darkness is with it, and that there is light only where the Lord Christ is, that is a custom befitting Christians; but to have a choir sing in such an artificial manner as is done at the

The fact that this happens in the Roman cult disturbs the devotion of those who are in the house of God, and it makes those who are outside believe that this is a Roman temple.

(2) When a custom has lasted for many years, the and has proved to be good, it should not be abolished if it is not considered harmful. and knows no better custom for it. If, however, a new custom introduced by others proves to be disadvantageous, the old one should be retained all the more. It is a good old custom to have persons of different sexes sit separately at public services held in the German language.

There are several reasons for it, and there is no reason against it. In the country of the United States of America, this custom is becoming almost noth-

The children of this world complain that they cannot have a safe and quiet place for communal recreation because quarrelsome gangs soon join in and cause destruction. The children of this world complain that they cannot have a safe, quiet place for communal recreation, because quarrelsome gangs very soon join in and wreak destruction. This is not a real harm, but rather a benefit than a hindrance against the service of carnality, lust for the eyes, and the life of arrogance. But the children of God can be warned by this to take care that the old evil enemy, who roams around like a roaring lion, does not also enter their houses of worship, and

He shall seek whom he may devour, in the garment of the beauty and splendor of this world, and shall destroy that which is written in Genesis 6:1-12 and 19:4-9. It is known enough how often for the arrangement of hidden plans and for the first beginnings of forbidden things the holy place of such places of worship has been shamefully abused, in which the persons of different sexes do not have separate places. But the fact that the English Americans and the Anglicized Germans had so little reverence for a congregation of Germans in the place of worship that they did not observe the custom of the congregation, but sat together, men and women next to each other, shows no appreciation of the courtesy with which the congregation had granted them the church building for the English service, which was to be held for them alone.

(3) Likewise, it indicated the presence of human pride and carnal unconcern that the listeners did not even kneel down at the confession of their sins, but stiffly and

stood straight, as if they were too proud or too righteous, in confessing sin before

Falling on your knees to the Lord God. *) If they wanted to imitate English customs, they would have had to kneel down not only during this, but also beforehand; for in old England everyone kneels down not only at the confession of sins, but every ordinary Sunday when praying the litany, which is said every Sunday.

When kneeling, they turn their faces to the altar and do not turn their backs to the place where the holy sacrament is performed, as some people in America do. To turn one's back on a person is wrong because it expresses contempt for that person; how much more improper is it to turn one's back on the altar when kneeling! - When I later expressed my astonishment to one of the Anglicized Germans that the listeners, when confessing sins, did not

kneeling, and added that kneeling at any prayer was much more natural to me.

than standing upright, and that the natural position of kneeling makes prayer much more devout to me than when one is forced to stand, he replied to me, "he has

However, it should be remembered that the first Christians, however, on Sundays and feast days, as an expression of joy and in relation to the Risen Lord, prayed exceptionally only standing. D. R.

never knelt down in prayer, he considered it Roman to kneel down, and he may not suffer it." If kneeling down in prayer is Roman, then our Lord was Roman (Luc. 22, 41.; Matt. 26, 39.) when He was visible on earth; so was St. Stephen Roman (Acts 7, 59.); so was St. Paul Roman (Ephes. 3, 14.; Acts 21, 5.; 20, 36.); so was St. Peter Roman (Acts 9, 40.); so were those who believed in the Lord Christ Roman (Matt. 17, 14.; Marc. 1, 40.); so God commanded that all His children should become Roman (Rom. 14, 11.; Philipp. 2, 10.); so all the saints of God, who have ever prayed kneeling to God, many of whom have sealed their faith with their blood, have been Roman; so also Martin Luther has been Roman (see his biography). Such opinions can be found among the Anglicized Germans who call themselves Lutherans! Probably never has such an honorable meaning been attached to the epithet Roman as that kneeling in prayer should be Roman, as that man calling himself Lutheran claimed. A man who is moved by adoration to the Lord falls down on his knees involuntarily and without wanting to do so at first, and raises his hands up to heaven in prayer; standing still in prayer requires an expression of the man's own will, because it is not natural, and, moreover, it expresses a certain pride which is not befitting the creature to his Creator and Lord. The theatrical singing of a choir during the service is a Roman invention; kneeling during prayer has always been practiced by the children of God in the Old and New Covenants.

(4) Similarly, the sacred place of the house of God was not shown reverence by the majority of the audience by talking loudly to each other (in English) while going out inside the house, and some among them crowded so much and even said: *push, push!* loudly as if it was a playhouse.

(5) During the sermon it was very disturbing that the women used the paper, which contained the chants and the order of the service and had been given to each listener, as fans, for lack of real fans. The noise that the moving of this paper made prevented those who were sitting close to them from hearing the sermon completely. However, the use of all the fans during the sermon is unseemly and disturbing. Every movement of the body requires an expression of the will of the soul. When a person listens attentively and tensely, he involuntarily sits motionless and motionless. The nature and constitution of the soul and the body of man mean that he who fans himself cannot at the same time completely absorb the sermon. But it is strange in the place and at the time when one hears the holy word of God, which proclaims to us the suffering and death of our Lord for our sins for our redemption, even to be at a loss for a little cooling and to try to obtain it at the expense of attention. True cooling, moreover, is not obtained at all by fanning, because the same impure air is moved back and forth. Real refreshment and pure air, suitable for breathing, is obtained only by opening the windows of the house, and then all fanning is superfluous. Fanning in the house of God gives it the appearance of a lecture hall, and it disturbs those who do it and those who sit near them.

(III.) A very beautiful and very apt comparison, which the Rev. Charles P. Krauth D.D. made in his sermon, was this, that he called the part of the Evangelical Lutheran Church, which speaks German, and that which speaks English, two handmaids of the Lord (handmaids, St. Luc. 1, 38. 48.; Acts 2, 18.), namely the German-speaking part Maria, and the English-speaking part Martha, which is apt for several reasons: (a) they are right sisters, but not one person; they both serve their Lord, but in different ways; - (b) the German Volksthumlichkeit is thorough, contemplative, and directed to the inward, so was Mary; the English Volksthumlichkeit is practical, active, it looks at the benefit and is directed to the outward, so was Martha; - (c) Mary had chosen the good part under the grace of the Lord (St. Luc. 10, 38-42.; St. John 12, 1-s.), so also the Lord in the last five hundred years (since the time of Johann Tauler) has shown special grace to the Christians of German tongue, in that He has given more and greater treasures to the church in the German language in this period than in all other languages put together, and in that He has done more through German men in the church and for the church in this period than through men of all other nations put together (i.e., within this last five hundred years). On the other hand, in the last century the free thinkers, rationalists, and unbelievers went out from England and afterwards from France, through whose writings also so many German Christians were seduced and brought to apostasy. And in this country of the United States even, it has been God's pleasure to build the Evangelical Lutheran Church by German men (by the preachers of the Missouri Synod), after English-speaking men had founded a church community which has taken the name of the Evangelical Lutheran Church, although it is essentially different from it, so that that name is a false one for it, by which many people are tempted to join it, who otherwise would have remained with the right church, being deceived by that name. The Evangelical Lutheran Church has proclaimed the nine symbolic scriptures collected in the Concordia Book as its creed before all the world; whoever now rejects them, and yet calls himself Evangelical Lutheran, exposes himself to the world.

He uses a name that is false to him and thereby deceives others. - Never perhaps has a man in the English language paid so much tribute to the great deeds that God has done in the church and for the church by means of preaching in the German language as the Rev. Dr. Krauth did in his sermon on May 7, 1866 in the Emanuel Church in Baltimore, for which all Christians of the German tongue are indebted to him for great thanks.

Georg Andreas Witte.

Baltimore, Md, May 9, 1866.

To the ecclesiastical chronicle.

Conditions in southwestern Missouri. Of this, as of the peculiar manner in which one of their preachers there has appeased the terrible acrimony of political parties still prevailing in his congregation, the Baptist paper: "the Messenger," of May 9, reports from a letter of this preacher as follows: "When I came to church last Sunday, I heard Someone in the congregation say very loudly and distinctly, "I have no mercy on the damned rebels, in or out of church!" This word and the tone in which it was spoken almost made my blood run cold. Not because I had previously sympathized with the rebels or did not know what unheard-of cruelties the predatory hordes were perpetrating on this poor people, but because I could no longer endure the mutual bitter hatred between the members of the congregation, which I had already tried in vain to appease through countless tears and pleas. However, I pretended not to have heard anything, began the service as usual and, after we had sung, read and prayed, went out to fetch a pebble weighing about four pounds. Returning, I entered the pulpit, stone in hand. All eyes were on me. Some left the church, others were frightened, still others put their hand to their revolver and prepared to fight, as if their motto had been "death or victory." I opened the Bible and read slowly and clearly, at the same time raising the stone above my head: "Let him who is without sin among you cast the first stone at her," and then began my sermon by applying the golden standard of this rule first to myself and all my doings, then to the doings of some members of the congregation, and finally to the congregation itself. And when I had thus weighed each one of us on the scales of the divine Word and found him too light, I cried out loudly and painfully into the congregation: "My Lord and my God, I am a sinner, a rebel against you and your holy rule, a worm of the dust who lives only by your grace, I - must not cast the first stone! Then the whole assembly fell like one man on their knees

and cried out as if from one mouth to the throne of grace for mercy and love. And this mercy and love, they came. The congregation became, as it were, One Heart and One Soul. Stones and revolvers disappeared and the wolf and the lamb dwell peacefully together. The Lord be praised; surely the angels in heaven rejoiced."

The Iowa Synod. If one is to judge by the declarations which this synod itself makes about the sense in which it wants to be Lutheran, one can hardly become wise about it. Sometimes it wants to be chiliastic, sometimes not; sometimes it wants to stick strictly to the symbols of our church, sometimes it rejects this as a reproach; sometimes it wants to be against all priestly rule, sometimes it boasts of it. The latest explanation of its position is given by a Mr. F. B. in Mr. Pastor Löhe's "Mittheilungen aus und über Nord-America" in the April number of this year. This gentleman writes: "Opposite the Missouri Synod, the Buffalo Synod has for a long time asserted the view, which is the prevailing one among the most important Lutheran teachers of later times after the pietistic disputes, according to which the church leadership is natural and according to the divine order with the doctrinal state. It seeks to prove this from Scripture, from the symbols, and from the older Lutheran teachers and especially from the Lutheran church orders of the earlier centuries. The Iowa Synod essentially agrees with the latter view, but takes its reasons mainly from Scripture, sees passages in the symbols that can be interpreted one way and another, sees no symbolic decision on this question given at all." Further on it says: "More deeply incisive is the difference over the doctrine of the millennial kingdom, the so-called chiliasm, in which the Buffalo Synod agrees with the Missouri Synod against the Iowa Synod. The first two refer to the fact that the Reformers and the older teachers of the Lutheran Church rejected chiliasm and indeed all and every chiliasm, believing that the millennial kingdom had long since come; they further want the 17th article of the Augsburg Confession to be understood and explained entirely in the sense that all chiliasm is rejected. The Synod Iowa sees in the article historically only the rejection of Anabaptist (carnal) chiliasm and professes with the first centuries the scriptural (?) chiliasm.... What can be hoped for with regard to the separation of the above-mentioned Lutheran synods in America and their hostile position toward each other? For the time being, no improvement is to be hoped for, since none of them will intend to abandon the direction peculiar to them. Is that also necessary and inwardly possible? No. Each must keep faithfulness in its own way until it pleases God to overcome the opposites inwardly and outwardly." One can see from this that the writer stands entirely on an unreverent standpoint. W. [Walther]

Mainz is a predominantly Catholic city, the seat of the most important Catholic bishop in Germany, Herr v. Ketteler; at least no one runs a tighter regiment, and no one knows how to handle the pen better than he does. But the Catholic city seems to leave much to be desired. Among other things, one can see the guests diligently visiting a building that used to be a church. In front of it is the inscription in large letters: "Zum heil. Spirit", a very appropriate name for a church. How astonished one is, however, when one enters. The former church is a beer hall, and the spirit is drawn from beer and other glasses. This is done, it seems, in defiance of the bishop, and the bishop is unable to stop this public blasphemy and mockery of the church.

(N. Ztbl. Dr. M.)

The "Women's Right Convention," a society that has set itself the goal of defending the "rights of women," used the festival week again this time to unearth its strange things. - Who would not be in favor of women's rights! - namely the right to be and to remain finely what the Creator has destined them to be, namely the helpmates of their husbands. Whoever, however, tries to force upon them the right to be men, thereby commits a great injustice to the other sex. - Besides Mr. Wendell Phillips and H. W. Brecher, Miss Anthony, Mrs. Rose, Mrs. Gape, Mrs. Fester, Mrs. Mott and others graced the platform of the Church of the Puritans. H. W. Beecher and comrades still exist as-

The women were entitled to the right to vote just as well as the men. - (Ref. Ztg.)

From the General Synod. As we have been told, the so-called Lutheran General Synod meeting at Fort-Wayne gladly received the infamous, afterlutherian Frankean Synod, but placed great obstacles in the way of recognizing the membership of the old Pennsylvania Synod. Later, the Pennsylvania Synod, the NewYork Ministry, and the English Ohio Synod withdrew from the association of the General Synod. Praise God that truth and determination have penetrated so far that at least some synods have broken these ungodly bonds. May the Lord bless the fighters and give good courage and joyful hearts to all who are faithful. - More detailed news in the next number. B.

Food for thought.

A long time ago there lived a monk who always complained in the evening of great languor and tension. His abbot once asked him about the origins

matter of this complaint. "Ah!" he answered, "I have a great deal to do every day, for which my strength would not suffice if the grace of God did not strengthen me; I have two hawks to tame, two rabbits to stop, two sparrowhawks to train, a lindworm to conquer, a lion to subdue, and a sick man to nurse." "Well," said the abbot, "these are foolish complaints; such business is not given to any man at the same time." "But, my venerable abbot, it is as I have said; the two hawks are my eyes, which I must guard with diligence, lest something should please them that might harm my blessedness; the two hares are my feet, which I must restrain, lest they run after harmful gain and walk in the ways of sin; The two sparrowhawks are my hands, which I must train and keep at work; the lindworm is my tongue, which I must constantly keep in check; the lion is my heart, with which I must constantly be at war; the sick man is my own body, which is sometimes hot, sometimes cold, sometimes hungry, sometimes thirsty, sometimes healthy, sometimes sick, in short always in a state that requires my attention and care. All this paints me every day." - With amazement the abbot heard this understanding explanation of the monk, and then said to him, "Dear brother, if all our monks, indeed all men, worked and struggled in this way, time would be better used according to God's will."

(Stader Sonntagsbl.)

The coat after the wind.

A hypocrite came into a clothing store and desired a coat. Several were brought to him, but none pleased him. He asked for one that was made of the same cloth, white on one side and black on the other, and could be worn on both sides. The dawdler wondered what such a dress would be used for, and because he thought the man was righteous by his appearance and polite behavior, he said, "What should I think of him who seeks such a strange dress?" He replied, smiling gently and with his head bowed, "You foolish man, don't you know in what time and among what people you live? If you always want to have the same reputation, you are lost. Do you not know that one must put on a different garment in the pulpit than outside the church? a different

one in the council house than outside the bars? a different one on the lectern than outside the lecture hall? a different one in the house than outside the same? In short, that one must change one's garb according to the people one encounters; for if you cannot pray and blaspheme with the same mouth, trumpet and hiss with the same mouth, lick and sting with the same tongue, breathe in and out with the same breath, you are not fit for this earth."

The rich man said: "If the devil takes you in the black coat, what do you need the white one for? The above was written by the Württemberg prelate and abbot of Babenhausen, Johann Valentin Andreä (-1-1654). - Dear reader, be frightened from your heart, if you also belong to those who hang their coat to the wind. Children of God must not be wiüT and weathervane, no axe-bearers, no hypocrites. "No man can serve two masters."

(Sunday Messenger.)

The desperate freethinker.

It is true that unbelief had already penetrated Germany for a hundred years, but to say outright that one did not consider the Bible to be the Word of God and Christ not to be the Son of God was something that only a few dared to do at that time; among preachers this did not happen at all. The unbelievers, who existed among the latter, usually tried to hide their unbelief from the people. Among others, a certain Conrector B. in Lower Franconia belonged to this class. Without speaking openly, he was known as a man who thought himself above the common crowd and preferred to be considered a great philosopher rather than a Christian. Against all expectations, however, he once agreed to preach a sermon on one of the next Sundays. The Sunday came (it was in July 1757). Curious to know what the man would say, about whose unbelief the people had already heard so many rumors, an unusually large audience poured into the church. The time for the service to begin arrives, but the expected preacher does not appear. One waits. Finally, however, when it became precarious to stay outside, they went to the congregant's house, and how did they find him? With his neck cut, lying dead in his blood, beside him a note on which is written in his hand: "Jesus is high a king over all things; but I am lost, because I was ashamed to confess him." (See: Erich Pontoppidan's Power of Truth, edited by Mengel. Copenhagen 1763. p. 395. f.)

W. [Walther.]

The curse of the lie.

As librarian of Vienna, Johannes von Müller, the famous historian, secretly asked his friend, the Schultheiss of Bern, for a loan of a few million, which Oestreich wanted to use for the campaign against the French in 1797. Confidentially, the Schultheiss von Mülinen answered: "Unfortunately, Bern has no money". In the following year, the French took 12 million cash from the treasury of Bern, without question and without interest - they used it to pay for the Egyptian campaign.

Proverbs 21:6: He who gathers treasures with lies will lack. (Gideon.)

Rejoice with the joyful and weep with those who weep. (Rom. 12, 15.)

This is how it should be, as the apostle says, for Christian souls are one soul in Christ, so that one feels the other's sorrow and joy. But if I ask you what is more difficult, to rejoice with the joyful or to weep with the weepers, I know that you are ready with the answer and say: It is easier to rejoice with the joyful than to weep with the weepers. But check carefully! For my part, I believe that one thing is as easy for the spiritual man as another, but it is always easier for the flesh, which is still in us, to weep with the weeping, and that because in the human heart, deeply hidden, lies the secret pleasure of our neighbor's misery. That is why it is so easy for the old man to weep with the weepers and so difficult to be happy with the happy.

When my neighbor's wife died, how many wept with him and expressed their sorrow: but when God the Lord soon filled the gap and gave him a godly wife again, how few rejoiced with him. Therefore, it may be quite difficult to be happy with the happy. But if we do not learn it here, how will we be able to practice it in heaven? He who therefore cannot rejoice with his neighbor is good for nothing in heaven, but only keeps weeping with the weepers in hell. (Sonntb.)

Also with us?

A Negro preacher preached on the words: "What good would it do a man if he gained the whole world and yet harmed his soul? Among other things, he remarked that many lose their souls through too much generosity. The congregation seemed exceedingly astonished at such a manner. The preacher, noticing this, repeated his words with great emphasis and then added his explanation: "Many people, he said, come to church and listen to the sermon. As soon as the sermon is over, they immediately start to share it out among the congregation, piece by piece: This part was for the man, that for the woman, those accusations were for the persons, these threats for you sinners. And so, he continued, they give away the whole sermon and keep nothing for themselves." (01. ok ^.mor.)

Conferenz displays.

The Michigan Pastoral and Teachers' Conference will meet, God willing, July 6-9 (incl.) at Saginaw City, Mich. Those of the I. Br. who are traveling by railroad via East Saginaw will take street cars from the depot to the Bancroft House, then walk to the bridge, and from there take street cars to Saginaw City, where they wish to get off at the post office.

F. A. Ahner, d. Z. Secr.

The Cleveland Special Conference will assemble, God willing, July 10 and 11 at Mas* sillon, Ohio, at the home of Mr. Past. Buehl.

I. Rupprecht, Secr.

The annual conference of the teachers of St. Louis and vicinity will begin, God willing, Wednesday, July 11. July this year, at Collinsville, Madison Co., Ill. Those attending are requested to register in advance with Mr. Jung, teacher. Collinsville, Madison Co.

On behalf of the St. Louis Teachers Conference

O. Gotsch.

Display.

The Lutheran congregation of St. Peter's in Schaumburg, Cook County, Ill, will, God willing, hold a mission festival in its midst on the 4th Sunday after Trinity, June 24 of this year, and all neighboring Lutheran congregations, together with their respective pastors, are hereby cordially invited to join in the celebration. - The guests are requested to arrive on the aforementioned day at half past nine in the morning. - —

Invited as festival preachers are: Prof. Walther, and Pastors Döderlein and Strikter.

On behalf of the congregation, its pastor

F. W. Richmann.

Receipt and thanks. .

For poor students received through Assistant Preacher Große in Chicago from the werthen Jungfrauenverein in its parish S10. From Mr. Klauenberg in East St. Louis (for the Brunn'schcn) L5. C. F. W. Walther.

Received for the seminary household: From Mr. Pastor Th. Grüber at the baptism of his youngest child ges. P2.75, From Mr. Pastor Gräbner's congregation 39 shoulders, 11 hams, 17 side sticks, 2 head pieces, 9 sausages, 7 sacks of potatoes, 1 sack of beans. From Carl Nagel from Mr. Pastor F. Schaller's Gem. 2 shoulders, 1 ham, 2 rolls of butter. From the Faßholz brothers in Rock-Spring 1 barrel of kitchen vegetables.

For poor students. From the Women's Association of Centreville 6 shirts, 18 towels. From the Venedy Women's Association 6 shirts, 24 towels, 12 handkerchiefs, 15 pairs of socks. From the New York Women's Association 6 shirts. By Mr. Past. H. Schmidt for Ähnich on the child baptism of Mr. Knickrehm ges. K5; from its GemeindeA . Crämer.

During the months of April and May I received the following gifts for our students: by Past. Schumann P17; by Ph. Stranschild S5; by Past. P. Seuel H2; by I. L. Hartge H2; by Past. P. Seuel P5,25; by Rev. Schuster R1; by E. Noschke K3; by Rev. Engelbert K10; by Rev. König from the Young Men's Association in Cincinnati H5; from the Women's Association there 6 sheets, 6 pillow cases, 6 towels, 6 kitchen towels, 5 bus shirts.

I. C. W. Lindemann.

changed address:

D. 8. Desinor, teacher,

your ok Hov. I'r. Solrullor,

Koel Duä, Huuäolplr Oo., Ills.

Printed by A. Wiebusch u. Sohn. Et. Louis, Mo.

Volume 22, St. Louis, Monday, June 15, 1866, No. 20

Sermon,

held at the opening of the Synod last year and communicated by decision of the same by C. F. W. W.

I. N. J.

May God give you all much grace and peace through the knowledge of God and Jesus Christ our Lord. Amen.

Venerable brothers, honored and beloved in the Lord!

"The doctrine is heaven, the life is earth," Luther writes in his larger commentary on St. Paul's Epistles to the Galatians; *) and in his glosses on the alleged imperial edict he further writes: "It is also evident that there is a great difference between doctrine and life, just as there is a great difference between heaven and earth. Life may be impure, sinful, and infirm, but doctrine must be pure, holy, clean, and enduring. The life may be lacking, which does not keep all that the doctrine wants; but the doctrine, says Christ Matthaei on the 5th, does not have to be lacking in one tittle or letter, although the life may be lacking in a whole word or squad in the doctrine. The reason is this: For the doctrine is God's word and God's truth itself, but the life is with our doing. Therefore must

*) Gal. 5,10. Walch VIII, 2661.

the doctrine remains completely pure, and whoever is lacking in life and is infirm. God may well have patience and forgive, but the doctrine itself, according to which one should live, he cannot and will not suffer, nor shall he suffer it; for this affects his divine majesty himself; there neither forgiveness nor patience applies, let it then be left with peace and unmastered." *)

Thus, as I said, Luther wrote, and who is there among us who calls himself a Lutheran, who nodded yes and amen to this?

But if there is any speech, m. Br., which sounds strange and hard to our time, then it is without doubt this one. Whoever in our days wants to secure the approval, I do not want to say of the world, but only of Christians, must not say with Luther: "Doctrine is heaven, life is earth"; he must rather turn it around and say: Life is heaven, doctrine is earth. Among the Christians of this time it has become an almost universally accepted principle that life is incomparably more important than doctrine; Christian life is the main thing, pure doctrine, on the other hand, the secondary thing; Christian life is therefore to be insisted upon more than purity of doctrine; in regard to life one must be strict and unyielding, but in regard to doctrine one must be mild and yielding. For an undoubtedly right teacher, therefore, the following applies already now

*) Ibid. XVI, 2029. f.

anyone who fights for a change of heart and takes an active part in the common works of love and charity, whatever his doctrine may be; for a false prophet, on the other hand, anyone who puts the emphasis on pure doctrine, and therefore shows himself capable and willing to sacrifice the peace of the world, yes, of the church, to the purity of the doctrine itself.

How, says one, should those be truly Christian teachers who place pure doctrine above Christian living? Is it not written: "Not all who say to me, 'Lord, Lord,' will enter the kingdom of heaven, but those who do the will of my Father in heaven"? Is it not written, "Pursue peace toward all, and sanctification; without which no man shall see the Lord"? and, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"? Are not all those teachers, then, manifest enemies of Christ and his work of redemption, enemies of men and their blessedness, who, instead of promoting Christian life, only hinder it by their constant emphasis on pure doctrine? —

I answer: It is true that if those who put doctrine above life hindered true Christian life, and if only those who did the opposite promoted it, then they would obviously not be Christ's true servants, and they alone would be doing his work. But far be it from the

should be the case, the exact opposite is the case.

I will now keep silent about the fact that what the Lord once said to those scribes, "Woe to you scribes, for you burden men with unbearable burdens, and you do not touch them with a finger," still applies to only too many who, while paying little attention to the purity of doctrine, press with great zeal for holiness of life. Furthermore, I will now keep silent about the fact that there is no doubt that many of the teachers who shake the works above all else still howl, as Paul writes about the deceivers of the Galatians who insist on keeping the law: "Those who want to make themselves agreeable according to the flesh, who force you to be circumcised, only so that they will not be persecuted with the cross of Christ. For even they themselves, being circumcised, keep not the law: but they would have you circumcised, that they might glory in your flesh." I will keep silent about this, because whatever the attitude of the work teachers may be, this cannot be decided here. If they really promote a truly Christian life by placing life above doctrine, who would blame them?

But, m. Br., this is by no means so. Without zeal for pure doctrine there is no zeal for true Christian life. If we really want to promote the latter, pure doctrine must be our first and highest concern. And this is what we want to pay special attention to today, before the opening of this year's synodal proceedings.

Text: Tit. 3, 8.

"This I want you to teach firmly, so that those who have become believers in Gort may be found in a state of good works."

Based on these words, let us now consider:

That it is absolutely necessary, if we want to promote a truly Christian life, to keep to pure doctrine with all seriousness;

that is why:

1. Because adherence to pure doctrine is itself one of the main elements of a truly Christian life,
2. because pure doctrine alone reveals what a truly Christian life consists in, and finally
3. because pure doctrine alone gives desire and strength to a truly Christian life.

I.

If, in my opinion, adherence to pure doctrine is itself one of the main elements of a truly Christian life, then it already follows irrefutably that it is absolutely necessary to adhere to pure doctrine with all seriousness, especially if we want to promote a truly Christian life. No one can or will deny this. But that the adherence to

The fact that the pure teaching of the Word of God really already belongs to the practice of the Christian life is also undeniable. Our text and the whole holy scripture teaches this irrefutably.

After the apostle has presented a short summary of both the law and the gospel to his assistant Titus in the previous passage, he now calls out to him in our text: "I want you to teach these things firmly." But who is it who is actually speaking here? Is it only Paul? And is it only his personal opinion that he is expressing here? that is, only a human commandment? No! "He who hears you hears me"; it is not you who speak, but it is your Father's Spirit who speaks through you," thus Christ speaks of all His apostles. So it is Christ, the Holy Spirit, who, as always, so also here, speaks, writes and commands through Paul; in short, it is the great God who calls out to Titus and in him to all the servants of Christ in our text: "These things I want you to teach firmly." The firm adherence to the pure teaching of the divine Word is therefore a holy, inviolable divine commandment, as holy and inviolable as the commandment, "Thou shalt have no other gods beside me." But what the Spirit of God expresses in our text through Paul is found expressed equally clearly in countless other passages of the sacred Scriptures of the Old and New Testaments. Thus God says immediately in the first part of them, in the writings of Moses: "You shall not add to it, nor add to it"; and in the last book of the holy Scriptures, in the Revelation of St. John, it is said: "If anyone adds to it, God will add to him the plagues that are written in this book; and if anyone adds to it from the words of the book of this prophecy, God will subtract from it his part from the book of life". So then these commandments not to change the teaching of the Word of God, with their threats, stand like cherubim placed there by God with naked building swords before the entrance and exit of the holy Scriptures, as our new paradise; and lest we doubt that God Himself has placed them there, so also Christ, the Son of God, Himself says in His Sermon on the Mount: "Verily I say unto you, Till heaven and earth be rent, there shall not be rent the smallest letter, nor the smallest tittle," that is, a little hook, "of the law, till all be done. Whosoever therefore shall destroy one of these least commandments, and teach men so, the least," that is, nothing, "shall bite in the kingdom of heaven: but whosoever shall do and teach them, the same shall bite great in the kingdom of heaven."

But, m. Z., there is no need at all to seek out explicit exhortations of the holy scriptures to adhere to pure doctrine. What is the whole first table of the Ten Commandments but the strict threefold command of the strong, zealous God to do this? When God says in the first commandment, "Thou shalt have no other gods before me"; when God says in the second commandment, "Thou shalt keep the name of the Lord"; when God says in the third commandment, "Thou shalt keep the name of the Lord".

And when God finally says in the third commandment, "You shall keep holy the holiday," then each of these commandments obviously includes the divine command not to take anything away from God's word and not to add anything to God's word. Or should he who, according to the 1st commandment, really make God his God, who does not keep his word inviolably holy as the word of his supreme Lord? Should he, according to the 2nd commandment, really not use God's name uselessly, who changes his word, which is nothing else but God's name and revelation? And finally, according to the 3rd commandment, should he really sanctify the holiday who falsifies the word, which alone sanctifies everything?

And not only the first, also the other table of the holy ten commandments, about the love of the neighbor, includes the commandment of the holy apostle in our text: "These things I want you to teach firmly." Consider that the greatest treasure God has bestowed on the human race is His holy Word. The Word is the precious vessel in which God has sealed and deposited His eternal counsel for the blessedness of all men, yes, the blessedness of the whole world itself, Christ and all the fruits of His redemption, all the light, all the power and all the comfort of His Spirit. Every word of his mouth contains eternal life. Who can say, therefore, that he who tampers with this supreme jewel of the human race fulfills the commandment, "Thou shalt love thy neighbor as thyself?"

There is no doubt that anyone who does not insist with all seriousness on the purity of the teaching of the divine word is not only acting against the express command of the Holy Spirit in our text: "These things I want you to teach firmly," and against countless similar admonitions of the Holy Spirit in Scripture, but also against both the first and second table of the divine law, and all his talk of zeal for truly Christian life is a self-contradiction. He who does not hold to pure doctrine with all earnestness is disobedient to God's clear commandment; yet if he pretends zeal in godliness, God's word cries out to him, "Thou dost abhor idols, and rob God of what is his." He claims to be a faithful subject of the King of kings, and yet he adulterates this his King's code, or he quietly wants to see it adulterated. He wants to be a faithful steward of the heavenly Father of the house, and yet he is notorious before him for having robbed him of his goods as if they were his own. He pretends to love his neighbor as himself, and yet he calmly wants to see his neighbor's bread of eternal life mixed with poison, the remedy for eternal health adulterated, the light of eternal hope extinguished, the fountain of eternal consolation clouded, the source of all power of godliness blocked! Falsification of the Word of God is the greatest crime committed against God and mankind, greater than church robbery, murder,

Adultery and arson; for one word of God is more precious than all (guardians of this life, more precious than heaven and earth. Wanting to strive for Christian life and not for pure doctrine is a blindness that is hardly comprehensible; it is the same as wanting to be holy and yet not wanting to keep either the first or the second table of the holy ten commandments, or wanting to keep God's commandments and yet not wanting to love either God or one's neighbor.

So no one can deny that adherence to pure doctrine is itself one of the main elements of a truly Christian life; therefore, if we want to promote this, it is absolutely necessary, indeed, it must be the first thing that we adhere to pure doctrine with all seriousness.

II.

But, m. Br., this is necessary because pure doctrine alone reveals what a truly Christian life consists of.

If pure doctrine had no other connection with Christian life, if pure doctrine had no influence on it, then one might think that Eleven was unnecessary for pure doctrine in order to promote Christian life. But the situation is quite different. Pure doctrine is, after all, just as much the right doctrine of the Christian life as it alone is the right doctrine of the Christian faith.

When the apostle calls out to Titus in our text: "I want you to teach these things firmly," he obviously demands of Titus with the word "these things" that he teach firmly what he himself had presented to him in the previous passage. In the foregoing, however, the apostle had presented to him not only the gospel but also the law, not only the doctrine of faith but also the doctrine of works and a truly Christian life. Secondly, he had shown him which class of works were good works, namely only those commanded of a man by God, and therefore above all the works of the profession, even if they were the works of the servant toward his master. And finally, thirdly, he taught that even these works are truly good only if they are fruits of faith, namely, a consequence of grace chastening us to deny ungodliness and worldly lusts, and to live chastely, righteously, and godly in this world.

From this we see that there can be no question of pure apostolic teaching if one preaches only the gospel and not also the law, teaches only about faith and not also about repentance, conversion, good works and a truly Christian life. To be sure, there are preachers who think they are great zealots for pure doctrine, who always preach only about grace, but leave the doctrine of sanctification behind, or speak of it only superficially; but these are nothing less than truly pure teachers. Luther says of them rightly in his

Scripture of Conciliis and Churches: "They may be fine Easter preachers, but they are shameful Pentecostal preachers." *)

According to our text, however, it is not enough for a preacher to teach the necessity of good works in general and to exhort earnestly to them; he must also give clear instruction as to which class of works can be true good works, namely, not those which man chooses for himself, no matter how good his opinion, but only those which God has commanded, Not those which man chooses for himself, however good he may think, but only those which God has commanded, and above all the works of the profession in which each one stands, whether he be man or woman, father or mother, son or daughter, merchant or artist, craftsman or farmer, preacher or schoolteacher, master or servant, authority or subject. A pure teacher must make clear to his hearers what the Lord says: "In vain do they serve me, because they teach such doctrines as are nothing but the commandments of men."

Finally, according to our text, pure doctrine also requires that a preacher not only show which works alone can be good works, but also when they really are. He must show that what is born of the flesh, that is, what man is and does by natural powers, is only flesh, that is, the evil fruit of an evil tree; That, in fact, an unregenerate man cannot do good works, but that whatever he may do, however noble, exquisite, and holy it may seem, even his most diligent professional fidelity, is nothing but flesh, at most a shining vice; in short, that whatever does not proceed from faith is sin, and that, on the other hand, only that which flows from the source of faith and grace is a truly good work.

Behold, to be zealous for pure doctrine but not for Christian life is just as impossible as to be zealous for Christian life but not for pure doctrine. Just as pure doctrine alone produces right faith, and this only right works, so also false doctrine alone produces false faith, and this only false works. To say that the doctrine may not be pure, if only the life is right, is just as foolish as to say that the seed is unfit, if only the fruit is good, if the source is poisonous, if only its effluence is pure and healthy.

Where did it come from that the heathen regarded the most lewd abominations for the most glorious services, ardent hatred of the enemy for holy patriotism, vain glory and honor for the noblest aims in life? This flowed from their false doctrine. Whence came it that the Jews, in killing the apostles, thought they were doing God a service, and that the Jewish scribes instructed their disciples that what they should use to support their old parents they should rather use for worship, saying to them, "If I sacrifice it, it will be yours.

*) Walch's Ausg. XVI, 2742.

much user"? This flowed from their false teaching. With the latter happened, as the Lord says, that no one honored his father and mother from now on and that God's commandment was abrogated for the sake of their essays. But where does it come from that the papists not only kill the real heretics, which would be abomination enough, but also bloodily persecute even the witnesses of truth, and consider this a holy deed of the true church and also think to do God a service by it? that they praise idle monasticism for

the life of perfection and thoughtless praying of the rosary, blind lay obedience and self-chosen fasting, pilgrimage and idolatrous mass hearing as the most meritorious works? This also flows from their false doctrine. And where does it come from that in our religious America, where so much is preached about perfect love and sanctification, about rebirth and transformation of the heart, that even among the religious there is such a terrible corruption in trade and business? that there is such a general desire to become rich? that when one lends at legal interest, one does not think he is making money, but is doing a miraculous work? that almost no one remains in the profession in which he is called, but, merely because he wants to get rich quickly, soon pursues this, soon that? Where does it come from that those who think they have been converted so often neglect their earthly profession and now want to practice their new birth from God by sneaking back and forth in the houses, addicted to conversion and without a vocation? Where does it come from that in America one tries to abolish all differences of status as a sinful relationship, makes it a sin for the master to be the master, and gives the servant the right when he is unfaithful to his master, whom he is supposed to serve as the Lord Christ according to God's word? All this flows from false teaching. It makes virtues out of vices and crimes and vices and crimes out of virtues, or it does not allow a truly Christian life to come about despite all appearances of a godly being.

It is quite different with the pure doctrine. It not only teaches the necessity of good works, but at the same time shows that no work of one's own choice is good and that no opinion, however good, makes it good, but that the first requirement of a good work is that God has commanded it. Pure doctrine condemns every work, no matter how great its splendor and appearance, no matter how much the world or inexperienced Christians may marvel at it, if it is a self-same work not commanded by God, even if it is a self-chosen martyrdom. If a man asks, "What works shall I do to please God?" the pure teaching answers, "Then consider your position according to the holy ten commandments, whether you be father, mother, son, daughter, master, wife, servant, maid," whether merchant or artist, craftsman or farmer,

Whether you are an advocate or a judge, a preacher or a listener, a teacher or a pupil, an authority or a subject, consider what your profession demands of you according to God's Word, and you will find the right ones to do, and more good works than you can ever do, and you will gladly forget those of your own choosing.

At the same time, however, pure doctrine shows that all works commanded by God, including all works of the profession, are only works pleasing to God when they are performed in faith and therefore flow solely from love for God and neighbor. It shows that what does not proceed from faith is sin, but what is done in faith is great and glorious in the sight of God, even if it is the least and most contemptible thing in the sight of men. It shows that if a man seeks himself by his works, everything he does is lost, condemned and cursed, and if he makes the whole world happy, even blessed, with it; on the other hand, if, for example, a poorly gifted preacher does his work, it is a sin. On the other hand, if, for example, a poorly gifted preacher administers his ministry in faith, and everything is without fruit, or if a merchant in faith (that is, not in order to become rich, but in obedience to God and in order to serve his neighbor) conducts his trade with incorruptible conscientiousness, and yet gains millions with it, or if a servant or maid in faith does the dirtiest work for her master, as Christ - all these are delicious works that please God, and all the angels in heaven laugh and rejoice over them.

This is what pure doctrine teaches. Recognize from this, m. Br., whoever wants to promote truly Christian life; he must therefore necessarily hold to pure doctrine with all seriousness, for pure doctrine alone reveals wherein a truly Christian life consists.

III.

But the adherence to pure doctrine is finally 3. so important and necessary precisely for this reason, if we want to promote Christian life: because pure doctrine alone gives desire and strength for this. To this, therefore, let us now direct our attention in conclusion.

The apostle says in our text: "I want you to teach this firmly, so that those who have believed in God may be found in a state of good works." Firmness in the presentation of the doctrine which the apostle had presented to Titus in the foregoing, he thus also declares to be the sure means by which believing Christians will be brought to be truly found "in a state of good works."

And so it is. It is true that the teachers who are strict about pure doctrine, though they preach the law, preach mainly the gospel according to the guidance of the Scriptures, and though they also insist on Christian life and good works, they insist more on purity of doctrine and right faith; whereas the teachers who are not strict about pure doctrine, always preach mainly the Law, and insist more on holy living and good works. Therefore, one would think that it is quite impossible that the Christian life should be promoted more by zealous pure teachers than by zealous false teachers. And yet it is so.

The cause of this is indicated by the apostle himself in our text with the words: "So that those who have believed in God may be found in a state of good works." The first thing that pure teachers have in mind is that they make their hearers "believers in God," that is, not only that they make them believe that there is a God, but that God is their God, their gracious Father, and that they are his dear children, and that through Christ's life, suffering, and death, through his doing and suffering obedience, they are already completely redeemed and already justified in his resurrection by the Father. They really and truly use Word and Sacrament as God-ordained means of grace. They show their listeners that every preaching of the Gospel is a declaration of God through His messenger: I am reconciled! As you now believe, so be it done to you! They therefore call to them again and again, "He that dealeth not in works, but believeth on him that justifieth the ungodly, to him shall his faith be counted for righteousness." They further show their hearers that the holy sacraments are not our works, but full hands of God, full of grace and forgiveness of sin. They therefore call them to comfort themselves first of all of their baptism, and call to them again and again: "You are all God's children through faith in Christ Jesus; for as many of you as were baptized have put on Christ," that is, how could you doubt the justifying power of your faith, since God confirmed and sealed it in baptism? They also call their listeners to the holy supper. They call their listeners to comfort themselves at the holy supper and call to them again and again: "Eat Christ's body, which was given for you, drink his blood, which was poured out for you for the forgiveness of sins; what higher pledge of your participation in the accomplished redemption can there be? They finally call them to comfort themselves with their absolution, and call out to them again and again: "Your sins are forgiven you; oh, believe it firmly that my forgiveness is not mine, but God's forgiveness itself, that it is only the distribution to you of the general absolution that has already taken place, and that it is therefore strong and certain, even in heaven, as if your dear Lord Christ were dealing with you himself.

Far from the listeners being made sure and indolent in good works by such ideas, this is rather the only means for them to become "believers in God" and to be found "in a state of good works." If the hearers are made certain in this way that they are the true children of God's grace, that the gospel of God's message of grace also reaches them in particular, and that they are not in a state of inertia, this is the only means by which they can be found "believing in God" and "in a state of good works." and that sacrament and absolution divinely seal their faith in the gospel, and if they are now exhorted to Christian life not by law but "by the mercy of God," they are merry and glad to do all that pleases God. The word of Paul is then confirmed in them, "Sin shall not

be able to have dominion over you, because ye are not under the law, but under grace"; and the word of David, "If thou comfort my heart, I will walk in the way of thy commandments"; and, "After thy victory thy people shall willingly sacrifice unto thee in holy ornaments." And, what is most important, their works are not sham and hypocritical works, but truly good works; for they do not do them in a servile spirit out of fear of hell (they know that they have no more hell to fear); nor do they do them in a servile spirit to earn heaven and blessedness (they know that both are already earned and given to them): Rather, they do their works out of free love, in gratitude to the eternal love of God, who has taken pity on them.

But far from the false teachers being able to produce this fruit by their legal insistence on good works, they often produce a great zeal in all kinds of works through the rod of discipline and the stick of the driver, but all these are either enthusiastically self-chosen, or servile, reward-serving, thus vain works, not fruits of faith and the Spirit. An example of this are the Galatians. After Paul had made them happy and joyful in all good works through pure teaching, namely through his sweet, rich gospel of grace, so that they would have been willing to have their eyes plucked out for him; and when false teachers now wanted to make them even more pious through the law, Paul could confidently call out to them: "Have you received the Spirit through the works of the law, or through the preaching of faith? Having begun in the Spirit, will ye now finish in the flesh? But if there were a law that could give life, righteousness would truly come from the law.

One may therefore always call those who zealously hold to pure doctrine dead orthodox; one may proudly look down on their congregations as a bunch of "unconverts", and exploit every trouble, which certainly also occurs in orthodox congregations, to prove that holding to pure doctrine does not give rise to spiritual life: only false orthodoxy is dead, true pure doctrine is always full of spirit, power, life, light and fire. Just as false doctrine is a proliferating weed seed, i.e. a fertile mother of false works and false life, so true pure doctrine is a proliferating wheat seed, i.e. a fertile mother of right works and right life. One has often

The Lutheran Reformation was said to be a reformation of doctrine, but not of life; but this is the judgment of blind reason alone. Every real doctrinal reformation is also a reformation of life. As often as the pure doctrine came back into motion and pregnancy, so often true Christian life blossomed and flourished again, and thousands and thousands could be found again "in a state of good works"; for the word never comes back empty again.

It is certain, then, m. Br., that if we want to promote Christian life, it is above all necessary that we keep to pure doctrine with all seriousness. Let us never be misled about this! If we see that there is a lack of life in our congregations, let us not try to force it by constantly insisting on better works. That would be taking life from the dead. If we seek the light of works and life, let us kindle the light of pure doctrine and right faith. "It depends on faith, if it is right, life will certainly be judged badly by God in heaven." Amen.

Brotherly greeting to the

Pastors and members of the Missouri Synod 2c.

by Pastor Brunn.

Grace to you and peace from God our Father and the Lord Jesus Christ.

Beloved brothers!

Yesterday, my pupils of this year left my house to set out on their journey to you, and I cannot let them go this time without giving them a word of heartfelt greeting to you (even if this greeting will precede my travelers and announce their arrival with you). It was your love and active help, next to God's grace, that enabled me to send you such a large number of future workers for your churches and schools this summer through last year's expansion of the institution here. 17 pupils from my house, who are to be joined by 4 others whose admission here was not feasible, so in total a group of 21 sendlings is on its way to you. Praise be to the Lord who, through His abundant mercy, so richly blesses our little work and makes it possible for us to send you such a group of workers again this year. As only His almighty hand

I experience more and more clearly with each passing year that it is grace and grace alone that does, begins and completes everything in this work. This year, however, I am doubly pleased to be able to send you such a large number of students for your seminars, because in this way I can also express my gratitude to your love, which has supported me so generously in the expansion of the institution here. How

I would gladly accompany my travelers, beloved brothers, to see your face, to whom I know myself bound with such intimate ties of faith and love, and to attend your Synod in the coming fall, to which your President, Prof. Walther, has invited me so urgently and cordially in the name of all of you. This would truly be an unspeakable joy of my heart and a relief after so much hardship and heartache which the last few years have brought me. But how should I be able to make it possible to leave home on a journey of months, as long as the whole work of God here in Steeden, especially the whole existence of our institution, still hangs on my person alone and would have to be formally put on hold with my departure? You can see that I have to stay here for the time being and must not leave God's work. I would now like to encourage you especially, beloved brethren, since I cannot do it verbally and personally, at least through this letter, to renew your joyful cooperation in our work here for your synod and the work of the Lord among you. How urgently your seminaries still need the influx of local students,

You can see it best over there. Here are the extended rooms, and not only that, but the longer the more there is such an influx of students that even our extended rooms cannot hold them all. Especially this winter, such a large number of applications have been received that I will be able to fill all of our rooms for next year, even if I select only the best and most mature among those who have applied. But how should I do it? On the one hand, I am filled with the deepest desire and joy at the visible blessing and which the Lord has bestowed upon us.

I am determined to carry on this work of God with the right zeal and not to let God's blessing and gift go to waste; Yes, it would hurt and burn me in the depths of my soul if I had to reject even one of the registered disciples who proves to be truly capable of serving the Lord; it would appear to me as a sin against the work of the Lord, as a criminal unbelief, as long as you over there in churches and schools still need workers so urgently, and here we do not want to take them where the Lord offers them to us? That would make us unworthy of God's blessing. But on the other hand, it is undeniable that with the increase of our institution and our number of students, our needs and expenses have also grown, and according to the rule of God's Word, it is now our duty to do what the Lord says:

"Whoever wants to build a tower sits down beforehand and estimates the costs to see whether he will have it.

". If our institution here is to continue in its fresh and blessed course, and if I really am not to leave our new, expanded rooms half empty, then I must ask your love for continued strong support. And

You must help as soon as possible, dear brothers, since this year's numerous sending of pupils has completely exhausted all my

resources, and on July 1, 24-30 new pupils are to be sent here again.

As far as the support of our institution here in Germany is concerned, we cannot complain on the whole; we have found not only individual, but many loyal, warm friends and helpers. On my missionary journeys, in particular, I experience the deepest love and warmest welcome in wide circles. But we must remember that since last year the number of our students here has just doubled, and the income from Germany is not keeping pace with this. (Our students themselves, however, are mostly completely destitute.) In addition, all your American funds were given and used last year almost exclusively for our construction, and our income from Germany has suffered many losses.

As a result of our separation from the Breslau Synod, all support from Prussia has completely ceased; many others have also withdrawn; in Mecklenburg, there was a long period of uncertainty as to whether or not the previous support of our institution of several hundred Thalers per year should be continued, and so it was finally reduced to half last year. Well, the Lord has not abandoned us, He has gloriously helped us until today. In general, however, it seems to me that the situation in Germany is like this: The right, full and strong heartfelt sympathy for our institution here and for the work for your synod and the fellowship with you in general will be lacking as long as there is a lack of real unity of faith with you; unfortunately, this is still a sad state of affairs here in Germany, and the disunity of our German Lutheran Church in various false doctrines and factions seems to be getting worse the longer it goes on. Therefore, we must not hide the fact that our institution here will also have and must keep its main ground and secure support, next to the grace of God, in your synod in America. And

And rightly so, because our institution serves you and your synod, it belongs to you, it is your work and your cause, and we know that we are truly one with you here in Steeden, not only through these external ties, but also inwardly in spirit and faith.

With astonishment I read this winter in your "Lutheran" the accusation of the Wisconsin Synod against me, that I had collected for the local institution by concealing the Lutheran confession in united Barmen. This is simply a lie; I have not been to Barmen for twenty years, nor do I have any personal acquaintances or connections there. I do know, however, that last year a Unirt pastor from Pomerania traveled to the mission festival in Barmen, who had been here shortly before to see the institution here, and told me that he was about to build a similar institution for the Wisconsin Synod.

found. This pastor therefore undoubtedly held the aforementioned meeting in Barmen, not for us, but for his projected Wisconsin institution. But I - well, as long as I still have brothers next to the Lord whom I can ask, brothers who are in agreement with me in faith and confession, I do not want and need to go to the uninitiated, but to my brothers to whom God has directed me, and therefore first of all to you, you beloved brothers of the Missouri Synod. I need help for my institution and you are the next and first to lend a hand. Look, what a great and glorious work the Lord has put into our hands! Since 1862, it has been possible for me to send over 70 workers for church and schools, including this year's sendings, who, with hardly any notable exceptions, have also proven to be useful. Through the expansion of our institution, I could now send you 20 or more people annually; if this could be continued for only a short number of years (as far as we are allowed to make such calculations for the future, for of course everything is nothing if the Lord does not allow it to succeed), what a rich blessing this could be for your Synod and for our dear Lutheran Church in America'. Therefore, let us be well and cheerfully set to work. About 30 students, among them many very excellent ones, have registered with me for the new school year. Should I half refuse them? Should we abandon God's work or casually go about it, and that for the sake of the miserable excrement, for the sake of money? With about 30-40 Thalers I can get a student through the year, and I should send him home, a whole congregation in America should be deprived of a preacher for the future, just because we lack a few poor, blessed Thalers? No, never ever, we do not want to burden ourselves with such a sin and disgrace before God and man. It must be, I must have the money, and you, dear brethren, have the next duty to help; for first of all, the building of our Lutheran church in America is certainly commanded to you by God as your Christian duty, and secondly, what you are expected to do is not beyond your strength, in spite of your many ecclesiastical needs, which you otherwise have to meet. What are 1000 or 2000 valleys annually for the many congregations of your synod? That is certainly far from being among the mountains that faith must be able to move, and with that, with the inclusion of the German contributions, the local institution could flourish and prosper. Therefore, when July comes, I will confidently accept my "new" students and will not leave any of them behind, but - as much as I have room, I will put one in every little corner, - but if you left me behind, how could you justify that? But the grace of the Lord, which is rich upon all them that call upon Him, shall supply, and shall abundantly supply all our need.

Finally, if I could give you an indication from old experience how collections for missionary purposes can be organized easily, even with pleasure and joy, I would like to refer you to the holding of missionary meetings and missionary festivals, as has already been done here and there in your "Lutheran". It is certainly a great blessing for every congregation when, from time to time, news is given in so-called missionary hours about what is happening today for the spread of the Kingdom of God on earth. Larger mission festivals, however, held in suitable places, at gathering points for several congregations, are such an exceedingly lovely and blessed opportunity to demonstrate fraternal and ecclesiastical fellowship that they belong to the most beautiful days of refreshment that can be given to us in this poor pilgrim life on earth. And on such days and hours, when all hearts are joyfully tuned and festively moved, a mite is so gladly and easily given for the building of the kingdom of God, without it almost being counted, let alone that it should become a burden for the givers. In this way alone, if it were to become the general custom in your synod to hold missionary hours and festivals, great things could be accomplished among you, and what mission would be closer to you, for which could you more suitably designate your gifts, than for our missionary work among your own German compatriots?

But take these hints too well, dear brothers, I know well that among you there are enough men full of faith and wisdom by God's grace, who also know without me how they should lead and direct God's works. I therefore commend you all to the grace of God. May the Lord preserve among us the bond of peace and love in undimmed faith, and may our fellowship continue to be a rich source of blessing for us and for many.

Steeden in May 1866.

Fr. Brunn.

To the ecclesiastical chronicle.

Professor Dr. **Harnack**, who held the chair of practical theology in **Erlangen** for twelve years and was recalled to Dorpat, was replaced by Professor Dr. v. **Zeischwitz** in Giessen.

A theater in a church. About this sacrilegious act there is a correspondence article in the "*Lutheran Standard*" of May 15 from a political newspaper of Cadir, Ohio, which reads: "As our town has no town hall, the play 'Pau! Pry' will be given in the Presbyterian Church." Rightly does the "Standard" add in horror the question, "What will come next?" - —

The Cathedral of Seville. About this magnificent, splendid monument of gothic architecture we find in Wolfgang Menzel's "Literaturblatt" from a more recent travelogue

The most noble ornament of Seville is the great church. The mosque of Cortzoba stood before my mind's eye for comparison, and now I knew that there is no architectural style in the world that could compete with the noble power, with the divine majesty of the Gothic. The cathedral of Seville is so large that Notre-Dame of Paris could walk in it with her head erect, as Theophile Gautier says. It is 338 feet long and 231 feet wide, with nine doors forming the entrance. The whole is divided into five naves. I looked up from the

grandiose pilasters, strong as if they were to support the vault of heaven, to the immense height of the nave. No church in Spain, says another traveler, is of such imposing proportions. It is a temple built for giants, but these are not the ponderous masses of Roman works fashioned from Cyclopean blocks; it is an admirable harmony which instills the deepest religious feeling. Everything there is large; the Oster^erze, high as the mast of a ship, weighs 2050 pounds, the bronze candelabrum which supports it resembles the Vendome column and is modeled on the candelabrum which stands in the temple at Jerusalem."

The "new prophets." This is what some weak-minded people in the interior of our state call themselves, who in recent times have been traveling through mountains and valleys to proselytize. They know exactly how to explain everything in the prophets Ezekiel, Daniel and the Revelation of John, and even exactly how to indicate the "last day"! Recently one of them came to a farmer and asked for a sack of wheat as a gift, because his family was suffering from hunger at home. "Why then do you not work and thereby feed your family as a Christian should?" - "Yes, look," replied the prophet, "the Lord just wants me to wake up the people and convince them, and that is why I have no time to work." The old farmer went into the house and got a whip, waving it back and forth in front of the prophet's face, signifying to him that unless he would go home at once and take better care of his family instead of running around as an ignorant bungler, he would sue him in court as a vagabond! That helped! The prophet went home and has been quiet ever since. (Ref. Kztg.)

Terrible end of a Methodist preacher who fell into political activity. The "Indiana Staatszeitung" reports about this from the pen of an eye and ear witness, who himself stood at the deathbed of the unfortunate man, when he made the following shattering confession with the express addition that he wished it to be published as a warning to all who engage in politics and forget Christ: My name is Henry Clannard. I am 44 years old, and a Methodist preacher, or at least I was. I was once happy and loved my Lord with all the fervor that a Christian can have.

can only have. But later I became cold, selfish, began to play politics in the pulpit, to pray for the Negro, to flatten the South, and when I saw that this brought me into favor with certain people, I pursued the matter more and more eagerly, office hunters sought to gain my influence for themselves and what they gave me in return appealed to my greed. I found that politics was more profitable than the service of the church, and I became a regimental chaplain in order to be able to satisfy my desires. There I wrote home, full of accusations against Democrats and Copperheads, stole cotton, silverware, paintings, books and clothes for my wife and sisters, horses and mules for my brothers, a piano for the governor who had given me my position, a gold watch for my captain, and household goods for my colonel, took the refreshments for myself that were sent for the soldiers in the hospitals, and had my share in the robberies that were committed at the medical exhibitions. I drank whiskey with the soldiers and lived with them in debauchery; I was satisfied if I only accumulated money. Once, while we were in Arkansas, I made a raid with several on the plantation of a widow, stole cotton and enticed the Negroes to flee. The people followed me, they all find dead now. I became ill during this procession. When the war ended, I returned to Wisconsin in broken health, but could not stay there and went to Chicago. My condition was getting worse and worse, I felt that it was coming to an end with me. I prayed and cried out to the Lord, but I can find no rest for my soul; the door of grace is closed to me, I forgot the Lord above politics, now the Lord forgets me again. The negro cannot save me, Christ will not save me, I feel that I must go to hell. Oh, I am afraid I will see many there who have done as I have done. I will not see you again, neither here nor there, but I want you to publish this, what I have said, as a warning for others, that they may beware of doing the same. Please - give - me - a little piece - of - ice!" This is how Henry Clannard died.

Church consecration.

Although according to the accepted rule the church consecrations should only be briefly indicated, but not described in detail, because the descriptions always say the same thing, I dare to make an exception this time, because I believe to be justified by special circumstances. How much the description of the new Trinity Church and the consecration of the church in St. Louis has certainly inspired all readers of the "Lutheran" to joy, to the praise of God and to imitating eleven will probably still be remembered by a cedar. I would like to evoke something similar with the present.

In the large city of Baltimore, which has about 60,000 German inhabitants, and where we while we previously had only one congregation of our confession, the Lord opened a new door for us about 1¹ years ago. A small group of 40 members left the local Trinity Church, which belonged to the General Synod, for the sake of doctrine and conscience, and turned to our Synod, which recommended a faithful and capable pastor in the person of Pastor C. Stärken. He accepted the appointment and moved to Baltimore in the fall of 1864, where he found an honest and serious, but at the same time very shy congregation. For the holding of their services they bought and prepared a building formerly used as a fire station, as a result of which the enemies called them the mocking name: "*Engine*

Company". But God himself was the fireman, and he kindled such a fire of elf and mischief in all hearts that after three quarters of a year they decided to build a new church. - Their number was still small at that time, about 60 members, and where the funds for the construction of a church should come from, that was still in darkness. But they did not look at the visible, but put their trust firmly in the mighty and rich God in heaven, who had already given them a clear indication of his pleasure in this work during the consultations concerning the church ban. So they went to work and concluded the building contract in August of last year; and since they wanted to build in such a way that not only they themselves, but also many others - for the church is located in a part of the city densely populated by Germans - could find room in the new building, the price estimate came to \$23,000 (from which, however, \$30,000 became in the end). The ban went under (Lotte's blessing and under the supervision of the master builder Joh. L. Gettier quickly and happily, and wonderfully, when a payment date came up, the money was already there. How it came together is and remains a mystery to all, and therefore a continuous object of thanksgiving to God, who visibly guided the hearts. No one except the brothers in faith was asked for a cent. On May 6, Rogate Sunday, the church was completed and ready for dedication. It is a splendid building inside and out, performed in gothic style, according to a sketch by Mr. Past. M. Stephan supplied. Its depth is 105 feet, the width 60 feet. and the height at the sides 27 and in the inner vault 40 feet. In the front, a 140-foot tower rises skyward, culminating in a cross, and in its interior it bears three bells of respectively 1700, 1200, and 700 pounds weight; they cost \$480 and find privately from

two parishioners were purchased. The front windows have painted panes. A few steps lead to the wide entrance gate, which leads into the vestibule. From here, stairs wind up on both sides to the galleries, and three doors lead into the nave of the church. The first sight of the interior instills involuntary awe and admiration in everyone. One stands in a room that comfortably holds 1600 people; the fresco painting that adorns the ceiling and altar wall captivates the eye; the galleries and roof truss rest on iron columns connected with arches; the back wall above the altar is adorned with a round window painted with biblical inscriptions and pictures; four oval steps lead to the altar,

On the left side of the altar there is a pulpit, and on the right side there is a lectern. In the middle, on the first altar step, there is a magnificent marble baptismal font, which costs K80 and was given to the church as a gift.

This, dear reader, is the new Immanuel Church on Caroline Street in Baltimore City, now the second church belonging to our Synod in that city. It has caused an immense sensation among the whole German population, for it is without doubt the most beautiful and spacious German church in Baltimore.

It was therefore an extremely lovely day of celebration when we were able to solemnly dedicate this church to the service of the Lord on Sunday Rogate, May 6. The neighboring congregations of Pastors Keyl, Sommer and Grätzel were all present, and the other congregations in New York, Philadelphia, Washington and Richmond were at least represented by some of their members. - In the morning at 9 a.m. the local congregation gathered with its guests in the old local, where the verse: "Our exit bless God" was sung, and a farewell prayer was said by Pastor Stärken, which brought forth many tears of thanks and joy. Thereupon the procession formed itself in the following manner: Rev. Sturken and two of his leaders in front with bible, agenda and hymnal, then six pastors in vestments, then the other leaders with the holy vessels, then the school children, then the virgins, dressed in white, and finally the women and men. This procession, which numbered about 1200 people, moved towards the church, which stood about three squares away, and from its tower the bells rang out for the first time. The street through which he passed was teeming with people, so that especially near the church marshals and policemen had to make room. In front of the church door, the crowd received the key from the hand of the master builder, and unlocked it with the words of the 24th Psalm v. 7-10, whereupon the crowd filled the interior of the church, chairs, aisles, stairs, vestibule and everything so that there was no place left to stand, and unfortunately many had to stay outside or return home; there may have been about 2000 people present.

After several hymns, *) - the consecration prayer, spoken by Pastor Sturken, - and the great "Hallelujah," performed by the singing choir, Pastor F. W. Föhlinger of New York ascended the pulpit and preached the main sermon on the usual church consecration gospel. Topic: The lovely church consecration gospel of Christ's gracious conversion of Zacchaeus the tax collector. We will 1. consider the story, and 2. apply it to today's church consecration. - After a few hours of physical refreshment, for which the dear congregation had provided so abundantly, the bells called again at 4 o'clock for the afternoon service, at which Pastor

Stürken preached a catechism sermon and examination on the third article of the forgiveness of sins before a once again numerous audience. - In the evening the undersigned preached on Ps. 138, 2. subject: The although invisible, but only true adornment of a house of God.

*) Too bad that the new organ with 20 stops and double manual was not ready yet!

This is 1. the purity of the doctrine preached therein, and 2. the sincerity of the faith of those who worship therein. - On the following day, the celebration continued with Pastor Stephan Keyl of Philadelphia preaching in the morning on the Gospel of Rogate Sunday, dealing with two sentences: 1. that every house of God must necessarily be a Bethau 6, and 2. how to pray properly. - Finally, in the evening, the church consecration festivities closed with an English service, at which Prof. Dr. Krauth of Philadelphia preached on the 48th Psalm, and presented the delicious content of this Psalm to his numerous listeners in a truly refreshing manner.

Thus ended the days of this celebration, which, for all the sweetness they carried with them, but mostly for the rich blessings from the fountain of grace of the Word of God, will be long days of sweet memories for all present.

God grant that in this newly consecrated earthly temple His pure Word may resound always, and that through it many gloriously adorned living temples of the Holy Spirit may be built, amen.

Richmond, Va. on May 24, 1866.

C. Great, Pastor.

P.S.. To those 1. synodal congregations which have already met the young Immanuel congregation in Baltimore with pecuniary aid, as well as to those who, having recognized the manifest work of God in and on it, will still be willing to do so, serve notice that after the church building has been completed it still retains a debt burden of about \$18,000. She herself offers in a praiseworthy way everything to carry this burden, by taking the following way: Those members who are able, borrow a few hundred thalers without interest; and those who are not able, take over a certain amount of interest, just as if the sum were their personal debt; so far, even the poorest has taken over \$100, while others have taken over 300, 400 and 500. As a result of this arrangement, the congregation as such has no interest to pay, and can use every thaler to pay off the debt. However, help from outside would certainly give it new courage.

The above.

Church News.

After the Candidate of the Holy. M. Michael, had received and accepted a call from the Immanuel congregation in Jackson Township, Hamilton Co., Ind. and from St. John's congregation in Tipton Co., Ind. Dreieinigkeit, the 10th of June, by the undersigned on behalf of the honorable Mr. Präses mittleren Districts, Mr. Past. Schwan's, was publicly ordained and introduced into his office in both congregations.

C. Fricke.

The post office of Mr. Past. Michael is:

IlumiltoU Oc>., Inst.

The Rev. M. Stephen having received a regular appointment from the congregation at Ehester, Ill, and having recognized and accepted the same as a divine one, the same was instituted by the undersigned by order of the venerable President of the Western District on the Sunday of Eraudi in the midst of his congregation.

has been. - May the Lord make the shepherd a blessing to the flock. I. H. Dörmann.

Ehester, Ills, May 43, 1866.

Address: Hov. N. Ltspkrm, Upper, Ills.

Conferenz displays.

The Fort Wayner Preachers - Conference will hold its next meeting at Ft. Wayne from the morning of June 30 until the evening of July 3 incl.

L. Dulitz.

The Michigan Pastoral and Teachers' Conference will meet, God willing, July 6-9 (incl.) at Saginaw City, Mich. Those of the I. Br. who are traveling by railroad via East Saginaw will take the street cars from the depot to the Bancroft House, then walk to the bridge, and from there take the street cars to Saginaw City, where they will get off at the post office.

F. A. Ahner, d. Z. Secr.

The Cleveland Special Conference will assemble, God willing, July 10 and 11 at Mass sillon, Ohio, at the home of Mr. Past. Buehl.

I. Rupprecht, Secr.

The Minnesota Pastoral Conference will meet, God willing, July 12-14, at Aston, Washington Co, Minn, at the home of Rev. I. Karre r. H. Grupe.

The annual conference of the teachers of St. Louis and vicinity will commence, God willing, Wednesday, July 11, at Collinsville, Madison Co., Ill. Those attending are requested to register in advance with Teacher Jung, Collinsville, Madison Co.

On behalf of the St. Louis Teachers Conference

O. Gotsch.

Display.

The Evang.-Lüth. St. Petri congregation in Schaumburg, Cook County, Ill, will, God willing, hold a mission festival in its midst on the 4th Sunday after Trinity, June 24 of this year, and all neighboring Lutheran congregations, together with their respective pastors, are hereby cordially invited to join in the celebration. - The guests are requested to be present at half past nine in the morning on the

aftermentioned day. - —

Invited as festival preachers are: Prof. Walther, and Pastors Döderlein and Strieter.

On behalf of the congregation, its pastor

F. W. Richmann.

Receipt and thanks.

For Brunn's Institution received from Mr. Johannes Seip in Jefferson Co, Mo, 82nd from He-rn Kalbfleisch. Concordiadr. there, S> Louis, 8l 5. From Mr. Christian Volkmann. ZionSdistrict there, 810. by Mr. Fr.*WD. Hohlt. Zions - Distr., 81. by Mr. Fried Dieckhaus there 85.

For Past. Röbbelen by Mr. G. Sauer, St. Louis, 81. by Wittwe Meyer, St. Charles, Mo. 82.

For poorStudents by Wittwe Meyer, St., Charles, Mo , 85. by Past. Wunderlich at the Amd" baptism at Mr. I. Weber's in Cook Co , Ill, collected K, From Mrs. Heimsolh at Past. Hahn's Gem. in Benton Eh Mo , half a dozen woolen stockings.

C. F. W. Walther.

For poor pupils: From the Young Men's Association in Peoria, Ill, 815. Wittwe Knccselkamp in Belleville, Ill, 81. P. Popp in Frankenhiif, Mich, thank offering for me- sung by his wife 85. For L- Hölter by teacher E. H. Rolf on infant baptism at C. Schneider ges. 84. Bo", Young Women's Association in Past. Wynekens Gem. 810. forH.z Dinnr by Past. F. W. Richmann 811.50. From the Jmz-i lingsverein in Altenburg, Mo., 810. pastor Bünger Ziö. For G. Hcid from the Junglingsverein in Peoria, Ill, 85. For F. Häuser from Fr. Dictzel, Saginaw City, Mich, 81. from the Young Women's Association in Fort Wayne, 86, 45. for A. L>chwanlovsky from the Young Women's Association in Fort Wayne, 87. for Ph. Lingke from the congregation in Kendallville, 810, and sent at I. Gotsch's infant baptism there, 85. for A. Gräbner by Rev. Wüstemann by some members of the congregation" 85. Ur K. Kallenbach from the Jünglingsverein in Past. P. Beyers Gem. 810. for A. Geyer on Ch. Schutz's infant baptism in Carlinville, Ill, ges. 84.55. G. Alex. S axer.

Received in the Raffe Western Districts:

Znr Synodal treasury West I. Districts: of Past. Weisels Gem., West Seneca, Eric Co, N. I., 855. Past. MießlerS Gem., Cole Camp, Benton Co, Mo., 820. whose Gem. au the Tebo 88.60. Bon Past. Biedermann 810. Immanuelidistr. in St. Louis 827.1". Trinity Distr. 861.25. Past. Bergts Gem., Patz-, rorf, Mo., 814.25. R. N., Carondelet, Mo., 83. Past. Lehmauns tzst. Paulsgem. on the Manchester Noad, St. Louis Co. Mo. 816 50th K. Koch's wife in Chicago, thanksgiving offering for happy delivery 82nd. From Past. Seidel and his gcm. at Qnincy, Ill,'825. past. Allwardt's gem. at Princeton, WiS., 83.63. whose gem. at Newton, Wis., 85.10. whose gem. at Shields 86.50. Mrs. Lipp, by Past. Muller in Pittsburg, 82; Mrs. Hengerer, through same, 81; Past. Streckfuß'Gem. in Washington Co, Ill, 812.40. whose Filialgem. in Hahlcn, Ill, 82. Past. MießlerS Gem. in Cole Camp, Mo., Pentecostal Coll. 88th Dcßgl. whose Filialgem. on the Tebo 88,55th Dcßgl. Past. Holls' Gem. at Columbia, Ill, 85. past. Beyer's Gem. in Chicago 820. past. Hahn's Gem., Benton Co, Mo. 823.10. Veit Fchd, Glencoe, Ill, thank offering f. recovery from serious illness 82. Past. KleppischS Kreuzgem. at Waterloo, Ill, 85.35. Past. StrieterS Gem., Aurora, Ill, 820.43. Past. Schwensens Gem., New Bielefeld, Mo., 817.58. Past. Herzers Gem., Steelc Co. of, Minn., Easter Coll. 814, Whitsunday coll. 8U.55. Past. W. Bart- lingS Gem., Svringfield, Ill., 818.35. Past. Hcinemanns Gem., New Gehlenbeck, Ill., 812.65.

To the college maintenance fund: from the ImmanuelS - Distr. in St. Louis 811. Past. St. John's Gem., Bath, Masvn Co, Ill, Pentecost Coll. 87,25.

Znr trip fasse of the president: Past. HM' Kreuzgem., St. Clair Co, Ill, 810.

To the Synod Mission Fund: from an unnamed person in Past. MießlerS Gem, Cole Camp, Mo, 85th Trinity Distr, St. LouiS, 83.56th Mrs. Dreuser, Carondelet, Mo, 50 Cts.

For inner mission: From Mr. Bensemam through Past. Löber, Thornton Italy, Ill, 82. from a confirmand in sr. Gem. 81. past. Baumgart's Gem, Venedy, Ill, mission festival coll. 870.06. Mrs. Dreuser, Carondelet, Mo., 50 cts.

For Past. Röbbelen: Mrs. Prill, through Past. Lcyer in Chicago, thank offering for happy delivery 82.

For poor students: From the Women's Association of the Gem. at New Wells, Mo., 81st L- D. by Past. F. Schaller, Red Bud, Ill, 82.

Fnr the proseminar in Steeden: Mrs. L>PP dnrrh Past. Müller in Pittsburg 82.

For P a s t o r Kahmeyer's widow: Pastor Herzers Gcm., Steelc Co, Minn, Wcihnachts-Coll. 89.

For Rev. Engelbert's congregation at Racine, Wis.: By Rev. KleppischS Cross Parish at Waterloo, Ill, 84,90. E. R o s c h k e.

Changed addresses r

Pastor Karl Röbbelen Kandern (administrative building no. 219.) Lörrach district, not far from Freiburg i. B.

Grand Duchy. Baden.

Correction: The gentlemen pastors

O. Hanser and Christian Körner do not live on Shawmut Street, as erroneously augrgcben, but X. 70 8Iran-wut Lc>8ton, Nsss.

Printed by A. Wirbusch u. Sohn. St. Louis, M".

Volume 22, St. Louis, Mon. July 1, 1866, No. 21.

Urgent request to parents and caregivers who intend to send children to the institution here.

It is certainly true, and I must confess it with thanks to God, that since the five years that our college has been here, quite a few God-fearing, gifted and ambitious boys have entered it as pupils, who have also proven themselves in their conduct. There were and are also quite a number of less gifted boys, who nevertheless prove to be obedient to the teaching and discipline of the divine word, and whose hearts and consciences are active and receptive to it. Unfortunately, both two years ago and in the current school year, such highly distressing experiences were made with some of the younger pupils who had satisfactory certificates, that I feel compelled to make an urgent request to those parents and caretakers who have already enrolled pupils or still intend to do so. In order to specify the mentioned experiences in more detail, the following serves as news:

First of all, during these ten months money has been stolen from several students, the total amount of which is about fifty dollars, which thefts could only have been carried out by fellow students.*) All

*) Unfortunately, the imprudence of some parents and Attempts to discover the thief or thieves, however, were unsuccessful. Even the unannounced detention of all the pupils in the large teaching hall, while the teachers searched their trunks, clothes, books, beds and straw bags, led to no result; and even the publicly given promise of the director that the sin against the other pupils should be kept secret, if possible, if the perpetrator or perpetrators reported themselves, had no salutary effect on their consciences; for no one came and confessed his sin.

On the other hand, there were cases of highly cunning lying and obvious inner dishonesty and falseness, which presupposed quite a bit of practice and skill in this art of the devil from earlier times, and which could not possibly have remained hidden from the parents.

Thirdly, partly in connection with the above-mentioned cases, and perhaps also with that thievery, cases of peculiar sweet tooth and daintiness were discovered, which were partly connected with missing public worship.

In view of these most distressing facts, I feel compelled in conscience to earnestly request that the institution be provided with such sitt-.

The nurses constantly take the opportunity to do this by sometimes sending even younger boys 5 dollars and more instead of their ordinarius or class teacher, and thereby formally instructing them to secretly eat it or otherwise spend it uselessly.

I deny in the strongest possible terms that the parents of the boys on whom we have made these sad discoveries were unaware of their morally depraved condition.

Nevertheless, they came with such credentials that we had no hesitation in accepting them. Some pastors do not seem to be particularly thorough in their work, and it seems to be sufficient for them to recommend the boys if they have shown a good memory and formal understanding in confirmation classes and have not committed any gross excesses. But this is not enough. If some parents and caretakers are superficial and careless enough to regard our institution as a kind of correction house where their spoiled or depraved boys or fosterlings could best be placed and corrected, the pastors should naturally not share such an erroneous view. They should keep a sharper eye on the fact that our educational institution should preferably be the preparatory institute for our seminaries for preachers and should actually serve the church. Accordingly, they should take the most conscientious care that only such boys are sent to us in whom, through longer experience and closer observation, besides the necessary gifts, a righteous fear of God, reverent awe of God's Word, a sincere, truth-loving mind, a chaste, moral nature and especially the

obedience to the fourth commandment. This habitus may very well be present, even if there are still many unkindnesses of temperament and youthful frivolity involved, and a deeper experience of sin and grace, which should, however, be fair in young men growing up in the teaching and discipline of the divine Word, cannot be claimed in the same degree in boys. It would also not hurt if all of us pastors would take more and more into consideration and keep in mind how the discipline of children should be handled in the homes of our parishioners, for which both the confessional registration and occasional home visits, as well as living together with our school teachers, provide many useful things. But we should also set a good example here and see to it that we do not practice and cultivate in our own homes the lax and careless child discipline that we occasionally punish in our church children, for unfortunately we have had many terrible experiences with pastors' sons. Let no one be in too much of a hurry to console himself with Abraham, Isaac, Jacob and David, who, in addition to God-fearing sons, also had bad boys, but let everyone first see if he has no resemblance to Eli, who was not even angry when his children behaved disgracefully. And perhaps many a pastor and non-pastor thinks that this is quite evangelical and Lutheran, if he spares the flesh of his children as much as possible with the demands, threats and punishments of the law, thereby naturally only feeding it, making it fat and fattening it, until in the end original sin threatens to swallow up the baptismal grace. But where there is no seriousness in one's own sanctification, there is naturally no seriousness in the true Christian discipline of children, in which law and gospel work together in a salutary way.

This is also to be taken into account, that morally depraved boys have a contagious, corrupting influence on other boys of the institution, who, although up to this point of sincere mind and not without fear of God, are nevertheless too careless and weak-willed to resist the seductive arts of those at length or to give notice of them. However, there is always a good number of such easily seducible mediocrities in terms of willfulness and character, especially in this day and age, since moral slackness and the most varied and refined hedonism possible are two of the most prominent traits in the deformity of our time, and even weaker Christians, parents and children, are quite strongly influenced by them. Powerful, strong-willed, energetic, persevering in action and suffering, in short, manly characters are unfortunately becoming rarer and rarer, and such men of the past, to whom the present erects statues and monuments in all self-idolatry and self-indulgence, seem to be increasingly regarded by the epicurally minded younger generation of our day not as examples to emulate, but as thieves.

It is not to be regarded as fools and fools that they have renounced all kinds of voluptuousness and enjoyment of life for the sake of carrying out their idea, and now look down on them in lonely grandeur like distant fixed stars in the cold winter nakedness.

It is a great deficiency and misfortune for our circumstances that it has not yet been possible to obtain young, unspoiled men of godly seriousness and zeal, love of youth, good knowledge of human nature and educational skills, as well as the necessary scientific education, who would live among our young people, teach in the lower classes, supervise their working hours, help the weaker ones, be among the pupils during recreation and play time, and also know how to make their Sunday and festival evenings pleasant and comfortable. All of this cannot possibly be demanded and accomplished by married teachers, who have to give a lot of lessons in the upper classes and also have to take care of the education of their own children.

However, as desirable as young men of this disposition and talent are, and as beneficial and beneficial as they could be in working with us, especially on the younger students, they have not been available until now; For one thing, there are always only very few of this kind who have graduated from the seminary; for another, those who have left are always appointed to vacant or newly forming congregations; and for another, quite a few congregations in our synodal association contribute so little to the salaries of the regular teachers already appointed to our institutions that we have debts but no surplus in our synodal treasury, and therefore the appointment and salaries of these assistants cannot be considered for the time being.

Finally, I would like to make a request and offer some good advice to parents and caregivers who have morally depraved sons or fosterlings, and who therefore rightly have misgivings about sending them to us. The request is that they may first and foremost seriously examine themselves before God to see whether they are entirely innocent of their children's distressed condition. They may well see whether they have allowed themselves to be educated by God's word for godly child rearing, whether they have bent the necks of their children while they were still small, whether they have not, out of carnal love and laxity, spared the rod too much, whether they have in general persistently attacked the flesh of the children with the wholesome twitch of the law, They have broken their self-will, accustomed them to obedience, diligently uncovered their naturally corrupt hearts out of their real sins, and then pointed them to Christ, earnestly and lovingly admonished them, led them to prayer, and earnestly and persistently called upon the Lord for themselves and for them. If, on honest and serious self-examination, they find that they have neglected these or other things, they are hardly innocent of moral ruin.

The first thing they have to do is to repent thoroughly themselves, and then to implore the Lord cordially to give their children grace to repent. The advice is that they do not send their sons to institutions like ours, but to such institutes that are set up for such boys on Christian grounds, or to Christian-minded persons who have love, gift and time for their treatment, be they craftsmen or farmers. Efficient work in workshops and in the fields, and Christian teaching, discipline and admonition in the home can do much, under

God's blessing, to salutarily dampen the boisterous, unthinking, lying, cheating, thieving, unruly flesh and to prepare the ground for righteous repentance and faith in them. And then, with satisfactory confirmation of their persistent change of heart, admission to the local teaching and educational institution would be open to them.

Fort Wayne in June 1866.

W. Sihler.

The mission area at Lake Superior.

It will be known to the readers of the "Lutheran" through the reports of Pastors Hoffmann and Stecher published in this paper, that our Synod, prompted by the settlement of several members of its congregations on Lake Superior, namely those of Sheboygan and Detroit, sought to develop its effectiveness on the shores of this Binnensee, which washes the shores of North America to the south and those of the British possessions to the north. A closer description of the region and its inhabitants in their position towards the Gospel will reveal what a stronghold Satan has established here, with what eagerness the souls surrender to him, and how little fruit, to speak humanly, the Word of God can create among such a degenerate race as is wasting its time of grace here.

The area around Lake Superior has very stony soil. One rocky mountain range follows the other. But it is not poor in timber. Immense forests, some of them impenetrable, extend over the whole of northern Michigan. The main means of connecting the individual settlements on the shore is and remains shipping. In order not to be closed off from the outside world for the whole winter, as was the case 10 years ago, roads were built at great expense, which can be used by sleds in winter, when there is 7-8 feet of snow, as is usually the case here, but only by horsemen or pedestrians in summer. Winter comes early, with some exceptions. At the end of September single snowflakes announce its appearance. If the snow is now only firmly, then a melting of the same is not to be thought earlier, than until the May sun demands his parting imperiously. Rarely, however, brings already

the month of May warm weather. After all, on May 31 of this year, to prevent the cold, I still had to heat our school locale proficiently, and a few years ago, even at the end of June, the snow spread its white robe almost a foot above the earth! "Nine months of winter and three months of cold weather a year" has become proverbial among the inhabitants of the Lake Superior area. It is self-evident that under the influence of such a climate no agriculture is to be thought of, although one tries again and again every year to grow harder kinds of grain and vegetables in the garden, one also finds his effort richly rewarded from time to time. However, what one is able to extract from the soil can hardly be considered in relation to the food that is consumed, and without importing food requirements from the arable countries, no one could live here.

With few exceptions, this region is inhabited by people who want to get rich. Many people succeeded in getting rich during the "good times" they had up here, but the consequence was that they fell into temptation and snares and into many foolish and harmful lusts, which sink people into ruin and damnation. And how much avarice, a root of all evil, is closely connected with many foolish and harmful lusts, Lake Superior (by which name the whole area of the lake up here is also called) is a warning and deterrent example. Already the main occupation of the people lets guess that godlessness is native among them. To be sure, the profession of mining, even that of tracing the copper in the veins of the earth and extracting it from a depth of up to 1500 feet, as is done here at Lake Superior, is by no means contemptible in itself; on the contrary, it is on a par with every other noble temporal profession and therefore pleasing and pleasing to God. After all, even our Luther came from a family that was waiting for the profession of mining. But as much as in earlier times a righteous godliness was to be found among the miners, so much is the opposite to be found among them today: a godlessness that tramples on the holiest things. The same experience that is made in these last ghastly times among all people who are in a profession with which special dangers of death are connected, such as the profession of sailor, bricklayer and carpenter, 2c., is also made among the miners. Once faith has been thrown overboard among these people, it is replaced not only by an unbelief that proves safe and indifferent, but by an unbelief that, due to the fear of death, which these people always see before their eyes, borders on madness in its manifestations. In addition, most of the miners up here have not been given their profession by God, but have taken it on their own authority in order to use it for the sole purpose of their lives, which is to become rich.

to exploit. There were times up here, as there were two years ago, when a single man earned 100 dollars a month by contract. But what lusts were going on at the same time! Drinking and whoring, brawling and killing, for which the countless liquor stores offer ample opportunity, were the order of the day. And just as here in Rockland, people were also doing it in the other places on Lake Superior. For the past two years, however, there has been a setback that has put a stop to many of the ruffians' devilish lusts. The mining companies, since the price of copper is very low at the present time, pay only small wages, just enough for a family man to provide food and clothing for his family. As a result, the mad, wild activity of the previous years has abated somewhat, but the spirit of it has not been extinguished. The net proceeds of the recent German theater performance here in Rockland, for which tickets were sold at 50 cents each, amounted to 150 dollars, a large sum in relation to the German population, which, apart from the young unmarried people, may be about 300 families strong. The strong emigration from the Lake Superior area also gives evidence of the "transformation of times". A few years ago, 1000 men worked in the main mine, while now no more than 50 workers are employed there. Therefore, the town of Rockland, which has already been mentioned several times, this once so rich source of money for its inhabitants, is now, since the three mines, which brought it to prosperity, are almost exhausted, rapidly approaching its demise. Signs of poverty and misery are already present among many who would gladly seek refuge, if the departure from here were not linked to great costs, which after a mad and desolate life are no longer within their power to pay. A strong family must not dare to start a distant journey under the amount of 200 dollars. And whoever falls into want and misery here, without trusting in the help of the Lord, could die of hunger with the food that is abundantly available here, but which is very depleted by the freight, before one of his henchmen could be found ready to help. Everyone cares only for himself, and this selfishness knows no love of neighbor.

In this town of Rockland, a congregation was formed about 5 years ago and soon started to build a church. Here, too, self-interest was the driving force of the work, and only individuals were really sincere. The Michigan Synod sent a pastor here, but he left the congregation in a short time, since he was not comfortable gnawing at the hunger pits. A second pastor from the same synod followed him. Reformed himself, he served the congregation according to reformed principles, and the result was a strong friction between the Lutheran and Lutheran churches.

and reformed church members. Then a former parishioner of Pastor Link, a man of profound knowledge of the truths of salvation of the divine word according to Luther's teaching, took up residence here in Rockland. His faithful work on the knowledge of the local pastor, who was otherwise of a sincere mind and walked blamelessly before all men, was blessed by the Lord in such a way that the pastor declared his resignation from the Michigan Synod and asked to be admitted to our Synod. For reasons which need not be detailed here, he also resigned his position in the congregation and moved to St. Louis. In his place, the congregation, which consisted of only a few families, called me here at the suggestion of the northern district presbyter. I accepted the appointment and have now been working there for a year.

year up here without - success and no prospect of success. However, every Sunday about 30 people on average attend the Hanpt service, only 10 families belong to the congregation. The Christian teachings are attended almost exclusively by a few women. I am not able to hold weekly services, because at night we have to work as much as during the day. As far as this small congregation itself is concerned, its state of cognition is, with a few exceptions, a very weak one. The dullness for divine things, which has settled like a thick fog over the hearts of the people in general, justifies the application of the word of our Savior also with regard to the small congregation here: "But now it is hidden from your eyes. There it is necessary to bear with great patience, without tiring. But under the circumstances as they are here, it is not to be underestimated that despite the bitter scorn and angry outbursts of the unbelievers, this small congregation has survived up to this point.

If a congregation, which has plenty of Word and Sacrament, still stands on such weak feet, one should not be surprised about the explanation that in other places, even with frequent visits by a traveling preacher, little or nothing can be achieved. The experiences made on the two settlements "Maple Grove" and "Porlage Lake" may serve as proof of this. The former is 8 miles from here and about 100 German families reside here. For three quarters of a year I preached at Maple Grove every third Sunday. My audience seldom numbered more than 12 persons, and even these melted down to 4 or 6 in the heat of the contestation they had to suffer from the children of the world. Once it happened that I had to return home completely undone, since the night before had been spent in wild dancing and drinking and no one had slept off his intoxication until church time. Finally, mau also gave me notice

to quit the local, in which I had held the church services so far, and since no other was available, and no one wanted to give a room for it for fear of the mockery of the people, I was left with

nothing left but to let Maple Grove drive.

And Portage Lake? It is the principal place of the whole Lake Superior area, consisting of two towns, each with a distinctive name, one on the right and the other on the left side of a deep, half-mile wide, cut of Lake Superior. Last winter I visited Portage Lake for the first time. Although 60 miles from here, I covered the distance in one day, wrapped tightly in furs, on the mail sled drawn by 4 horses, which were replaced half way by 4 other rested horses. I had reported my coming beforehand and received the message back that they were satisfied with it, also the address of an inn there (because hospitality is almost unknown up here) was not missing as an encore. I stayed in Portage Lake for five days and preached three times. Portage Lake has about 600 German families. About thirty people had come to hear God's word when I preached it for the first time. Then most of them were full, and only a few heard me for the second and third time. However, one person stood in my way who, when he could not find "spiritual work" during the week, worked as a craftsman in his temporal profession, but on Sundays went about preaching, baptizing and administering the sacrament of the altar at fixed prices; who then, "resting from the burden and toil of the day," found recreation in the inn with a game of cards and a mug of beer from evening until late at night. I had hardly arrived at the inn when he paid me a visit. If I had known him then as well as I did later, I would have shown him the door immediately. I soon found out that he was officiating without a profession and therefore without ordination and installation. I could not accept the profession which he claimed to have in the name and on behalf of the Michigan Synod with regard to all Germans, and so we clashed. I told him what our Lutheran church thought of such spiritual vagabonds. But what did that matter to "a moderate Protestant who is not at all committed to the confessions of the Lutheran Church, who is so mild that he does not even demand from people the recognition of a hell and its consequences in the strictly ecclesiastical sense, because he does not believe such things himself, but considers the evil conscience to be the hell spoken of in the Holy Scriptures; let alone that he attaches importance to such trifles as are found in the different confessions of faith of the Lutheran and Reformed Churches. In his speeches, this man once and again confused the word "purse" with the word "duty" and the word "stomach" with the word "conscience," which latter he actually seemed to have in his stomach instead of in his chest. His appendix was quite large, nevertheless Many

realized that they were being led around by the nose by a crook. My conversation with him could not remain hidden, and everyone soon knew that I belonged to a truly Lutheran synod. When I proposed the appointment of a pastor from our synod, the main leader of the people who still wanted to be church members explained: It was true that they could not and would not need Mr. A. as a preacher in the long run, and that they saw him only as a stopgap; but they could just as little need a pastor from our synod. They would have to have a man with whom the Reformed members of the congregation would be just as satisfied as the Lutheran-minded members. In order to get such a pastor, they had already turned to the Michigan Synod, and it had promised them a man with whom all would be satisfied. - By pointing out the danger of such a congregation, I succeeded in disabusing some of those who still had some sense for their Lutheran church. They were even willing to send an appeal for a righteous pastor to our synod. The synod also proposed such a person to them for appointment, but I hardly believe that they will stoop to appointing a man by naming him whom they do not know closely. They are few in number and, in their opinion, do not want to commit themselves. Admittedly, the better ones have already had sad experiences in Portage Lake in ecclesiastical relations. Already to three

Many times they saw the work they had started fail again. No wonder that they finally came to the point of view, according to their weak knowledge and lukewarmness concerning divine things, to let everything go as it goes, especially since none of them has founded his home here for a long time.

This is the mission field up here at Lake Superior. Admittedly, there are still about 30 settlements, but all of them are so sparsely populated, especially in the present times, that it is impossible to think of founding any congregations. And if one could only take comfort, even with regard to the smallest settlements, that finally this desert would become an oasis, it would be easier to work. But it is more likely to be found among pagans than among a people who are becoming more and more hardened every day in reluctant and wanton wickedness. But what is impossible with men is possible with him, the Lord our God. - And you, my dear reader, do not forget to remember the degenerate children of your people in your prayers, whether the faithful God will not still grant them grace to repent. Therefore, ask for the coming of the Kingdom of God also at Lake Superior, ask for the blessing of the pure Word and Sacrament, as our dear Synod so gladly offers it, for you, your brethren and your fellow tribesmen at Lake Superior. Nothing but God's pure Word and His noiseless Sacraments will help here. Please that this

come, come abundantly, and also be accepted at Lake Superior, for the blessing of immortal souls for time and eternity.

Rockland, June 8, 1866.

Aug. Rohrlack.

From the Lutheran Immanuel Synod in Prussia, together with a request.

The readers of this newspaper have presumably known for years that a doctrinal dispute has broken out among us Lutherans in Prussia, who are separated from the national church, and that it is about the question "which standing is due to the so-called church regime in the church? But to what extent they have become acquainted with the details of the struggle, I do not know.

not. I intend to briefly present here some of the main points of the history and subject matter of this doctrinal struggle in order to make a request.

As before a thunderstorm, which cleanses the air, a real sultriness tends to precede, so before the outbreak of our struggle in and outside our synod it had become very anxious in the ecclesiastical air. Since the director of the High Church College in Breslau, the Privy Councillor of Justice, Professor of Law Dr. Huschke, had presented the so-called synodal resolutions in 1841 to the synod, which was made up of the Lutherans who had left the Union, for acceptance, and they were also accepted as a common order on the whole, the dispute over them increased with each general synod to the extent that new pastors and members of the congregation joined. Those who looked deeper soon recognized that the spirit of those synodal resolutions was not a Lutheran one, as Huschke himself stated in Berlin in 1861 that his teaching was essentially included in the provisions of the synodal resolutions. The point of view in writing them had not been the Roman, but the swarm-spiritual, chiliastic one. As long as Lutheran blood was still flowing in the body of the synod, it was impossible to conclude a treaty with the chiliastic spirit; indeed, the struggle for orders had to be replaced by a struggle for doctrine, and if the sectarian spirit could not be exorcised here, the end had to be a rupture, as it unfortunately is. Outside the synod, the ecclesiastical atmosphere in the country was also very sultry. The so-called Lutherans in the

Union and other builders of future churches appeared more and more undisguised with Roman sympathies. For the masses, apostolic doctrine had long since ceased to hold sway, and that which still held them together in a makeshift manner, the constitution maintained by law, began to become more and more rotten, the more the authorities lost their standing in general and saw themselves compelled to initiate a kind of *self-government* in the church. Since one does not want to abandon the idea that the dead masses must be kept in heaps at all costs; since the authority of apostolic doctrine has sunk; since it has become impossible with the

If the power of the purely worldly authority does not want to go any more to hold the "church (!)" together, then Rome offers itself with its so-called "spiritual" authority. There must lie the secret art, how masses without spirit are nevertheless held together to one body, because the history of centuries says her *probutum est* to it. Yes, leaves and books said without shame and grief: the Lutheran church (to which the writers ostensibly professed) must repent because of its break with the pope - that (namely the break and not the pope) was revolutionary 2c.! These politically religious also saw themselves induced to bring about conferences with the Romans, the first of which met in Erfurt and had the express purpose of achieving "a union in political appearance", one called it "promoting the solidarity of conservative interests". (I understood the dark expression as follows: "the two parts say to each other, we all believe in one God, therefore let us unite and fight for the possession of this world!" - but this conception is said to have been found very clumsy). The pope took the matter in such a way that soon thousands of Protestants would become Roman, as could be read immediately afterwards in the well-known *Giornale di Roma*. One had promised to read each other's ecclesiastical papers in order to strengthen the friendship! For the sake of digression, I beg your pardon, I only wanted to draw attention to the signs of the times, which were noticeable at the outbreak of the quarrel, and it is undoubted to me that they helped the latter to the necessary seriousness.

A paper by Pastor Diedrich, "Vom Werth und Wesen des Kirchenregiments" ("On the Value and Essence of Church Government"), was the sign of battle. It clearly explained the Lutheran principles and also the deviations that our synods had taken, especially in 1856 by ordering an intercession by name for the Oberkirchencolleg in the Sunday church prayers. Everyone knows that in Lutheran church prayers such an intercession for the church government is something completely new, and that the Pope claims such an intercession for himself in his church. The actual protest against this intercession gave the Oberkirchencolleg the means to take disciplinary action against us, while Past. Diedrich was taken under investigation because of his writing. With this I only want to show the reader how the question of dispute gained a very practical importance before the matter was decided. The depositions of Pastors Diedrich, Raethjen, Wolf, Wike, which soon took place, had an exciting enough effect and showed the whole seriousness of the matter. Let us now take a look at what happened in written and verbal form for the sake of understanding in the time. The then church councilor and superintendent, Rev. Ehlers, as editor of the official church bulletin, took the side of truth against Huschke and his comrades. [He was deprived of the publication, and the clever grip had the opposite effect on the great reputation of this faithful man.

of the otherworldly intention, but one could not be taught in the passion even by facts, he was finally suspended and deposed]. Ehlers founded his ecclesiastical newspaper and continues in his public testimony to this day. Diedrich's *Kirchenzeitung für Lutheraner*; a strictly scientific book by Dr. Könnemann against Huschke's theology; a synodal journal established since 1860 and a series of writings from our side fought against the *Kirchenblatt*, now edited by Kirchenrath Nagel of Breslau, and two outstanding writings by Dr. Huschke. The first of these, distinguished by superficiality and cleverly trimmed quotations, was calculated for the large crowd of his followers; the second, a scientific work worthy of the eminent man, presents the false doctrine in a strictly closed system and defends it with great art. The thoroughly foreign spirit is quite obvious here, and especially a lack of understanding of the Holy Gospel, such as one would hardly have believed before. In addition, as a result of a decision of the Synod of 1860, a commission was formed consisting of the most outstanding representatives of the doctrine of Breslau on the one hand and the most important, not yet deposed, fighters for the old church doctrine on the other hand, as well as Professors Delitzsch, Kahnis, Dr. Münkel and the teacher of canon law. Prof. Mejer. The latter was to attempt to settle the dispute by oral disputation. It proceeded with the only result that it became even clearer that the roots of the dispute over church government and church order were to be found in a fundamentally different doctrine of the church. This conference was followed by two other attempts at verbal agreement, 1. a meeting of the teaching staff in Angermünde in the fall of 1862, 2. a similar meeting in Berlin, which convened on October 21, 1863. At the latter, the particularly qualified and theologically educated Pastor Lohmann spoke on our side about the doctrinal dispute concerning the church regime, and I about the practical question: whether communion should be held with the pastors and congregations already separated from Breslau.

If it would not be too tiring, I would like to give a short account of my displacement and the formation of my present parish. In the early year of 1864, there was an essay in the official church bulletin of Breslau with the headline: "What concerns everyone, everyone should take care of. In view of the upcoming General Synod, it was urged upon the consciences of all house fathers to clarify the issue and, for this purpose, to start preaching the book of the Director of the O. K. C., which scientifically defended the Breslau heresies, in a popular way to the congregations. Thereupon I called upon the house fathers from the pulpit to assemble weekly in my house to hear the confessions in question. It happened and on the basis of the indication of individual parishioners, I When I began to confuse the congregation, the superintendent intervened with a visitation. I explained to him right from the start that I would not cease to publicly and officially warn the congregation against the heresies of Breslau on the basis of Scripture and symbol; also to put it to its heart that if the next General Synod would make the doctrine of the O. K. C. publicly valid, it, as a righteous Lutheran congregation, would have to give up the association with that Synod. The Superintendent replied that he would refuse me this, and since he had to hold out the prospect of suspension and dismissal in case of my disobedience as a faithful servant of the O. K. C., I voluntarily returned the confirmation of my vocation into the hands of the O. K. C., but not the vocation itself, which I had only received from the congregation. I asked the latter in a Circular, in which I had the main doctrines of Breslau printed next to the symbolic passages - whether they wanted to hold on to my Vocation? About a third of my parishioners answered in the affirmative. In Wernigerode, where my previous parish seat had been, by far the majority went over to Breslau. I moved here to Halberstadt, where the majority remained faithful to the confession. In the parishes of Halberstadt, Wernigerode, Quedlinburg and Ascherslebeu, I retained a total of 167 members capable of communion; we had also lost the corporative rights and state recognition of our church activities. As far as my external livelihood is concerned, I will refrain from describing it here; it is only necessary to say that mere personal love makes me dare to attempt to maintain an existence. On the other hand, a successor to be appointed one day could not be expected, even with the utmost renunciation, to enter into a situation like mine, with wife and child, and with the constantly increasing inflation. The local congregation is even more endangered by the fact that the royal consistory granted me the joint use of a city church, but that due to special circumstances we can only use it one Sunday after the other for the main service, and a rental locale for the Sundays in between cannot be procured. For a firmer foundation of the parish and the establishment of a church building, the church board finally decided to purchase a parsonage. (I now have to pay 100 Thaler rent for a narrow logis in the courtyard and if we could find a suitable hall for the church service, it would also cost 40-50 Thaler). The

decision has been made in God's name, but the path to execution is still very dark. In Germany we encounter great coldness and aversion, because the indifference to pure doctrine is unbelievably great - one has become accustomed in Lutheran regional churches to bear hair-raising things, whereas the reason for our separation from Breslau is a real trifle, so that it is considered unjustifiable even in the eyes of well-meaning people!

appears. Perhaps after 20 years we would find more understanding, but we need help now! - Therefore, in the name of the Lord, we dare to turn our eyes to the brethren on the other side of the ocean to see if there we will meet open hearts and hands as a result of spiritual understanding.

Will you, dear brothers, stand by us? We ask you to help us against Breslau, which has placed a counter-pastor in our parish, who is supported by the synod there; in our synod every parish is strained beyond its strength with its own budget. We know well that you are very busy with the maintenance of your church institutions (we also want to continue to recruit friends for Brunn's seminary, as in previous years), but it is in the power of the Lord to kindle the love that never tires of being kindled for us in the hearts of many brethren, so that they do one thing and do not leave the other. Our Lord has gone to prepare a dwelling place for all of us, perhaps it will please Him to encourage you to come and help us build a hut!

Günther von Kienbusch, Lutheran pastor.

Halberstadt in February 1866.

My dear friend and brother, Pastor von Kienbusch, has asked me to accompany his above letter with a few words of recommendation. Now, on the one hand, this is admittedly a strange thing, since among Christians mere human recommendation is not valid, nor should it be, but that alone should recommend us among Christians, the righteous faith and the loud confession to Christ and His Word. But for this reason I also speak and write with pleasure for my dear brother von Kienbusch, since I have not only loved him dearly for years as a true Israelite without falsehood, but he is also, by God's grace, one of the few in Germany who have come to an ever clearer and fuller knowledge and unity of faith with us. In this, our pastoral conference in Rade in November 1865 gave me new cause for the most heartfelt praise of the Lord, in that He helped us there in our negotiations about the church, church constitution and preaching ministry to reach full agreement. And this pleased me all the more, since until now there were still many differences between us and the members of the Immanuel Synod (headed by Pastors Diedrich and Ehlers), and through our negotiations in Rade, by God's grace, the way has been paved for the reconciliation of these differences. It is a great gain that three pastors of the Immanuel Synod, von Kienbusch, Crome and Hofmann (now in Magdeburg), have already professed to teach in harmony with us, and we may confidently hope that many others, who until now have been held back by misunderstanding and lack of clarity, will follow their example. All the more

Our arms of love may and must reach out to them even more, and I am therefore all the more confident in bringing the great hardship and poverty of my brother von Kienbusch to the attention of our dear friends in America. After all, the difficult external situation into which he has fallen for the sake of confessing the truth is so pitiful that a Christian heart might well take pity on him. After deducting the expenses for housing and the like, he has barely a few thalers left annually for the actual food and clothing for himself and his family, so that he has to help himself along almost entirely by giving private lessons in English and French. Therefore, may love, which does not tire, also take care of his need. *)

Br. Brunn.

Steeden, March 1866.

To the ecclesiastical chronicle.

Politics in the Church. Although the war is now over, certain ecclesiastical bodies still cannot refrain from politicking. The General Assembly of the Presbyterians of the United States has recently passed another series of so-called patriotic resolutions, in which it discusses "Reconstruction," the Freedmen's Bureau, and other purely political issues of the day, issues that would be far more worthy of a political club than of a church council. - But even the General Synod of the Lutheran Church, which recently met in Fort Wayne, felt impelled, it seems, out of love for the fatherland, to render the service of a voluntary shield-watch to the state as an ecclesiastical body, by appointing a committee specifically to report on "the condition of the fatherland". (Ref. Kz.)

From the proceedings of the Pennsylvania Synod. From the report of these, found in the *Observer* of June 22, we gather the following: Licensing has been abolished. Candidates for the preaching ministry may, upon report of the examination commission and if two-thirds of the votes are in favor, be ordained immediately - as it seems, even without having already received a specific appointment, for it is then further stated: "The same have the permission to accept congregations or positions with the approval of the president, provided they are duly appointed. Until they have accepted a position, they are under the direction of the Executive Committee." - This, however, would not be in accordance with the Schmalkaldic Articles, which claim that already in the old church ordination was nothing else than the confirmation of the received profession. - Regarding the confession of the Synod, it was unanimously declared that the canonical books of the Old and New Testaments must be accepted as the inspired Word of God.

Note. In an accompanying letter, however, the dear pastor of Kienbusch absolutely denies that the requested support should also benefit him personally; the main thing is the so necessary church local.

and as the only clear and sufficient rule of faith. The three ecumenical symbols were also unanimously adopted. That the unaltered

Augsburg Confession is a correct exposition of the teachings of the divine Word, and that Luther's catechisms, the Schmalkaldic Articles, and the Formula of Concord are correct affirmations and further expositions of the teachings contained in the Confession, was likewise unanimously accepted.

Important voices were raised against the validity of the ordination received within the Roman Church of a Roman priest who had transgressed, even that of Dr. Krauth, as if the Roman Church, by being a false church, became a non-church, and as if its priests, even in so far as they preach God's Word and administer the right sacraments, were papal servants and not Christ's servants and stewards of God's mysteries. More correctly, Mr. Schmucker remarked that in the doctrine of the papacy, among all its errors, some great truths of the Bible were still held; that at the time of the Reformation the Roman ordination had been recognized as valid, and that he was in favor of admitting such a priest to the ministry only with a sealed certificate of the synod. C.

The Lutheran and Missionary on church government. A lengthy article on this in the June 21 issue finally says: "We maintain that synods, which are properly established by our congregations (people and pastors), are as truly divine institutions as the civil authorities, which are admittedly 'ordained of God? For as it is true of the civil government in general that it is ordained of God, so it is equally true of the church government in general. And as it is asserted that synods are not directly divinely instituted, so we may also assert that all and every particular form of civil government, e.g. the monarchy or the republic, is not directly from God. But as every form of civil government, while actually performing the general functions conferred on civil government by God, has a right to the civil obedience of its subjects, so every form of ecclesiastical government, and therefore also the synodal, has the general functions conferred on it by God, and has a right to the ecclesiastical obedience of those who have voluntarily submitted to it. While God has, within certain limits, left to His Church the freedom in which way it wants to be governed, it is not a piece of this freedom to refuse the regiment itself. To watch over the purity of doctrine and the proper administration of the sacraments, to curb evil morals by church discipline, to extend the efficacy of the church, to promote its unity, are duties of the church, - and once the church has decided what form of regiment it will have and how it will be governed.

If the Church wants to manage it for those purposes, this form of government binds the individual who is voluntarily in the Church as truly and, to say the least, as divinely, as the Constitution of the United States binds its citizens, or as the laws of the English Empire bind the subjects of the Queen. We do not mean to say that the church is bound to have synods, or that she cannot exist without them; but that she may have them, and that when she has once voluntarily adopted them as her form of government, she has a right to exercise through them as much power as the congregations confer upon the synods in which they are represented, and that they may, if they think fit, make absolute submission to the decisions of the synod a condition of recognition and connection with it. By this we mean that they may determine to have such a synod, with which no congregation shall be associated which does not exercise the authority of the synod in the manner provided by the

Constitution, and that consequently it may decline to formally recognize such a congregation as one sufficiently authenticated according to its Lutheran character. We believe that the church has a right to possess such a synodal power, and hope that it will once more obtain such a power, and this hope is neither contrary to Scripture nor un-Lutheran." -- Now, although we like to believe that only good zeal against the maladministration in the General Synod, coupled with ambiguity in doctrine, has led to the establishment of such principles about church government, some of which are highly dangerous, we would be lacking in love if we were to let our Pennsylvanian

Brethren did not immediately draw attention to the fact that with such a complete equalization of the external governing power of the church with the civil governing powers, with such an assertion of a divine institution of the external church government and a divine obligation to the same, with such an even conceived as possible, let alone desired, absolute subjection to the decisions of the synods, the ground of Lutheran -bib-

lical orthodoxy is abandoned. How does such a thing agree with the Augustana, which teaches: "that the bishops or pastors may make order, so that it may proceed orderly in the churches, not to bind the consciences to consider such a thing as necessary worship?

and to consider it sinful for them to break the same without offense. Such an order is proper for the Christian assembly to keep for the sake of love and peace"? Or with the

Apology, which explicitly denies that "the bishops (thus, of course, also other church rulers, they may have whatever names they want) have a royal power, i.e. to create over the given laws," and teaches that "the Gospel is not a regiment apart from the Gospel"? No, the strength of the church does not lie in a

Therefore, the church can never be governed and preserved more closely than by all of us living under one headship of Christ, and by the bishops all diligently holding together in unity of doctrine, faith, sacraments, prayers, and works of love, according to their office (although they are unequal according to their gifts). C.

Church News.

On the third Sunday after Trinity, June 17 of this year, the candidate for the sacred office of preacher, Mr. Gustav Adolph Müller, was ordained. Gustav Adolph Müller, by order of the Presidium of the Western District of our Synod, was ordained by the undersigned in the midst of his congregation, the Evangelical Lutheran Immanuel Parish at Weisswasser, Cape Girardeau Co.

May the Lord grant wisdom and patience to this servant of His, but also joy and perseverance to his congregation, which was expelled from its former congregation with the complete loss of its property, so that He may also keep a place there with His pure Word and Sacrament.

E. Riedel

Address: kov. ^luoUer,

"Iuolc8on, Oaps Oiraräoau Oo., No.

Pastor A. Stamm, formerly a member of the Michigan Synod, had resigned from his office for the sake of conscience in order to prepare himself more carefully for the service of the Lutheran Church in our practical seminary in St. Louis. At the request of our Reverend General Praeses, he was appointed by my congregation as my co-worker in the capacity of Pastor Vicarius and, after passing his exams in St. Louis, was assigned to his new office by me on the second Sunday after Trinity Day (June 10) with the assistance of Pastor Stürken.

May the God of all grace help my dear young coworker to produce much fruit and may his fruit remain into eternal life!
Baltimore June 12, 1866.

W. Keyl.

Address: **Hev. 8tamm,**
Ho. 214Dratt 8tr., Dultlmoro,

(Delayed.)

After my previous assistant preacher, Mr. Ph. Studt, had received and accepted a call from my previous branch parish, St. Paul's Parish at Buckeye, Benton Co. Iowa, he was ordained and introduced by me on May 10, Ascension Day, with the assistance of Pastor Schnrmann, in the midst of an assembled congregation.

Besides this congregation he has three other preaching places, one in Benton Co. and two in Marshal Co. There have also been other opportunities for him to do missionary work, which shows that he has asked for a very large field of work.

May God give him grace strength and blessing in his profession'.

F. Doescher, Pastor.

Address: kiov. kb. 8tuät.

Luelvovo, Donton Oo., Iowa.

Church consecration.

The Sunday before Pentecost, Eraudi, was a day of rejoicing for our congregation at Venedy, Wash Co, Ills. On that day our church, newly built with the help of God, was dedicated to the service of the Triune God. Many guests from the neighboring parishes as well as from St. Louis took part in the festivities. God gave us the most beautiful weather. The congregation moved from the old church to the new one, accompanied by the ringing of the bells. In the morning, Professor Brauer preached on the consecration gospel: Luc. 19, 1-10. In the afternoon, Praeses Büniger preached on Matth. 18, 20. The next day, the mission festival, Pastor Eirich preached on Ps. 84, 2. and in the evening, at the annual celebration of the local Young Men's Association, Pastor Böse preached on Prov. 23, 26. The church is built in the Gothic style according to a plan by Pastor SteplMi and has a tower 109 feet high. With

narthex and altar choir, the length is 85 feet and the width 40 feet. With bells, organ and interior furnishings, the cost of the church, not counting the work of the congregation, is 14,000 dollars.

May God grant that from this fountain the water of the divine Word may not flow abundantly, purely, and loudly for the glory of his name and the salvation of many souls.

P. Baumgart, Pastor.

Church consecration and ordination.

For a long time some faithful Lutherans living on the eastern border of St. Clair County, in the State of Illinois, had entertained the idea of forming an ev. - Lutheran congregation and building a church; but always they would not succeed. For 20 years they have gone nearly 10 miles to Venedy to church, even in the days when Mr. Rev. Fuerbringer stood there and labored in blessing. Now, through God's gracious help, they have brought together a congregation that, in contrast to a more rationalistic congregation, has firmly constituted itself on the Word of God and the confessions of the Lutheran Church. In the burgeoning town of Darmstadt, which owes its name to the Hesse-Darmstadters who live there in large numbers, they have also built a brick church 44 feet long and 30 feet wide to meet their needs. A small tower, in which there is also a bell, distinguishes the church from all other houses. The request for a righteous preacher of their own was graciously answered by the Lord; for on the consecration day of the church, on the 2nd Sunday after Trinity, June 10 of this year, the candidate Martin Stülpnagel, from Wittenburg in the Grand Duchy of Mecklenburg Schwerin, who had been trained at our practical seminary and was then ordained and introduced by me as the appointed pastor of Darmstadt. After the undersigned had preached on Ps. 27, 4. in the morning and had performed the ordination, the solemn dedication of the new graveyard with the sermon of the Word of God and with prayer was performed in the afternoon by the former dear pastor of this congregation, Mr. Pastor Baumgart of Venedy. May the Lord our God preserve and build His Lutheran Zion here as well, and make the called pastor a rich blessing.

I. F. Bünger.

Address: **Dev. 8tnolpng.Aol.**

Darm8ta6t, 8t. Olair Oo., III."!.

Teacher Conference.

The brethren in office are hereby invited to attend a general conference in the school teachers' seminary at Addison on August 14 and 15. The dear brethren who intend to come are requested to register some time in advance with Teacher Bartling in Addison.

By order of T h. Bünge.

Display.

At the request of his congregation, Rev. König in Cincinnati has published a sermon on "Christian Home Service" on Col. 3, 16. It is as simple and practical as it is heartfelt and convincing and could certainly be given with great blessing by preachers and already supported members of the congregation as a stimulant and wake-up call to those who are still lukewarm or inexperienced in home service. Our colporteurs would also make great use of this sermon. The Thema is about: Of Christian home worship. 1) Why is it a sacred, indispensable duty of every Christian householder to conduct house worship? 2) What is the simplest and most edifying way to arrange home worship? 3) Why is it that so many families have not had a home service? - The dozen will be sent by the congregation at K1 and the piece at 10 cents postage free.

(Receipt and thanks.

To the seminar house halt: By Past. Th. Mießler from N. N. 410; by Past. Gräbner by H. Möhlenkamp 43; by Past. Claus from G. Brandhorst 45; from himself 42; from Mr. Fischer in Collinsville 2 Galt. Grease; from Past. Streckfuß's parish 3585 lbs. of flour and 3^A Bush. Beans.

For poor students: By Rev. Th. Mießler of N. N. 415; by the New York Women's Association for the Seminarian BuSzin HIN; by Rev. Böse by W. Hohlt 42; by Past. Claus by C.J. Bruneinz for happy delivery 45; by Past. Dörmann from Mrs. Kraft 1 pillowcase and 2 Pr. stockings; by the grayVerein in Sheboygan 415 for sophomore E. Rndolph; darch Past. Wambsganß from H. Malter \$5, from Matthilde Wolf 45. A. Crämer.

For chronically ill and meager pastors received: by Mr. Joh. Birkner 426.70; by Past. Köstering 46; by Past. Werfelmann 41; by Past. Dulitz 45; by Past. Ruhland 42. by Past. Friederich 46. from Mr. Christian Heischmann by Rev. Schöneberg 45. by Herru Joh. Birkner 43. from Past. Schwan's congregation: by E. Aring 45, E. H. Stegkemprr 42, H. Hehenbaum 50 Cts. By Mr. Joh. Birkner 42. don of the comm. in Kendallville, Ind. 415.40. bon N. N. 41.

W. Sihler.

Received at the Middle District Raffe:

ZurSynodalschuldentilgungSkassr: Von Pastor Wynekens Gem., Oster - Coll. 498. pastor Sauers Gem., Palm Sunday Coll. 454.20. By Gustav Müller 43. past. Sihler 420. by B. Wassermann of Haag in Elyria, O., 415. by Past. Reichhaidt by W. Schapcr 42nd Mrs. Past. Reichhardt, thank-offering for happy delivery 45. Heinr. Brackhage 46.

To the Synodal Casser Pastor Seuels Gem., Easter Coll. 422.65. from himself 43. pastor FrickeS Gem. from bell-bag 432; Collecte 440.3 l. Past. Sauer 42; by dens. of H. Westfahl 45, H. Beukmann 45, Sundermann 45, l. Mönning 41,50. By Rev.

Wichmann, Ueberschuß siir seinen Substituten 83.50. Past. Fleischmanns Filialgem. 84.60. Past. Horst's comm., Coll. 88. past. Oesterineycrs Gem., Easter Coll. 814. Rev. Hörnickes Filialgem. in Williams Co. 84. Peter Grob, repeated thank offering for recovery from serious illness 85. Rev. WüstemannS Gem. 825.25. Pentecost - Coll. in Past. Kühn's parish 86.40. Palt. Sihler's Gem. deßgl. 898.50. Past. Bauer's Gem. in Cicero 86.15; in Minden 88.60. Past. Fleischmann's Gem. 822.88. By densauf L. Schaudroff's infant baptism ges. 81.90. Past. JäbkerS Gem. 814. Past. HusmannS Gem. \$9. Past. Jox's Gem. 823.50. By dens. of Mrs. Rauch 82. Past. Nühels Gem. 850. past. Bodes 6)em., Pentecost - Coll. 89^A15. gem. other old Piqna Road, Allen Co, Ind, Kill. By Past. Sauer of Heinr. Rotdkopf, thank offering for God's gracious help 850. Mrs. Elisabeth Steinbrink 82. Past. Kühns Gem., Coll. for June 81,17. whose Filial" gem. 85,79. Past. H. O. Schmidts Gem. 85. pastor TraubS Gem. 83,75. by Past. Seuel by the women Hoffman" and Hamm 75 Cts, by N. N. 82.

For poor school seminarians: By Past. Wyneken on L- H. Schmidt's wedding s. 8^A,25.

To the hospital i.n S t. L o u i S: By Past. WynektN by Fr. L. 81.

On the orphanage in St. Louis: By Past. Wyneken by E. H. 82.

For Pastor Kah meyers Wittwe: By Past. Wyneken from Fr. L. 81. past. Bauers Gem. from the bell bag 8l. Past. SallmannS Gern, from the communion cassr 86.

For poor students: From a wife of Past. Sauers Gem., thank offering for happy delivery 82. Past. Sallmann's parish 85. pastor. Traubs Gem. 826 50. Deßgl. for students Wesel and Kugler each 85. from Jakob Vonderau 81. H. D. Fülling for student Carl Fricke 85. through Past. Niethammer on Fr. Böschemeier's wedding for d. pupil Dan. Walter 87, Maria Sauer 82.

School fees of Col.lege studentsN; By W. Merz 812. Carl Brust 812. Fr. Hammer 824. A. Bogeler 86.

To the Seminarhausbalt in Addison: Past. Bades Gem. 86,72. Past. Traubs Gem. 816,05.

For the Brunn'schen Zöglinge: By Past. Seuel by Mrs. Riechenmeier 82.

For Pastor Röbbelen: Pastor I. Nupprechts Gem. 85. by Past. Kühn from C. Kreiselrmier thank offering for happy delivery 81. By Past. Niethammer on Jak. Aberg's wedding s. 87.30. By Pastor Hnsmann from F. W. PrasscS wedding s. 84.50. Pastor Nützel's Gem. 817.

For teacher salaries: Past. KühnS Gem., Coll. for May 81.45. Past. Reichhardt's Gem. 89.30.

On the building of the church in Racine, W i S c.: Of three members in Past. Kühn's parish 81.50. Past. Reichhardt's Gem. 810 25. past. Sihler's gcm, coll. 857.43. Past. Traub's Gem 83.05.

On the building of churches in Baltimore: By I. Knothe from I. H. Rahe 8 l. H. Nackeweg 82.

For heathen mission: Bon Past. Niethammer's school children 83.20. Past. Traub's Gem. 82.40; second mission 83.55. Past. SeuelS Gem., Coll. 819.50; from

Women's club 820.

For Dir. Saxer's substitutes: Rev.

HusmannS Gem., ans der Vorsteherkasse 85.

On the collcge budget at Ft. Wayne: Past. SallmannS Gem. 85. past. WynckcnS parish, Pentecost.Collecte 856.

To the parish and teachers' widows' fund: By Rev. Seuel vSn N. N. 81.

For sick pastors: By Past. I. Rupprecht by an unnamed person from Elyria 82.

In the preachers' and teachers' widows' and orphans' fund

are entered

1. regular contributions from the gentlemen pastors and teachers:

For 1865 G 8l.50: Dörmann, Härtet, Heitmüller, List, Wichmann, Rcißinger (82.00).

For 1866 G 81.50: Bergt, Biedermann, Brackhage, Brohm, F. Bünger, Bunge, Prof. Crämer, Dorn, M Eirich, Fricke, Geyer, Gräbner, Hahn, Härtet, Heitmüller, Hermann, Holls, John, Jüngel, König, Lehmann, List, Matuschka, Mrcz, Nützel, Pennekamp, E. Riedel, I. Ritled, Riedcl, Rösch, Roschke, Sauer, G. Schaller, F. Schaller Schwersten, Streckfuß, Wagner, Wichmann.

O 42.00: Burfeind, Dornseif, Gräber, Hamann, L. Hoppe, Küchle, Metz, Reißinger, Schumm, Werfelmann Zitzlaff; Bauer 50 Cts. retrospective.

2. gifts:

From some members of the Fort Wayne congregation for Pastor BirkMannS wife widow 452. From a widow in Pall myra 41. on mr. th. sauermann's wedding, SchauNkf bürg, Ill, coll. 44.05. for Past. Wolffs Fr. Wittwe aiH Hrn. I. HofmannS infant baptism in Dwight collected 43.10.

Bon Hrn. F. Frühwirth 41. Mrs. M. S. 25 Cts. BA Mrs. L. Morhart to Pastor KahmeyerS Wittwe 42. to Past. Wolffs Fr. Wittwe on Hrn. W. Knöps Hochzch ges. 42. from Past. Wichmanns St. Johannsgemeinde 410.60. From Past Bauers Gem. 410. From Mr. I. Bodekobr 41. From Wittwe M. Kreuz 25 Cts.

I. F. Bünger.

Display.

The undersigned hereby informs the pastors of the eastern district that the stock of hymnals to be established here according to the synodal resolution is now complete, and I note below which books are available and at what prices. >

Since I have temporarily laid out the significant costs for the binding of these books, a quick sale and prompt remittances would be quite desirable to me. Only in this way, of course, can the purpose of the resolution, to save something for the treasury of the inner mission through the sale of books, be achieved.

| | | | | |
|--------------------------------------------------|--------------------|--------------------|------------------|--------|
| Gesangbuch,*) Large edition, p. Dtz. | p. St. | | | |
| | | Morocco | 425.2042 | .50 |
| | | fine22 | . | 802.25 |
| | | ordinary13 | . | 201.25 |
| " | Mittl ere Ausgabe. | | | |
| | | Morocco | 22. | 202.25 |
| | | its | 19. | 802.00 |
| | | Ordinary | | 9.8090 |
| " | Small Edition. | | | |
| | | Morocco,withlock25 | . | 202.50 |
| | | Morocco22 | . | 202.25 |
| | | Ordinary | "..- | 9.8090 |
| St Louis reading book | 550k .0 | | | |
| " | Catechism | | | |
| " | Fibulas 1 | | | 5015 |
| Hübner's Histories (St. Louis ed.) | 4.5040 | | | |
| Timothy | 4.0035 | | | |
| Luther's life, by Fick, 4 | .0035 | | | |
| The right st alt ir., from | | | | |
| | | Prof. Walther, | | .50 |
| Prayer treasure | 2.1" | | | |
| L u t h e r b i b l i o t h e k, 11. u. 12. vol. | 50 | | | |
| | | " | 13. and 14. vol. | 50 |

as well as a number of the sermons of Prof. Walther, Brauer, Crämer ic. published in St. Louis, synodal reports of the last year ic.

I. Birkner.

No. 92 William St., New York.

*) Less than half a dozen hymnals will not be sold at the price of a dozen. When calculating the price per dozen, the books can not be sent postage paid.

Books - Display.

At L. Volkening, St. Louis, M o., the following antiquartjche works are available:

Weimar Bible with fittings427 .00
M. Chr. Scriver's Soul Treasure- 10.00
v. Hollnrii klxamen tkeoloxieum aeoLwaticuin 6 7" 3. Huelsemnni Lxden8io Lrevisril tdevloAiej, exüjbentls prsecipuas ot recentiores düristismse 6äei controvorsias, 3.75

I. M. Heinsius' Unpartheische Kirchen - Historie von der Erschaffung der Welt bis 1750 nach Christi Geburt. 3 quarto volumes. 14.00
do. in 2 quarto volumes 7.50

I. I. Rambach's Moral Theology 3.50

Walch, disputes within and outside the

Lutheran Church. 10 vols. 22.0«

Harmonia 6kemnitio - I'sero - KerUaräisoa.

I'olio. 2 volumes. 15.00

Printed by A. Wirb usch u. Sohn. Gt. Louis, Mo.

Volume 22, St. Louis, Mo. 15 July 1866, No. 22.

(Submitted.)

A letter, simple-minded answer to the question containing why all sects in one cake are to be counted.

It is true that if one looks at the sects from the outside, it seems as if there is neither equality nor similarity among them: "One teaches this, the other that," and each party goes its own way. But if you look a little deeper, you will find that they are quite close to each other and that they are not so much at odds with the Pabst as they seem to be.

One must agree with Luther with full conviction when he calls the pope the "arch-head, antichrist," for doctrine, faith, indeed the whole being and activity of the pabstacy is antichristian in the true sense of the word and of such a nature that it pushes Christ from the throne and eradicates him. Let the scholars of modern times deny it as much as they want, let the chiliasts still wait for the Antichrist as long as they want - I am not mistaken. No church, however, opposes this pontificalism more decisively than the Lutheran church, despite the fact that the enthusiasts call it semi-papist. All sects, on the other hand, are more or less in principle connected with the Pabstacy, although it has the appearance that they oppose it more sharply than even the Lutheran church. This is easily explained. Luther, whom God had awakened and equipped to be a reformer, did not make any air moves in his struggle, but attacked the papacy at its roots, and every arrow he shot against it struck at its heart and lifeblood. Zwingli, however - the actual founder of the reformed church, from which the various sects later emerged - Zwingli, who also wanted to reform, but did not like to cooperate with Luther, because he paid homage to reason and from year to year was more and more attentive to it, which Luther was not, attacked the pope only by the skirts, so to speak; But he left the main root of the Pabst's teachings behind; it was still in him, for, like the Pabst's, Zwingli's and his comrades' teachings are also in accordance with reason, and he wanted to be considered something as much as the Pabst.

Luther - admittedly a miracle of God's grace - remained humble and sober, took all reason captive under the word of Scripture, and defied everything with the words: "This is my dear Son, whom you shall hear! Thus he always distinguished exactly between doctrine and life, divine and human, commanded and free things, and in the latter again between cause and purpose, right use and abuse of the same. What was sinful in the papacy, he dismissed, and continued with teaching until the people recognized and dismissed it. What was not sinful he did not reject, only the abuse he punished. "He said: "Let the thing be, only abuse it and use it rightly. But the main thing for him was the doctrine; if it was pure and right, he wrote, "I will do it. he, then the other will also already follow with the time. Behold, that is to remain in the right center.

Zwingli and his comrades, however, began their reformation on the outside and threw out the baby with the bathwater; they thought that if they quickly abolished everything that existed in the papacy - without first working knowledge in the people through instruction - then they would have overthrown the pope and his empire, then they would have reformed the church correctly. Just think of the iconoclasm in Wittenberg during Luther's stay at the Wartburg, that gives proof of it. It now seems as if Luther, as he was blamed, had stopped halfway, but those had carried it out energetically; extremes alone are always off the right middle and off the right path. And see, already in this all sects are equal to each other, that they have left the right middle, even if to two opposite sides. And if the pope makes a commandment out of doing and puts Christianity in it, but these others make a commandment out of doing nothing and put Christianity in it, I really do not know which is worse, one is like the other to me.

Therefore, it is easy to explain why the initially one reformed church has gradually split into so many sects. Once one has strayed from the right path, it is easy to stray further and further from it. The

Childlike simplicity and humble submission to the wording and literal meaning of Scripture is not the element of this church. Now there are so many ups and downs on the path that the church has to travel; instead of going straight ahead, they turned off, some in this direction, others in that direction, in order to have a path that is even and comfortable for reason; one interpreted the words of Scripture in this way, the other differently, so they came apart, quarreled over points of doctrine, or of practice and order, although in the main they remained united, even clinging to the papacy.

You must admit that: The main purpose of all teaching is that we may learn how to be saved. For what purpose did God send his Son into the world? for what purpose did he give his word? for what purpose did he appoint preachers? for what purpose did he command preaching? For what other purpose than that we might be saved? If we had no interest in whether we would be saved or not, then we would not have to worry about right or wrong doctrine, about sects or the orthodox church, but could go to the theater or somewhere else instead of to church and pass the time; for you can get to hell without preaching and preachers; you do not need a guide and teacher for that.

If this is the main purpose, then it follows that one of the main matters of doctrine is to answer the question, "Can we be saved? For if I do not know this, whether God wants to have me blessed and make me blessed, then everything helps me nothing, I am the most miserable man and go eternally lost. I can think of nothing more frightening than to be in doubt and uncertainty about this. But we can learn this nowhere but from God's Word, which comfortingly calls out to us: "God wants all people to be helped and to come to the knowledge of the truth. And our Lutheran church also teaches such things, and calls to everyone: "You can be saved, if only you do not wilfully resist. God's will is not lacking. But now go and hear which sect you want, and see whether you can learn from them that you can be saved, and whether you do not rather remain uncertain about your salvation with them! For example, the papists say in their resolutions of the Trident. For example, the papists say in their resolutions of the Council of Trent, Session 6, Cap. 9: "Nor is this to be affirmed, that those who have been truly justified must, without any doubt, consider themselves to be justified, and conclude that they are justified, because no one can know with certainty, from the assurance of an unmistakable faith, that he has obtained the grace of God. And Canon XIII says: "If anyone should say that it is necessary for any man, in order to obtain forgiveness of sins, to believe with certainty and without any wavering that his sins are forgiven, let him be accursed." And Canon XV: "So someone will say that the newborn and justified man is bound by faith to believe that he is certainly of the number of the elect, let him be accursed." Calvin and his comrades agree with this when they teach: "God, for the glorification of his glory, has decided first to create man good, then to allow his fall, and finally, without regard to faith or unbelief, to have mercy on some of the fallen to the praise of his grace and to choose them to eternal life, but to let others lie in damnation to the praise of his justice and finally to consecrate them to eternal ruin." (See Graul's Doctrines of Distinction.) And although the Methodists and similar enthusiasts boast especially of the certainty of their blessedness, and thus seem to teach differently, this certainty of theirs is not as a rule based on faith in the Word, but on their feelings, and often on appearances and fantastic imaginings. Therefore they also agree with the papists "that no one can be sure by assurance of an infallible faith, without special revelation, whether he has obtained the grace of God and is chosen by God." For they deny Christianity and thus blessedness to one who has had no "special revelation," despite the fact that he firmly believes in God's Word, and thus do not accept faith in the Word. That is why I see no real difference here, consider them basically one and say with my catechismo, holding firmly to the gospel: "I believe that God will give me and all believers in Christ eternal life, that is certainly true."

Another main thing of the doctrine is that the right foundation is laid, so that we may know by what means we can be saved, for we are sinful people who by nature are under God's wrath and are guilty of condemnation. God's Word knows of no other reason than Jesus Christ and faith in Him. Christ makes us blessed, because through his obedience, through his suffering and death he has acquired and earned our blessedness; faith insofar as it seizes and appropriates the blessedness acquired through Christ. Scripture excludes everything else when it says: "So then we hold that a man is justified without the work of the law, but by faith alone." "By grace are ye saved, through faith; and that the same is not of yourselves, it is the gift of God, not of works 2c." In all sects, however, you will certainly find that they are mistaken in this point, that they do not ascribe a saving power to faith in Christ alone, but also to the works of men, and that in this they all agree, however unequally they may express themselves. For example, the papists teach Conc. trid. Sess. 6, Cap. VII: "For faith, if it is not accompanied by hope and love, does not fully unite one with Christ, and does not make one a living member of his body." Therefore, Canon IX says: "Someone will say:

the ungodly is justified by faith alone, so that he understands that nothing else is required to help him obtain the grace of justification, ... he is accursed. But it is just the same when the sects say: faith, when it is active through love, makes righteous; which you can hear in all of them. They do not understand this to mean that faith, which makes righteous, is active through love, for this would be right, as the Scriptures teach, and I also believe this with the whole orthodox church; but they understand and interpret the words thus: faith makes righteous because it is active through love, and thus, as the papists say, only receives its right form and shape through love. Although the words are somewhat different and better, the meaning is still the same, for this: faith makes righteous solely because it takes hold of Christ and appropriates his work, is omitted; love, which is a work of man, is placed next to

Christ and his work, because trust rests on it. What kind of work it is, whether it is done before or after faith, according to God's commandment, or of one's own choice and good opinion, is quite the same here.

God's Word teaches us that the righteousness by which we are saved is an alien righteousness, that is, Christ's, which is imputed to us by faith as if it were our own. Not only do the papists teach that this righteousness is essentially inherent in us, but others also agree with them. In the Trid. Conciliar it is said: "We are not only esteemed righteous, but are truly called so and are so. And: "If any man shall say that he is justified by the imputation of Christ's righteousness alone, or by the remission of sins alone.... let him be accursed." Further, "If any man shall say . . . that men are formally, i.e. essentially, righteous through the righteousness of Christ, let him be accursed." Now you will certainly find among the sects, if you only pay proper attention, that they place the righteousness of a Christian more in sanctification than in faith in Christ's merit, and judge according to that; that they do not consider faith to be both trust or confidence in Christ's merit and righteousness, but rather the inclination and the endeavor to walk holy. For this reason they also use what is only a fruit of faith as a standard by which they measure and judge the Christian's righteousness, because they place his righteousness in it. But what is the use of their using different words, since in the main they are one? For no sect teaches me to seek my righteousness apart from myself in Christ alone and to take it by faith, and that Christ's righteousness, if I believe in him, is imputed to me as my own, that I need nothing else to be saved, have nothing to do but to thank him for it, as our catechism does, which calls me to say: "I am a righteous man.

Believe that Jesus Christ has redeemed, purchased, won me lost and damned . . . that I may be his own, live under him, and serve him in everlasting righteousness, innocence, and blessedness."

A third main point of the teaching is that we are shown the right means by which God wants to make us blessed, because God will not do this without means. The Scriptures Scripture now points us to the gospel and the sacraments, which are the means of grace ordained by God, in which he has put his grace and through which he communicates it to men. Therefore the gospel is called a power of God, which makes blessed all who believe in it; a seed of regeneration 2c. Of baptism, Scripture says that God makes us blessed through the bath of regeneration, washing away sins through it. And of the Lord's Supper Christ says that he gives it for the forgiveness of sins, as his testament. But now you will find no one among the sects who will simply point you to the means of grace as the bearers of grace and forgiveness of sins, who will make you need them and believe in them; for they all agree again that they deny the new-birthing, life-giving and salvation-giving power of the Word and the preaching of it, and regard it only as a guide that does nothing more than show you the way you should give and tell you what you must do. Basically, they all consider it to be a dead letter (which some also say openly), which must first be made alive and strong by something added. With the papists, this is added by the priest, through his office and dignity, and "when he interprets in the sense of the church"; with the others, it is added by the hearer, namely, through faith and the Holy Spirit, which must first be in his heart and through which the word only receives its power in him.

It is the same with the sacraments. All make the essence of the sacrament dependent on something other than the word, the papists on the priest who administers it, the enthusiasts on the one who receives it; with the latter, the consecration of the priest, with the latter, the piety of the recipient makes the sacrament a means of grace, because they actually consider the sacraments to be mere signs and symbols. But there is no need to speak much about this, for you have already heard and read this many times; enough, they do not let the means of grace be means of grace; in this they all agree that they take out the kernel and give us the shells. But this is truly a bad thing, for from where shall I get faith, the Holy Spirit, if not from the Holy Spirit? Spirit 2c. if not here in Word and Sacrament? It is true that if Word and Sacrament are to demonstrate their beatific power in me, I must believe, but my faith is not the cause, but merely the hand with which I accept and grasp what God presents to me in the means of grace as his giving hand. On the other hand, my unbelief takes away from the word and sacrament.

Nothing; but closes the heart to the effect of them, and thus prevents them from proving such power in me. Therefore, our Augsburg Confession says quite differently. Confession Article 5: "To obtain such faith, God has instituted the ministry of preaching, given the gospel and sacrament, by which he gives as a means the Holy Spirit, who works faith when and where he wills in those who hear the gospel" 2c.

Therefore let us pray: Keep us, dear Lord, that we seek nothing else. So much for this time!

(Submitted.)

Friendly reply.

In his report on the service in English in the new Immanuel Church in Baltimore (on May 7), Mr. Georg Andreas Witte devoted a not insignificant amount of attention to the musical part of the service. Since the service was conducted by me, it is evident that I paid more attention to the relevant part of the report than perhaps anyone else did. Apart from the fact that Prof. Krauth attended the two main rehearsals and openly expressed his liking, and apart from the achievements of the English Singing Choir in general, it is clear from the report that Mr. Witte sees great danger in every singing choir and therefore would like to ban this kind of music from the church. Whether rightly or wrongly, this should most certainly be proven by the history of the holy Musica, from which we therefore take the liberty of sharing the following for instruction. 2 Chron. 29:25 says: "And he set the Levites in the house of the LORD with cymbals, psalteries, and harps, as David had commanded, and Gad the king's shiverer, and Nathan the prophet. For it was the commandment of the LORD by his prophets." The sacred musica, then, was no small part of the Jewish public worship, commanded by God the LORD Himself through His prophets. The prophets made use of the choirs to keep their senses and thoughts together from all distraction in the mind and to prepare them for the due attention of divine things. 2 Kings 3:15 From the 26th chapter of the 1st book of Chronicles we learn that the number of singers who sang with a pleasant voice was 4000, together with those who played sweet instruments; these, ordered by David, were again divided into 24 orders in such a way that each order had to serve twice a year for one week at a time; however, not the whole order appeared on the singing stage at once, but a certain part of it every day, under their overseers and bandmasters. Their service lasted from the 20th to the 50th year. For the singers, special apartments and chambers were built in the temple, which had their view to the innermost courtyard. **There** were also various chambers in which

The musical instruments were hung on nails and wrapped with linen cloths. The singers' stand or singing stage was on the stairway

that went down from the priests' court into Israel's court, 100 cubits long, according to the length of the court, so that they could be heard and seen by the people and so that they too could see the sign of the beginning. So, mind you, the choir sang alone and the people listened. The priest gave the sign for the beginning (waving of a sweat or snuff cloth), then the chief sang master stirred the cymbals and the singing began. According to the number of tribes there had to be at least 12 singers, the others played on musical instruments. The songbook was the Psalms of David, 2 Chron. 7, 6, Ezr. 3, 10, as well as other beautiful songs, Isa. 38, 20. When the music was over, the departing ones bowed low to God, who dwelt in the temple, and said a short and humble prayer. 2 Chron 29, 29. 30. The songs explained the purpose of the sacrifices, namely that one should raise his devotion to the future atonement of the world during the external ceremonies, and therefore serve and thank God with a joyful heart, because singing is actually a sign of joy. A song is called in the Scriptures a piece which was sung with human voice alone; a psalm, however, was performed by singing voices accompanied by musical instruments. The melodies of the psalms have been lost and the ones we have now differ from the previous ones. The mensur (time measure) of the ancients were only whole and half tact; deviation from this was made when one wanted to show a very extraordinary joy. Each psalm was divided into 3 choruses; between each chorus the trumpets were heard, at the sound of which the people fell on their faces to the ground before God. The singing and music was a model of the prayer of the saints and the blessed state of the life to come. These were the singing choirs in the Old Testament. What is the situation in the church of the New Testament? ^St. Paul, in the 26th verse of the 14th Cap. of the 1st Epistle to the Corinthians, commands the dear brethren as follows: "When ye come together, every man hath psalms, he hath doctrine, he hath tongues, he hath revelation, he hath interpretation. Let it all be done for correction"; and Col. 3, 16: "Let the word of Christ dwell among you richly in all wisdom; teaching and admonishing yourselves with psalms and hymns and spiritual sweet songs, singing to the Lord in your hearts." In Revelation St. John 5:8 we read: "And when he (the Lamb) had taken the book, the four beasts and the twenty-four elders fell down before the Lamb, having every man harps and golden vials full of incense, which are the prayers of the saints." Cap. 15, 2. 3.: "And I saw as a sea of glass mingled with fire; and they that had prevailed against the beast, and his

And his image, and his mark, and the number of his name, stood by the sea of glass, having the harps of God. And they sang the song of Moses (Ex. 15:1), the servant of God, and the song of the Lamb, saying: Great and wondrous are thy works, O LORD God Almighty; just and true are thy ways, thou King of saints." These were the songs of the New Testament.

At the time of the blessed Reformation, a number of polyphonic songs set in simple counterpoint were used in addition to the congregational hymnals. Thus, as early as 1524, Walthers songbook with Luther's preface, in which he says: "That singing spiritual songs is good and pleasing to God, I respect, is not hidden from any Christian, because everyone knows not only the examples of the prophets of the Old Testament, but also such custom, especially also with psalms, common Christianity from the beginning, even Paul uses and teaches. Accordingly, I, along with several others, have brought together several spiritual songs for a good beginning and to give cause to those who are better able. And they are also in four voices, not for any other reason than that I would like the youth, who otherwise should and must be educated in music and other proper arts, to have something so that they would get rid of the boeing songs and carnal chants, and learn something wholesome instead. I would like to write more, especially when I think of the wonderful sounds in Joh. Seb. Bach's Passion music! The foregoing should be only a short proof of the history of choral singing, in order to derive from it the full justification to maintain it also in our church services. Before I conclude, I cannot help but note the following: If our simple choirs are to produce inattention, what mischief must not the 4000 singers and minstrels of David have done? It is certain that every honest Christian man often has to struggle with a bad thought during the most beautiful sermon or during the quietest home devotion, even without a singing choir. The congregation in the church on the evening of May 7, by the way, consisted of English and Germans, and to a good extent of such Germans who could not read the English text at all; it is therefore quite erroneous that the somewhat lively choir singing should have been the cause that many people did not join in the singing; no, because many could not read English, that is why they did not sing.

Gustav Stegner, teacher.

Our Preacher Seminars.

At the end of the current academic year, it is of course fitting to once again inform the members of the Synod about their two seminaries for preachers. They have, thank God, also enjoyed a considerable number of students in the past year. The theoretical theological institute had a total of 17 students, of whom the first section, 6 in number, passed their exams well; 5 of those examined have been released into the holy preaching ministry. Five of those examined have been released into the holy preaching ministry, and one intends to attend an English institution in order to become qualified to preach in the English language. In the second section there are still 11 students, among them 1 Norwegian; from the Fort-Wayner High School 12 new students will join in September, with the beginning of the next academic year, as well as 9 from our Norwegian brothers in Decorah. During the last academic year there were 29 German and 13 Norwegian students in the practical seminary, of whom one was examined during the year and three at the end of it. Of the German students, 3 were examined during the course of the academic year and 11 at the end, and were released into the sacred ministry. One, it pleased God to snatch from us by a blessed death, and one vicarized, as a preaching and school office assistant, there remain 13 students, to whom 8 of our 15 proseminarists of this year will be added in September and 11 others are registered by our dear Pastor Brunn. This is truly a rich blessing and the Lord has again done great things for us in the past year, for which we cannot thank Him enough and praise Him enough. Yes, his grace shown to us unworthy ones is even greater. In spite of all the shouting and all the wanton blasphemy of our manifold enemies, he has almost universally placed the good trust in our synod among the preacherless German Lutherans of this country that it will provide them with good, capable and faithful preachers. The consequence of this is that, while the 19 candidates for the preaching ministry listed above, and 2 more who were recently sent to us as first fruits from Hermannsburg, are already hard at work in the vineyard of the Lord, there are still more than a dozen, some of them very urgent, calls for preachers. This number would easily double and triple if we were only able to send out more traveling preachers and thus help the most urgent need for the spread of the pure doctrine in this country. Oh, it is indeed necessary to cry out to the Lord of the earth that he should see how the workers are still too few and send more, more workers into his earth. It is important that all of us, preachers and fathers, boys and young men, as his instruments, do our utmost and do everything in our power to help the crying need of the church, the need for preachers. How often and urgently have we been exhorted and urged to do this. Have we then given the urgent, heart-moving voice of exhortation and call the proper space in our hearts and thereby allowed ourselves to be stirred to joyful action in every way? How is it, then, that we have to move on from our concern for the theoretical institution?

As you were reminded in the previous issue of the need not to speak here again, how is it that only 4 young people from our entire "large" synod have applied for admission to the proseminary of the practical institute? Should there really not be more godly and gifted young people who, urged on by the love of Christ, could win over themselves, unhindered by the attraction of the temporal reward with which the earthly professions here in the country draw them, to place themselves at the service of the Lord, at the laborious and depriving but blessed service of making souls blessed? This is unbelievable. Rather, it must be that many have

hesitated until now, that their spirit was willing but their flesh was weak. Oh, all of you who are in this situation, listen to the urgent call of your good shepherd, your faithful mother, the church of the pure word and the unadulterated sacraments. No longer confer with flesh and blood, but confidently make a brave decision in the Lord. Look, how soon our faith will be put to a serious test. You have heard above that 11 new disciples have been registered by our dear pastor Brunn. But you also know that in the meantime the Lord, in his righteous and holy anger, has risen up and covered unfaithful Germany, so much of which has fallen away, with terrible storms of war. How many would be prevented from coming even now, and how easily could it happen, if the war lasted longer, that this and the newly opened Hermannsburg source of help would cease to flow completely for years to come! Should the Lord's work here then stand still to a large extent because we relied too much on outside help and stirred our own forces too little? I beg you, could we bury in the sweat cloth the precious, precious pound of pure, wholesome doctrine, which is entrusted to us for proliferation? Oh, then it would be rightly taken from us and given to those who bear its fruits. There is nothing less important than to save souls from perdition, which like ours have been bought with the blood of Christ. Therefore, make haste and come to Him and be prepared for the work of the ministry, by which the Body of Christ is built up, so that still for and for and more and more, under the gracious care of our faithful God and in His victorious power, multitudes of evangelists may go forth from this hitherto richly blessed planting place, who break the bread of life for the hungry in the wilderness before they pine away, who bring back the erring before it is completely entangled in the nets of false doctrine, who gather the scattered before the infernal wolf tears it apart. Once, after your faithful and laborious service, your reward in heaven will be great, guaranteed by his certain and true word, which already makes your souls blessed and those who hear you.

A. Crämer.

Dr. Martin Luther
as
Educators of youth.

His principles of child rearing and his method of education in his own home.

Ans his writings collected and compiled

by J. C. W. Lindemann.

St. Louis, Mo., by Aug. Wiebusch & Son. 1866.

A booklet with the above title has just left the press, which we cannot recommend strongly enough to all readers of the "Lutheran". It is true that several publications of this kind have already appeared, which contain a collection of sayings of the godly reformer Luther about the education of children, which can be found in the rich treasure trove of his writings. However, no collection of this kind corresponds to the needs of our people here in America. But Director Lindemann has made his selection for the benefit and piety of this people, and he has done so in a masterly manner, just as the purpose of the booklet requires. A special advantage of the booklet is that the author does not only present how Luthern taught about child education, but at the same time how he himself lived what he taught. If the reader hears Luthern talking in the first part, he sees him acting in the second.

In order to give our readers a complete insight into the abundance of material that is offered to them in this small booklet, we let follow here the table of contents of the first part. It is divided into the following 24 sections:

(1) Marriage is a blessed state, and is to be highly honored, because it has to do with the glorious work of bringing up children. - 2. parents have received power from God over their children, not to educate them for their own benefit and worldliness, but for the glory of God. - 3. Christian child rearing is essential if the church and the state are to be helped. - i. But child discipline is a difficult thing, which only succeeds with the help of the Holy Spirit. 5. - Only God-fearing parents and teachers can educate their children in a Godly way. - 6. Not raising children in a Christian way or depriving them of their preaching and teaching duties out of stinginess is a grave sin that Volt wants to punish parents for. - 7. good child rearing pleases God very much; he wants to bless and reward it. 8. honest parents are guilty. It is the duty of honorable parents to establish schools and to appoint schoolteachers to educate their children well, even if they are not able to do so themselves. - The school teachers are despised by many, but they have a glorious office and are to be highly honored. Their faithful work cannot remain without fruit. Christian parents should not send their children to schools where God's word is not taught, or where false teaching is practiced. - 11. in education, in the home and in schools, the main thing is that the children learn to fear God and His Word. - (12) Music, languages and secular sciences must also be learned by the youth. - The youth must not be educated in a monastic way, but must also have fun and be among the people. - (14) Neither must they be educated with riotousness, impetuosity, and intemperate severity, but love must rule. - (15) But also wrong is a carnal, soft, and tender education, which pleases the naughty parents and children, but leads to ruin. - (16) Especially evil examples are harmful and hindering to Christian education. - (17) It is the duty of parents to let their children study if they have the gifts to do so in order to serve the church or the state. - 18. only the best minds (provided they are religious) should be sent to seminaries for preachers and school teachers, as well as to high schools. - —
19. poor students should be helped with scholarships and voluntary gifts. - (20) Children should not obey parents and teachers who try to teach them ungodliness. - (21) If the children do not obey their parents and teachers when they try to educate them in a Christian way, they should not despair, but take comfort in God's will. - 22) The authorities are obliged to take care of the education of the youth, to establish lower and higher schools. - The authorities have the right to enforce school attendance (provided that God's word and right doctrine are found in the school). 24. In order that the youth can be educated in Christianity and the schools can be kept flourishing, it is necessary to establish good libraries.

Let us now let the author himself talk about his work. In his "Preface", he himself speaks as follows:

While rereading Luther's writings concerning education and schools in order to gain material for another work ("Luther as Reformer of the German School System"), I soon had to convince myself more than ever that his extremely excellent and always true sayings about the education of youth were worthy of being presented to our people anew; but that they would take up too much space in the above-mentioned work if I wanted to cite even a limited number of the most excellent ones. I began to consider whether it might not be expedient to let them appear in a special publication. The decisive factor was the conviction that in our time it is highly necessary to hold up Luther's serious, powerful and yet so paternally well-meaning words about child discipline to the Christian people anew, whether they would be heard and taken to heart by God's grace. Luther is also **"the German prophet"** in this area; he is also in this country and will remain so until the last day. What Christian, who notices the lax way of educating children prevailing today (for laxity, not legalism, is the general character of today's child rearing) and its terrible consequences, as in church life, so also in civil life, would not heartily wish that an improvement would take place. How to improve it - God has told us through Luther! Just read and you will have to say: it is as if Luther had lived today and had been prompted to speak, to bear powerful witness, by the customs and immoralities that now prevail!

Admittedly, "all" of Luther's sayings about the education of youth are not included here. The number of them could have been doubled and tripled, at least among some of the twenty-four principles; but the larger quantity would only have made the booklet more expensive, and I would have liked to see it produced as cheaply as possible, in order to make the acquisition possible even for the poorest. With such things, it is never the quantity of the material that does it. Whoever uses what is offered honestly and allows it to become his own conviction, has enough to govern his own house divinely and to serve his neighbor with counsel and action. I believe I can claim that I have gathered the most beautiful and fragrant flowers from the large and rich garden of Luther's writings and have presented them to the friendly reader in this bouquet.

have bound. Some things concerning the methodology of teaching and the reformation of the school system in particular, I will

communicate in another place, God willing and we are alive. - Many of Luther's sayings reported here could just as well have been written under a different heading than they are. They could not be so precisely, but because Luther always has the big picture in mind and therefore often speaks of several related things in one short sentence. The numbers in brackets at the end of some of the principles therefore refer to similar expressions, which were all numerated for this purpose. The citations of Luther's works refer, as is obvious, to Walch's edition. Even those who possess this or another edition will hopefully not find the present compilation entirely superfluous, since here is found closely united what is found scattered in Luther's works.

Luther, however, not only spoke masterfully about the upbringing of children, but also in this respect, as in every other, he lived as he taught; as a husband, householder and educator, he gave us a model and an example which is consistent with his teaching and should be imitated by all Christians, especially by Lutherans. I have attempted to present him with some features on this side as well, so that his teaching and his example regarding the education of children are now found here next to each other. But also in the second part I had to be brief: the reader should not expect anything perfect.

Throughout the booklet, almost only Luther speaks or, as in the last part of the same, otherwise a faithful reporter. Only the twenty-four headings and a few short remarks are mine. Therefore, it is certainly not immodest if I cherish the wish and express it here that this little book may be widely distributed and read by thousands with benefit. It can also only be to the glory of God - can only serve the home and the school, the church and the state to the best, if house fathers, school teachers and especially the pastors take up the cause and work for the widest possible distribution of the same, first within our congregations, but then also outside them. Luther says: "The preachers should admonish the people to send their children to school, so that people can be raised up to teach in the church and otherwise to govern (X, 1969); it is certainly also admonishing and helpful to the cause if one brings his words into the hands of the people and asks them to read them, or even reads a piece himself first, so that the people get interested. It would certainly not do any harm if a piece of it were read aloud after the Christian lesson or after the congregational meeting. It would also be very suitable to be distributed to the people free of charge as a tract. After all, many a dollar is spent unnecessarily; how should not a smaller or larger number of Christians be able to pool a few dollars to do a service for others, so that they and their children can be happy in time and forever! Oh, in many German families a different child rearing would be, if

the parents would only know how they should begin, so that it would be better. Let the "German prophet" speak to them, perhaps God will give them grace to accept his word; after all, no one can speak to the Germans' hearts as Luther did.

I had hoped to see the booklet printed today so that I could offer it as a Christmas gift, but other work prevented its timely completion. So at least there was no lack of good will to offer "all pious fathers, mothers and schoolmasters" a gift at Christmas? If the booklet is welcome at all, it will still be a blessing, even if the beginning is somewhat later than intended.

The book and the reader are then at the mercy of God. He helps that both become "good friends" with each other, and that the children's education is more and more shaped according to His will.

Addison, Ill. on December 25, 1865.

J. C. W. L.

May this delicious little book, which contains such a great treasure in so few pages (156 in Duodez), soon be in all our families, and be read and taken to heart just as eagerly by parents as by children, by preachers as by listeners, by teachers as by students, then, we have no doubt, the blessing of it will be an unspeakably great and glorious one in church, school and home.

Price 35 Cts. pr. Exempl. Postage 5 Cts. In lots reasonable discount.

The external decoration corresponds to the valuable content. W. [Walther]

Our high school in Fort Wayne.

The essay in the previous number: "Urgent request to parents and guardians who intend to send pupils to the local institution," was undoubtedly a word of its time, and the undersigned is far from wanting to weaken the wholesomely shattering impression which it hopefully caused by God's grace. Nevertheless, the undersigned cannot refrain from the concern that this essay might have been understood here and there as if a spirit prevailed in our dear Gymnasium that justified the most serious misgivings. After the undersigned has personally inspected the institution for a whole week in the past month, has spoken with the excellent teachers as well as with the students, and has attended this year's exams, he feels compelled to assure our dear congregations before God that the institution is in a highly gratifying condition, not only with regard to progress, diligence and order, but also with regard to prevailing manners and spirit. To be sure, highly distressing, even quite frightening experiences have been made with several pupils, but to God's honor it may also be testified that the sins of individuals have not yet spread like a cancer, but rather that the great majority of the dear pupils, given

especially as far as diligence and manners are concerned, the censure "praiseworthy" and "very praiseworthy" could and had to be given. Therefore, my brothers in the Lord, do not despair when you hear of Satan's ravages against our so delicious planting school of the evangelical ministry; the Lord is also in it with his spirit, his grace and his rich blessing. I do not doubt for a moment that the faithful, highly concerned president of the institution will also say his yes and amen to this testimony with joy. Our Gymnasium is most urgently commanded to the most fervent intercession of all righteous Lutherans. In the name of JEsu! Amen!

St. Louis, July 12, 1866.

C. F. W. Walther, A. Pr.

Church News.

The Rev. H. Wehrs having received and accepted a regular appointment from the newly formed congregation at Dubuque, Iowa, was installed by the undersigned in the midst of his congregation by order of the Honorable President of the Western District, on the 4th of Sunday, A.D. Trin.

May the Lord bless this servant of His from on high and make him a sail for many, that he may bear much fruit and that his fruit may remain for eternal life.

K. Theodor Grüber.

Hampton, Ill, July 3, 1866.

Address: Rov. H. >Vokr8,

OuduHus, Iowa.

After Pastor I. Karrer had received a regular appointment from the Lutheran congregation of St. Peter's in Aston, Washington Co. St. Peter's congregation at Aston, Washington Co., Minn. and having accepted with the approval of his former congregation at Dryden, the same was installed on the 2nd Sunday n. Trin. by order of the Honorable Vice-President, Northern District, he was introduced into his new field of labor by the undersigned.

The faithful Lord Jesus crowns the work of His servant with rich blessings!

E. Rolf.

Address: kov. <1. larror,

Oakdals, IVaLÜinAton Oo., Ninn.

At the celebration of the first mission feast of the Lutheran congregations in Marathon Co., Wisc. held on July 4 of this year, the Candidate of Theology, Mr. Ehregott Gottfried Christian Markworth, on ordinary profession, by order of the chrw. Presidency

Northern District of the Synod of Missouri, Ohio a. St., with commitment to the symbols of the Lutheran Church, was solemnly ordained by the undersigned, assisted by the Rev. Estel, and inducted into his office as pastor of the Lutheran congregations of St. John's, Zion, and Trinity, and as associate pastor at the Zion District of the parent congregation.

Likewise, Pastor S. Estel, my previous assistant preacher, after he had become a regular pastor of the Lutheran St. Iohannis congregation and the congregations in Stevenspoint, Encherst and Town Siegel, in the lower part of our common sphere of activity, was solemnly installed into his office on May 31st of this year.

To the Lord of the Church, who has helped us so fatherly up to now, be heartfelt praise and thanksgiving. says. May He now, according to His mercy, give these two dear brothers in office mouth and wisdom and bless their work abundantly. Amen.

I. Jacob Hoffman".

Wausau, Wis. July 7, 1866.

The addresses of the dear brothers are:

Hov. 6K. Nnrkirtndk,
Oiiro ok kov. J. HoikmLlin, (Lox 56.) WuusLu, Wr".
Hov.?k. 8. §8tol, sLox 80.) Orunä H;cpäas,JVis.

After Mr. H. Crämer from the theological seminary in St. Louis was examined by Pastor Husmann and myself on behalf of the President of the General Synod and, after passing his exams, accepted the call to the Vicariate for Pastor Wyneken, who was on a vacation trip to Germany, he was ordained by me on June 17 and inducted into the local Trinity congregation.

May the Lord make him a blessing!

H. C. Schwan, (No. 98 Lolivar-8t.) Cleveland, O., June 29, 1866.

Conferenz display.

The Pastoral Conference of the Chicago District will meet, God willing, Tuesday, July 31, at the residence of the undersigned.

G. S. Löber, 8. p. t.

Genuine evangelical interpretation

the

Sunday and feast day gospels of the church year

translated and extracted

from the Gospel Harmony of the Lutheran theologians M. Chemnitz, P. Leyser and Joh. Gerhard.

Fifth volume.

Contents: Interpretation of the evangelic pericopes from the 19th to the 27th Sunday n. Trinit.

It is with great joy that we hereby report that, with God's help, the fifth volume of this excellent work is now ready for dispatch, and thus this truly "genuinely Protestant" interpretation of the Protestant pericopes has come to a conclusion. The work of Chemnitz, Leyser and Gerhard truly does not need our praise and commendation. Whoever has used the first four volumes will have experienced that it is true what was claimed in an earlier advertisement of this work, namely that it is a storehouse and treasure trove, as a second one would hardly be found. The work is absolutely pure in doctrine and eregetically as deep and thorough as homiletically clear, lucid and exceedingly rich. - This fifth volume, of 349 pages, bound in half-frank, is available by order at Wieku8ok L 8on, 8t. li0M8, No., on posting Gl.50, and, if sent by mail, 22 cents for postage ertra, be sent promptly. All five volumes cost K7.50 and Kl postage.

B.

For your attention.

According to various letters, most of the pastors seem to want to bring the money received for the synodal fund or still to be collected only at the next general synod, which prompts the undersigned to urgently request that it not be postponed until then, but sent to the district treasurers concerned as soon as possible. This request also applies in particular to those who have to correct invoices to the agency, because otherwise there would be a general standstill in revenue in the coming months at a time when expenditures are at their highest, because during the vacations there are many extra expenditures in our institutions.

John Fürchtegott Schuricht, Cassirer of the General Synod.

Invitation.

On August 12, the II Sunday after Trinity, the congregation in Washington, Franklin-Co, Mo. will hold a mission feast, in which they will kindly invite all their l. neighboring congregations by friendly invitation. A. C.

Quitt and thanks.

For Brunn's institution received from Mr. Wilh. Gönn in the ZionSdistrict at St. Louis 81 (in silver). From Kr. Marie Heidcmann there 50 Cts. At the wedding of Hrn. Th. H. DetertS there collected 88. By Past. Altistin Washington, Mo. given by Mr. W. Fricke at his wedding 810. By Past. Winter in Loganville, Wis. given by Mr. Chr. Könecke 85, by Mr. H. Bessert 50 LtS, by Mr. F. Horstmann 8t, by Mr. W. Funte 81, by Mr. W. Stolte 8l, by Mr. F. Bade 50 Cts, by Mr. Schult 25 Cts. and by N. N. 82,75.

"For poor students by Rev. Winter in Loganville WiS., by N. N. G2. Bon Gust. Guenther in St, Louis 83. bon Mrs. H. there 81.30.

C. F. W. Walther.

Received:

"For poor pupils: From C. Harmoning in Trete 81. For Brüchner from s. friends in Fort Wayne kli. By Teacher Meibohm at L- Meyer's baptism of children in Ehester ges. 81. By the Young Men's Association in Past. Wunders Wem. 810th Mrs. Pfeifer and Mrs. Poncellet, Chicago, each 81st Teacher Weisel 85th By Past. Detzer, from a

Wedding coll. subsequent 8l. Gern, to Osseo, Minn, "achtrag. 82. sent to Br. Fiene's wedding in Chicago 85.

To the seminary budget: loll. at the Stif. tngSsest of the 2nd Women's Society of St. PauluSgem. in Ehj. k "go A teacher Steinbach 85. At SteinmeyrrS wedding "t Earlinville ges. 811.50. By Past. Stubnatzy of the Mrtim'gem. at Ft. Wayne 812. A. S e l l e.

To the college household at Ft. Wayne j "nd for poor students: from Rev. Jä'bkerö Hm. from teacher Kirsch's school children 91 dozen eggs. AuS Past. Fleischmanns Gem. from Griebel for F. Trainer u. Ch. Rolf each 83, for d. household 82. From Martinigem. from Carl Brett Müller 1 roll of butter and 1 shoulder. From Past. Frieses Gem. from E. Köstcncr 81. Aurch Past. Stubnatzy in Fort Wayne on Dr. Trost's ^wedding ges. 88.76 to kitchenware. AuS Past. King's leg. 1 barrel of apple slices. By Fran Nees 82 to window curtains. By Past. Niethammer of gray plinkc 8l, my unnamed 81. H. R e i n k e.

Received:

For the Lutheran Hospital and Asylum in St. Louis: On the Toller in the Concordia District, St. Louis, 86.osi; H. Kampsmeier 81.00; by Mr. Past. Hamann by Mr. Hindern-Esche 85.00; by Mr. Past. Bünger by parishioners in Carondelet 813.75; by Mr. Past. Metz, New Orleans, 81.00; Gottfr. Müller, Paitzdorf, Mo.^ 82.50; by Mr. Past. Enders ges, at the infant baptism of Mr. C. Däumler, Fort Dodge, 84.15; by N. N., St. Louis, 81.00; W. Hartmann, Huntington, Ino., 813 0; H. Löhr 81.10; by the Belleville Gem. by Mr. Past. Bünger 815.00; Mrs. M. F>, St. Louis, 82.00; H. Steinmeier, St. Louis, 85.00; by Mr. Past. Dormann by I. Schreder 82.00; by Mr. Past. Rösch's congregation, Prairie City, Ill, for HoSpital and orphanage 880.00; from the Jungfraucn-Verein der Gem. in Minden, Ill, 812.00; Th. Reichardt, by Mr. Past. Wunder, Chicago, Ill, 85.00; ges. at the wedding of Mr. H. Mulke, MinerStown, 82.25; by Mr. Past. Besel, thank offering by Mr. H. Kröpf at the Confirmation of his son, 810.00; Mrs. Sophie Btsel 81.00; Past. Streckfnß 81.00; from the Virgins. Verein im Zions - District, St. Louis, through Virg. Coring 818.00; Hr. Mich. Betsch in Past. Lch- mannS Gem. 81.00.

For the orphanage: Mr. C. Eichcnbrodt 85.00; from a friend of the orphans in Z. 82.30; Martin Betz, St. Louis Co., 820.00; H. Löhr 81.00; L. Härtung in Past. DöscherS Gem. thank offering, 85.00; A. G-, Belleville, Ill, 85.00; Carl Köster in Past. Lehmann's Gem. 84.00; by Mr. Past. Dörmann by Ehr. Schreder as a thank-offering for Confirmation obtained 85.00; from the Gem. deS Hrn. Past. Wege, Augusta, Mo., 85.00; by Mr. Past. vic. Gottlieb by Mr. Franzis 81.00.

Further acknowledged with heartfelt thanks: From the Women's Club in Ehester, Ill, 2 large EomfortS by Vorsteherin D. Güster. From Mr. Tirnenstein, tinware, 40 c.; from Mr. A. Uh- lich 1 w lime blossoms, 50 c.

L. E. Cd. Bertram, Cassirer.

Collectirt durch Herr Schul; für das ev.-luth.

" Hospital and orphanage in St. Louis:

From the G'em. of Mr. Past. Lehmann: A. Jäckel, G. H. Rausches, G. Möller G 85.00; H. Wallenstein 83; H. Menke, M. März, G. März, C. Schulz, I. Lohaas, G. Lindemann, F. Wellhälter, F. Wagener, H. Niere. W. Arft, C. Klostermann, A. Popp, G. Greb, H. Bopp, G. Trop, C. Rauscher, Ph. Rauscher G 82.00; Mrs. März (thank offering). P. Popp, H. Klinsorge, C. Backemeier, D. Neinicke, F. Niere, P. Kiefer, A. Kleinsorge, C.Hensick, I. Werther G 81.00; H.WiSmann, B.Lohaas G 50 c., C. Berner 25 c.

From the comm. of Mr. Past. Hamann, Carondelet: H. Weffelmann 815.00; H. Kunnecke, R. Möllenhoff. F. Larmann G 810,1 0; M. Hamann(Past.), I. Bybering, F. Busse, W. Slünkel, W. Lindhorst, Mrs. Köln, W. Lange, W. Trampe, F. Krüger, H. Wilke, F. Lilienkamp, L. Li'dmann, H. Horstmann, F. Brune, I. Steinkühler, P. Klausen, F. W. Deppe G 85.00; H. W. MenkrnS 84.00; Kurz (teacher), H. Klages (I 83.00; I. Stünkel, H. Rode, C. Dreier, I. Horst, F. Heikenreich, F. Rittcnbusch, N. Markle, W. L. H. Michel, I. Knippenberg.

H. von der Ehle, R. Overmann, C. Kersing, D. Möllenhoff, Schleicher, C. Thiner, M. Köhler, C. Bardeleben IA 82.00; I. H. Brinkmann, F. Kettler, H. Becker, C. Wessel, F. Ude, F. Brinkmann, B. Eckelmann, C. Weisst, Mrs. Hoffman", P. Hennemann, L. Schäfer, A. Westbreck, I. Detscn, A. BarthelS,

A. Kretschmar, G. von der Ehle, W. Lning, H. Fassei, F. Quast, W. Brinkmann G 81.00; Mrs. Kees 35 c.

Ans of the Gem. of Mr. Past. Gräbner, St. Charles-. N. Möntmann, D. Drnningmann G 810.00; H. Laging, I. Kuhlhoff G 88.00; E. Vogelsmeier, G. Ermeling, H. Wilke, E. Plackemeier, H. Hölschr, E. Blackemeier, I. GillhanS, I. Wilke, H. Kaveler, B. Brockmeier, H. Lürding, H. Möhlenkamp, D. Möhlenkamp, D. Tödle, H. Nichtcrkesstng, H. Beckebredt, D. MeerS, D. Chlmann, H. G. Verkläger, E. A. Droste, I. Brocker, H. Ermling, W. Hllscher, H. BrnnS, W. Köhkr, A. Becker G 85.00; H. Kenkamp, M. Amerlaud, H. Heskamp, W. Möhlenkamp G 84.00; B. Achepohl, H. Nolle, F. Meier, C. Weber, E. Nolle, C. Wehmeier, H. Mayer, B. Wilmer, D. Sombeel, I. H. Klune, D. Ermling, H. Sandfort, D. Verklage, G. MeerS G 83.00; I. G. Schulte, A. Wolter, W. Achepohl, G. Sennwald, F. Nolle, W. Weber, E. H. Bößmann, I. Hocrad, H. Notebom, A. Hindgert, I. H. Hollrah, B. Lürding, I. F. Droste, H. Zumpehl, H. Rode, G. Senden, H. Backebrede, W. Benne G 82.00; H. Steffen 82.50'. Mittelbusch, F. Wicdki, I. Schwab G 81.50; I. G'-au, W. Vogel, W. Halmeier, H. D. Schoner, D. Holterberg, H. Holter- berg, von N. N., C. Halleincier, Stöiner G 81.01>.

Through Mr. Past. Gräbner is received later still without indication of the names 867.00.

From the comm. of Mr. Past. Fick, Collinsville, Ill: I. Becker. S. H. Knhlenbeck G 810.00; H. Fick (Past.), C. Kalbfleisch, H. Usinger, I. Ebcrbardt, G. Geisler <1 85.00; I. G. Schuricht, I. Wendler G 84.00; F. Große, M. Neidenbergcr, A. Jcdder G 83,110; I. C. Kalbfleisch, I. Scholle, C. Metz, H. Kuhlmann, M. Albrecht, I. M. Meier, N. Ambrosius, C. Eckhardt, A. Ambrosius, H. Armbruster, C. Johann G 82,1>0; C. Arndt, F. Schnertz (K 81.50; C. Pächthvldt, M. Ambrosius, A. Schröppcl, L. Junk, I. C. Richter, I. Nar, W. Krnnpolz, A. G. Naf, H. Albrecht, A. Wendler, M. Wilhelm, G. Schiöppel, B. Scibel, F. Arndt, C. Graß, C. Hille, G. Richter, G. Launhardt G 81.00; A. Junk- Hans 50 c.

From the parish of Belleville, Ill: G. Mit- tenswcy, C. Eggersmann, I. Schüßler, I. Böhme, T. Nagel, A. Schüßler, F. Blumenkamp, H. Kötter, C. Euerkuß, C. Geßling. B. Meier G 85.00; M. Grauer, F. Nagel, W. Wehmeier, I. Engel, H. Schmale (I 82.00; W. Schlü- ter, H. Nütler, C. Schicrmeier, W. Euerkuß I., Mrs. Bergholz, H. Burmann, H. Nagel L. C. Nagel, maiden E. Schüßler, Brandenburg O 82.00; Adam Schüßler, Mrs. Calh. Oechsler G 81.00.

AuS of the Gem. to Stauntön, Ill: W. Hering, H. Sievers, A. Sievers (I 810.00; W. Sievers 87.00; W. Meyer 85.1 0; A. Schön 84.00; I. G. Schlagenhau, F. Gerfeu G 83.00; C. NciuS, A. Sievers Sr, A. Schmaline G 82.00; P. Guuk 81.00.

Ans der Gem. zu New-Gehlenbeck, Ill: W. Dorge, H. Borgmann, H. Halbe G 85; C. Wolf 82.

From Zion's Comm. at Bethalto, Madison Co., Ill: I. G. Nütze! (Past.), F. Heeren, G. Renken, E. C. Balfters G 85.00; I. WicmerS 82.00; F. Thecn, E. Verhuscn, H. Tobiasen G 81.00.

From the I m m a n u e l s - G e m. at Dorsey'S Prairie, Ill: I. GardelS, I. Zimmrrmann, H. Bohlen (I 83.00; D. Dovdömann, F. DuiS, C. Kretschmar, W. Bölcher <I 82.00.; G. Oldenettel, H. Wiemers, H. Jür- gena G 81.00. L. E. Ed. Bertra m, Cassirer.

Entered the race of the Northern District:

To Synodalkasse: By Past. Speckhardt Abend- mahl Scoll. sr. Gem. 84.23. By Past. Also 85.50; namely: Chr. A. A. 50 Cts.; A. Haag 50 Cts.; Albert Jriou, F. Schilling 81 each; I. Engrlhardt, Ch. Hornbacher 25 LtS. each; F. Gremel 30 Cts.; G. Fiebich 20 Cts.; Past. Also 81. By Past. Sievers 891.65. And from Franken- tust: by P. Förster, A. Pfund, H. Wiepper, P. Knörr, Eva M. Schmidt, I. G. Pfeiffer, M. Ziegler, I. G. Fischer, Ph. Jung, I. G. Jtner, M. Beißer, I. G. Weiß, L. Zill, L. Gehringrr, I. G. Strobel, A. Bauer, M. Kolb, S. Bauer, 81 each; G. Lang, L. Hachtel, Eh. Reuter, I. G. Arnold, M. Foerster, A. Leinberger, I. G. Eschen- bacher, Fr. Zill, I. W. Kernstück, A. Kuch, each 82; H. Selle, A. Gvetz, B. Koch, each 85; Fr. Keith 84; I. G. Helmreich 83; M. Freiuauer, A. Würth, L. Hitz, M. Neumeyer, each 50 Cts.; I. G. Zeilinger 67 Cts, I. G. Huther 30 cts; Ehr. Boß 81.25. From Amelith: From M. Reichart, I. G. Lutz sen., L. Kirchhof, I. G. Heumann, A. Eichinger, I. G. Rieger, M. Eichinger, A. Lutz, I. E. Schmidt 81 each; G. Frank 81.50, S. Schnell, A. Schmidt, Fr. Burk, L. Burk, Fr. Müller 82 each; on Jak. HntherS wedding ges. 86.10; from L. Kloha sen. 75Cts. By Mrs. Past. Also 85; by Past. I. I. Minor 812.83. namely: Coll. in Mequon 58.15: Coll. in Granville 82.10; Coll. in Granville 82.48. Dnrch Past. Sievers 854.31. To wit: By Doct. L. Zauner in Bay City 81, from Frankenlust by W. Wegener, I. Appold, W. Heitzig, I. M. Arnold, Jr, A. Kesemeyer, E. Pfund, B. Stau- dacher. St. Walther, 81 each; St. Roth Sr, L. Eschenbachcr 83 each; W. Kernstock, M. Schwab, I. M. Arnold Jr, P. Maurer 82 each; Anna, August, Leonhardt and Marg. Götz 81.25; A. Deneke 84; St. Engerer 52.50; L. Wegener 81.25, C. Bauer, the Aeltere, 50 cts. each; au^ Leinberger's Kindtaufe ges. 86.06. AuS Amelith of I. G. Schmidt, A. Hammerbacher, Fr. Krauß, M. Daeschlctki,

I. G. Eichknger, I. 6j. Könn ann, M. Dollhopf, M. Lutz 41 each; M. Weiß 25 Cts.; I. M. Krauß §2; G. L. Kloha sen, 50 Cts., L. Förster 44. From teacher Bodemer for 1865 and '66 82. From the Gem. of the Past. Steege P8.15; from him selbst 41.50. From the Wern. Frankentrost 48.50. From the Gem. in Adrian subsequently 43.25. From the Gem. in Monroe 448. By Past. Ahner 49. namely: From the Gem. in Frankentrost 44 72, from Wittwe Widemann 41, from Mrs. Meyer as a thank offering for happy delivery K1, Coll. on Easter 42,28. By Past. Speckhard 49,48, namely: Coll. 47.48. by I. Schädel 42. by the Gem. at Bay City, Mich. 47.25. by both congregations of the Rev. Wambsganß 4100. by H. Pritzlaff of the Gem. in Watertown, Wisc., 448.11. by Past. Rolf 420 20. namely: From its Zion gem. in St. Paul 411.40, from the St. Petrigem. in Aston 47.80, from Fr. Schütte in Osseo, Minn., 41. From the gem. of the Past. Bernthal 47.60. From the Gem. of the Past. Mnl- tanowski and by himself 457. by Past. Sievers 435.65. And namely from Frankenlust: by I. Neumcyer, Chr. Neumeyer, Cantor Becker, M. Sebalde dl, Fr. Keith 46; Lang 48.77; A. Hecht, Jul. Müller 42 each; L. Hachtel 25 EtS.; Coll. at Friedr. Sievers Confirmationsfeir 47,63; Jak. Schmidt 45. by Past. Ottmann 460; and betw.: By St. Johanniögem. in Plymouth, WiSc., 433.50; by same congreg. coll. on 1st Sunday after Easter 47.25; by St. PaulSgem. in Sheboygan Falls in voluntary contributions ges. 419.25. By Past. Stecher 2nd sending 423.50. namely: From Chr. Nathcbarg, Wetzel, Nicolsm, Heineckemnd an unnamed person 42 each; I. Jung 43; Mrs. Weise Pl, Kay 41, Rudolph 4i.50, Fesch and W. Zachow 50 cts. each, F. Hildebrand 75 cts., Ewald 25 cts., Coll. in Town Mosel 42.50, on Schneidewied'S baptism of children ges 42.50. By Past. Günther Z. Sendung 424; namely: Coll. sr. Gem. 418, Fr. F. 45, Lor. Hjjhschemann 41. auS of the Gem. Frankenmuth 424,15. namely: AuS of Centkassc of Gem. 413,15; of I. Bierlein 45, G. Birclein 45, ErlöS from synodal reports 41. Of Rev. Spengler's Gem. in Carvec Co, Minn. 48,55. Of Rev. FüedrichS Gem. in Eau Claire Co, Wisc. 411.75. From Past. Nen- nikes Gem. in Nicolet, Minn. 47.85. From Machmeyer brothers, Olbert, Blüm -n Past. Frievrich's Gem. 43. from the Gem. of Past. Horst in Waconia, Minn. 43.66. From its gem. in Wholewood, Minn. 43.45. From an unnamed 75 cts. From Past. Horst as an offering of thanks for the Wieke^rlanging of his horse 410. From the Gem. zn Freistadt, WiSc. 413.38. Coll. in the Gem. at Kirchhayn, WiSc., 48 55. From the Gem. at Grafton, Wisc., 48.51. From individual members of the same Gem. 48.50. From the Gem. at Cedarburg, W-Sc. 416.64. From the Gem. Town Saukville, WiSc. 42.35. By Mast. Beyer 432.33. namely: By Winchester Distr. 411, by Gem. in Bloomfield 412.05, by Gem. in New London 44.45. By Past. Dicke 410.95. To wit: By the Evangel. Lutheran Mirtini congreg. at Bell Plain 45.95, and 45 by himself.

To the Pfarrwittwen treasury: By Past. Steege 41.50. By Past. Daib at the wedding of .tob. Dudois in Millpoint ges. 41.31.

To the mission treasury: By Past. Wambs- ganß at the wedding of L. Grewing ges. 43.46. At the wedding of W. Wolf ges. 42 01. By Past. Lochner 419.86; namely: In Missionsstnnden ges. 14.86, from Elis. Eißfeldts MiisionSbüchse 44, from Mrs. Möller 41. By Past Lemke from M. Hrmml 42. From the school children of the Gem. in HillSdale, Mich. and üoldwater. Mich. by 41.30; by Past. Sievers 418.30; to wit: by Mrs. Amtmann Eißfeldt in Milwaukee 7" Cts., I. G. Arnold 50 EtS., I. G. Fischer 75 Cts., Mrs. Keith 42.50, Epipda- nias-Coll. in Frankenlust 410.71. Coll. in Amelith 43.14. By Past. Sievers Coll. of the comm. in New Haven. Ind. 412.40, by Bro. Zill 41. By Past Sievers Coll. of a missionary class at Sibiwaing, Mich. 41.85, by I. Liken there 42. By Past. Trautmann in Misgons- hunden ges. 47.50, from Karl's baptism of children ges. 42 50. by G. Lang in Frankciüust 42. by Past. Stecher thank-offering of Ch. Wunderlich 45. coll. of the Gem. zu Freistadt Wisc. 46.70. Coll. of the Gem. in Mequonriver 42.50. Coll. of the Gem. at Kirchhayn, Wisc. 42.37. By Past. Beyer of the school children in Caledonia for the mission in California 44.83. By George in Lodi, Washtenaw Co, Mich, 42. by Magdalena Schwizer and Gottlieb Grüber there 41 each. by Wittve Nehm inFreedom, Washtenaw Co, Mich, 41, "on Gottlüb Leyrr there 60 Cts. From the comm. in Mon- oe 420.90, with 412.17 from the school children."

*Fn r Mrs. Prof. View end: Bon G. Lang in Franknlust 42.

To maintain teachers: through Past. Link during home visits ges. 4100. namely: By W. Brand and A. Witte, 48 each; A. Wegner, I. Uttech, C. Marlow, F. Keiwoch, C. Zirbel, C. Christian. C. Uttech, I. Hale- meister, Doigt, Bebl each 45; Biese, A. Ncitzel, Petsch each 44; LieSner, F. Uttech, W. Jeché, W. Barthel each 43; F. Matthias, F. Krüger, L. Braunschweig. W- Christian, W. Dittbörner 42 each. By Past. Sievers Charfreitag^ Coll. in Franknlust 413.87. Ostcrroll. in Amelith 44.71. By Past. Hahn in Toldwater collectirt 4,5,25. by Past. Daib 433,69. namely: By sr. Gem. in Town Echester 46.31, by sr. Gem. in Grand RavidS on Confir- mation Day 418.25, by Mrs. P. S. E. D. as thanksgiving offering for happy delivery 42. By the Gem. in Vrafton, Wisc. 49.

For the proseminary in Nassau: By Past. Müller at the wedding of I. Zörrmann ges. 43. by G. Lang in Frankenlust 42. bonden both congregations of Past. Wambsganß 420.65. By George in Lodi, Washtenaw Co., Mich-, 41, by Mrs. Grüber there 41.

For Pastor Röbbelen: From G. Lang in Frankenlust 42. From Nrbensperger in Frankenmuth 42.

For the maintenance fund of the School Teachers' Seminary: By Past. I. I. Moll 412.25. From the comm. in Monroe 47.50.

For poor pupils and students: Ostcr- Collecte in Frankenlust 412.58. By I. Decg 41. By Past. Also at the wedding of F. Ziegler ges. 44.50. By Past. Müller 42,35 on the wedding of I. Zvrrmanns ges. From the Gem. in Monroe 438,10. And namely: From the women's club 422.90, virgins club 47.211. From individual donors in the Gem. and one from the Gem. of the Rev. Speckhard for the pupil W. H. 48.

On the church building of the congregation of Past. Stürken in Baltimore: Collecte der Gem. in Frankenlust und Beitrag von Past. Sievers 415.

For the hospital in St. LouiS: From G. Lang in Frankcnlust 42.

For inner mission: Don M. Augcrer 41. by Past. Müller at the Confirmation ges. 43. from N. N. through Past. Werfelmann 41- From George in Lodi, Washtenaw Co, Mich, for Nriscpfediger 41.

W. Hattstädt.

Received in -er Raffc western district":

To C ollege - Sch uldentN gu n gSkasse .in St. LouiS, Mv.: By Jr. Stünkei through Past. Biitz, Lafayette Co, Mo, 42.00.

To the synodal treasury of the Western District: collections from the congregation of the Rev. Heitmüller, Ncdcnbcrg, Ill, 417.81; by Trinity Distr. in St. LouiS, Mo., 427.45; by the congreg. in New Wells, Mo., 44.50; by the congreg. of the Rev. Sugar, Proviso, Ill, 47.34; by Past. I'NIS ges. on Fr. Schneider's infant baptism, Columbia, IllS., 4 s.05; by Past. Great. ges. on G. Thomas Kindtause, Chicago, Ill, 44.00; by Hrn. Past. Pcpp, Warsaw, Ill, 41.00; by his gem. 420.25; Pentecost collecte of gem. of Past. H. Schmidt, Elkgrove, Look Co, Ill, 49 25; Pentecost collecte of the branch comm. of Past. H. Schmidt, West Wheeling, Ill, 44 75; by G. Brauns of the Gem. iu Crete, Ill, 420 96; by the Gem. of the Past. Franke, Addison, Ill, 4480.80, namely: Collecte on Easter, 425 55, desgl. on Pentecost, 534.25, from the bell-bag, 412,10, Wittve Heuer, 435.00, Jr. Graue, 420.00, H. Pfiug, 412,10, Thomä, Ill.00; Wm. Fiene, L. Firne, F. Kragr j'm., F. Krage ssn., H. Bartling, H. Hritmann G 410; Wm. Stünkel, F. LübrS G L8,110; Wm. Pracht 46.00; Wittve Backhaus, Prof. Selle, MattheuS, F. Buchholz, Plassc, H. Nosenwinkel, H. Stünkel, Pfortmüller, W. Buchholz, Weber, F. Kruse sen., F. Fiene, D. Rosen- Winkcl, Wittve Wolkenhaur, MarieWolkenhaur, L. Stün- kel, W'ttve Rotermund, Wm, Llagge, Past. Francke, Wittve Preußner G 45.1 0; H. Oehlcrking, D. Fiehn r G 41.00; W. Leseberg, Fr. Kruse Jr, Ch. Tonne, Klipp O 43.00; C. Müller 6c.; D. Krägel, A. Kießliug, Kruckenbcrg, Schumacher, F. Rathje O25c.; Schwäger- mann 20 c.; I. Hagenow 30 c.; Unnamed 64 c.; Kornhaaf 41.80; Mrs. Kähler 75 c.; I. Geils, H. Geils, Eh. Thicmann,

Dedekind, Dorothea Bunge, H. Bade, Weltmann, Holtorf, Ad. Duchbolz, Homeyer, Piegorsch, Sohl, Peter.Bunge, Carl Wilke, Fr. AhrenS, F. Goltermann, H. Mönch, BehrenS, Marie Bade, Brinker, F. Thirssr, E. Hagenow, F. Buchholz, F. Oehlerking, Frömmeling, Andermann, Wiegert, Polzin. Licht, E. Pflug, Wittwe Weiß, Knüppel, Lchmkubl, Träthos(K50c.; Wichmann, Niemann, Albert, H. Bariling sen., F. Meyer, H. Firne, Thurnau, Rathe, F. Mariens, L- Heinemann, Hachmeister, Kniggk, Facklam, W. Voltmcr, H. Buchholz, W. Mariens, E. Ah- rcnS, H. Grane, Wiitwe AhrenS, H. Gvltermann, Zinke, I. Gvltermann, Uhlhorn, F. Meyer, Grothmann, Pöhler, Harke, Krüll, F. Gehrke, Grote, Wille, F. Barkling, Mt- müllrr, F. Lührssen, H. Kückcr, F. Kücken. Kehrbach, F. Pollworih, Eickhoff, G. Wnß, Frillmann, D. Dammeyer, H. E. Buchholz F. MarteuS, Mesenbrink, D. Hann, Göllner, Amling, I. Kublmanu, Schnake. Neuhaus(l41M F. Fedderke, L. Weiß, L. Blecke, H. Brockmann G 41.50; Joach. Thiemanu, Niemcyer, Heinberg. Stuw, Schaper, Neddermcyer, Wiitwe Bicrmann.'Wittwe Bergmann, Mar^ quardt, Strauschild, D. Kruse, Nabe, Wilcn, H. Röhr-, F. Strinker, F.Leseberg, Peter Nickel, Eh. Meier, Hogrefe, Eh. Hkidemanu, F. Tonne, Fr. Weiß, W. Böske, W. Drechsler, F. Dammeyer O 42,|>0.

To the Collee - Un Oerha! tSkasse: from the Dreieinig- kcits District in St. Louis, Mo., 411.00; from theImmanuel's District in St. LouiS, Mo., 411.00; Pentecostcollecte'of the Gem. of the Past. Löber, Thornton Station, Ill, 420.00; from the Gem. of the Past. Eirich, Minden, Ill, 412.75.

T o t h e S y n o d a l - M i s s i o n S k a s s e: of t h e Triune kcits District in St. Louis, Mo., 43,28; Collecte at mission feast in t h e congreg. of Past. Dörmann, Nandolph Co, Ill, 410.00; of N. N. in St. Pauli comm. dr- Past. Dörmann in Randolph Co, Ill, 41.00; by JDeeg from M. Keck at Ann Arbor, Mich. 41.00; by same from I. Kcck same 35 c.

For inner mission: Collecte of the Gem. of the Past. Besel, Perryville, Ill-, 48.00; from the Gem. of the Past. Biitz, Lafayette Co., Mo., 43.15; Collecte of the Filial Gem. deSPast. Biitz, Lafayette Co, mo. 45.10; Collecte at mission feast in the Gem. of the Past.Dörmann, Randolph Co, Ill, 434.50; by I. Deeg of M. Keck at Ann Arbor, Mich, 41.00; from the Women's - MissionSvcrin the Gem. of the Past. Pvpv, Warsaw, Ill-, 414.00.

For t h e S e m > n a r inAddison: By G.BraunS of t h e Gem. in Crete, Ill, 41,18.

For the proseminar in Dying: By Past. Bünger of N. N. in Milwaukee, Wis. 45M; by the comm. of Mr. Past. Niehmann in Schaumburg, Ill, 4127.50.

For poor students: Collecte bei Hrn. AöllingS Kindtaufe. Minden, Ill, 47.75.

For the seminary household in Addjson: by Past. Löber, Thornton Station, Ill., by F. Stöck- mann 42.00, F. Meyer 42.00, Chr. Hörmann 41.50, F. von Berge 75 c., together 46.25.

For widowed Mrs. Past. Wolfs: By Iran Lege- mann through Past. Dörmann, Randolph Co, Ill, 45.00.

For the community of the Past. Stürken in Balti- more: from the Gem. of the Past. Lehman," ManchesterRoad, St. Louis Co, Mo, 48.50. E d. Roschke.

Books - Display.

At A. S i e m o u u. Br., Fort Wayne, Ind. the following antiquarian works are available:

Luther's sammt! Works. Walch's AuSg. Complet.

21 vellum volumes. Very well kept. 4110.ID do. bound in leather 95.00

Weimar Bible (gilt edges u. embossed gold cover) 50.00 do. in 2 volumes with many large copper engravings 40.00 do. in 1 volume. Very well kept. 30.00 do. 20.00

do. 18.00

do. 15.00

I. G. Heinsius' Unpartheische Kirchenhistorie.

in 6 volumes 10.00

in 5 volumes 10.00

HoUs/i i klxamennrcrosmsticum 5.00

6enlmrikm LlaxäeburAvllses. 8Folio volume -- 30.00

changed address:

^Vell8, Oimnäenu Oo., Uo.

Vru^ R. Wiebusch u. Tob". Ht. L "mS, Mi

Volume 22.

St. Louis, Mo., August 1, 1866. **no. 23.**
Buffalo Synod.

After it had been announced for some time that the realm of the Buffalo Synod had now also outwardly become at odds with itself, the "Informatorium" of June I and July I finally makes truly gruesome revelations about the events that took place in this synod. The end of this recently consists in the fact that Pastor Grabau Sr. and three other pastors (his son Joh. Grabau, Burk and Hahn) broke away from the Buffalo Synod on June 7, and that the Synod's Ministry then removed Pastor Grabau Sr. from his position as pastor of the Three Fold Parish in Buffalo. From the whole rather confusing report, which runs through two numbers, we learn only the following. Grabau had not trusted his deacon Hochstetter for three years and had a bitter hatred for him; therefore, for two years he had "secretly copied his sermons in the vestry and had written them out, in case, as he himself said, things would go badly with deacon Hochstetter in Buffalo. After Grabau "had already threatened several times recently that he would, now, pillory Deac. H. in the pillory," he finally painted his way of preaching on January 25 of this year in a sermon on the day of Paul's conversion in such a way that Hochstetter was portrayed before his congregation as one of Gal.

1, 8. He stood there as a struck heretic without Grabau accusing him of false doctrine. However, Grabau expressed himself in such a way that he himself inverted the life of faith and conversion, as well as the power of the Word of God in a hardly believable way. After Deac. Hochstetter took Pastor Grabau to task, but the latter did not accept the punishment, the matter came before the Ministry. Ministry (the entirety of the preachers), whose verdict, however, Grabau did not want to respect. Since the ministry declared itself in favor of Hochstetter and against Grabau, Grabau's bitterness was now also directed against the ministry. As a result, he resigned from his office as Senior Ministerii himself, declaring that "a Diedrichian spirit had penetrated the synod," by which he meant contempt for the "church regiment.

understood. And so the rift grew larger and larger. Already on Sunday

Oomini publicly called Grabau's ministry and synod "Jesuit papist" from the pulpit, and then worked the trustees of the Dreifaltigkeitskirche into telling the deacon Hochstetter and every out-of-town preacher in a letter under the title "The Church of the Holy Spirit. Hochstetter and any other out-of-town preacher in a letter under the

17 April forbade the preaching in the aforementioned church. On April 20, Grabau responded to the summons to appear before his church ministry, among other things: "Resistance to the death against open Rohr's mutiny, against Rottirer spirit and against police spirit in the Lutheran church.

Assembly say the Lord: "I do not like

smell into your assembly.-' The one at Gra-

The senior vice appointed in place of Grabau now wanted to conduct a church visitation in the former congregation. In order to prevent this, Grabau had a notice posted on the church doors on the morning of the day appointed for this purpose, signed by his trustees: "Due to the circumstances of Kälber, no service can take place today. The consequence of this was Grabau's suspension from office by the ministry, which he declared he did not want to accept. In a short time, however, about 100 members of the congregation acknowledged the suspension and promised "not to attend the Rotten Office of Pastor Grabau. So Grabau held separate services here, Hochstetter there, one in defiance of the other;

The former succeeded in having the latter completely removed from office by the trustees on May 7; he also now sent out public blasphemy writings. Grabau had always appealed to the synod as the highest court. The synod met on May 28 and the following days. But when the synod did not agree with him either, he, as already mentioned, renounced it; the synod, however, confirmed the ministerial decision that Grabau was deposed from his office as preacher, which it announced to him in the following decree of dismissal:

"To Mr. P. Grabau at Buffalo, N. Y. Honored Sir!

The Synod of Buffalo, the from Prussia

immigrated Lutheran Church, has hereby notified you (albeit with all other deference) that you are hereby declared deposed from the same, from the parish office of the local German Lutheran Trinity Parish, for the following reasons:

1) Because of Jbrer's false doctrine of the trustees' power and the injustice flowing from it against her present brother in office, P. Hochstetter.

2) Because of the contempt of your church court, in that you evade its decision by renouncing the Synod of Buffalo, all the more, since you have thereby broken your vow of office, in which you vow: "If I am not obedient to the decision, then the Synod shall be free to make a decision about me".

3) Because of the separation of a part of the German-Lutheran Trinity congregation from the Synod of Buffalo. In addition to our heartfelt sorrow over the step you have taken, we also sincerely wish and ask God that you recognize the unnecessary and annoying division in time, and that you heartily repent of the damage it has caused in the church and do away with it as much as you can, to which we hereby exhort you in the name of Jesus.

With all due respect in the name and on behalf of the Synod of Buffalo.

Friedrich Gottlieb Maschhop, Senior Ministerii.

Buffalo, N. A., June 13, 1866." * * *

Strangely enough, in this document there is no mention of Grabau's false doctrine concerning the power of the Word of God, which is placed at the top of the report as the main accusation, but only of Grabau's false doctrine concerning the power of the trustees, which, as it says in the report, he had earlier rejected as an American "barbaric" one, but now, since he found it suitable for his purposes, had called it an "authoritative and divine" one. It is with astonishment that one reads in the report made in the name of the synod about the trial of Grabau everything and more that we have long since reproached Pastor Grabau with. In addition to false doctrine, he is accused of "persecuting hatred and envy, pride and lust for power, enthusiasm, idolatry of man, vain, secret self-glory, sanctimoniousness, self-righteousness, lack of all Christian self-knowledge, vituperation, blasphemy, wanton lying, demagoguery vying for the people's favor, insubordination, breach of word and oath, rebellion against his ecclesiastical judgment, slander, abuse of the pulpit for personal insults, papal arrogance, confusion of consciences, the effort to "draw the disciples to himself," and so on. etc.

The most frightening thing is that the synod writes all this out into the world without the slightest sign of its own repentance. Just as Grabau has finally shown himself against his own ministerial and synodal comrades, he has already shown himself for more than twenty years against

revealed to us Missourians. But as long as he raged and raged against us Missourians in the same barley, with the same deceitfulness, with the same intrigues, so long his whole synod stood on his side and said yes and amen to all his lies, blasphemies, distortions, curses and false spells. But when Grabau finally turned against them, his accomplices, the same weapons dipped in the poison of falsehood with which he fought against us, it became clear to them that Grabau was not only a horrible false teacher, but also a thoroughly dishonest church politician. But instead of the synod, whose seal's mouth had been Grabau until now, recognizing from this what a miserably deceived bunch they had been until now and to what abominable heresies and heaven-screaming sins they had allowed themselves to be misled; instead of being in

Instead of examining with great seriousness and in silence their whole doctrinal system and their whole being and activity according to God's word; Instead of heartily repenting in dust and ashes, repenting of their pernicious errors, which they have hitherto held with great defiance, and of the horrible injustices which have resulted from them, of their atrocious abuse of church discipline, of their abominable false anchors - instead of which the Buffalo Synod still appears in its old security and arrogance, as if it had never muddied a water, but had always done justice. God has evidently passed a terrible judgment on the whole Buffalo Synod. All the world sees this; only it does not want to see it, and to cast all blame on him alone, whom it has hitherto not only willingly followed against others, but whom it also (by its idolatrous trust in him and by its consent to all his falsifications of the Word of God, to all his perversions of the ecclesiastical confession, to all his injustices) first made itself the man it has become, and first itself pushed into the abyss in which it lies. God is merciful; he soon repents of punishment. How easily it could therefore, what now

If the entire synod were to repent from the bottom of their hearts, what a tremendous challenge this would be for the poor fallen man, Grabau. If the whole synod would repent from the heart, what a mighty call this would be for the poor fallen man, Grabau, to recognize himself and to get up again.

If the synod does not respond to the divine call to repentance that has now been issued to it, if it closes its eyes to the light that has now been given to it by God, not only will it sink ever lower, but it will also become a cause for Grabau, who has already sunk so low and has been revealed to all the world, to become ever more hardened and obdurate in his old nature. The unjust rays of banishment that he hurled at the synod, which hit no one but himself, will finally rebound on the whole synod if it does not go into itself. The annoyance, which

The blessing that has been given to the whole ark, yes, to the world, by the revelation of Grabau, would turn into a blessing at that moment, if the whole synod did not try to justify itself in a pharisaic way, but repentantly beat its breast, recognizing and confessing its fall, and plowed a new one. We truly do not begrudge her the disgrace and ignominy with which she is now before everyone's eyes.

but we wish her with all our heart that both she and Grabau may give God the glory and thus come to honor again. However, we shudder at the thought that neither the synod nor Pastor Grabau recognize the time in which they were afflicted.

Finally, all those who would like to see the salvation of the church in a so-called "strong

The experience of the Buffalo Synod should be a warning to those who seek "church government". It was precisely the unfortunate Grabau who continued to insist on the establishment of a church court, to whose authority everyone had to submit in advance; it was precisely Grabau who continued to declare that the retention and strict observance of the old church ordinances was the indispensable dam against all ruin: But as soon as the authority of the ecclesiastical court established by himself and of the old church ordinances was to be asserted against him, he trampled all this underfoot and used the local freedom of the people and the local civil law to evade the power of his s. g. church superiors. He used the local freedom of the people and the local civil law to evade the power of his church superiors, to assert himself in the office taken from him according to the church order, and to keep in his hands the church property that had been denied to him and his bunch by the ministry and the synod. The Buffalo events have sealed the truth anew that every human power in the church, except that of the Word of God, is a rotten cane, which, when grasped in the hand, breaks and stabs through the sides, but when leaned upon, breaks and stabs in the loins. Ezek. 29, 7. —

Whoever wishes to get a more detailed insight into the negotiations with Grabau on the part of his ministry and his synod than we have been able to give here in summa, should prescribe under the addresse: kev. Obr. Hochstetter, Nro. 88 boöäellstr., Luüälo, N. l'., No. 6 and 7 of the present volume of the "Jnformatorium"; for the sake of this need, some editions have been printed.

W.

John the Steadfast, Elector of Saxony.

John the Steadfast, the last of the four excellent sons of Elector Ernst of Saxony and his wife, Elisabeth of Bavaria, was born on June 30, 1468. In his youth, he received a good, scholarly education, which he later proved worthy of, and it is said that he lived a pure, chaste and chaste youthful life.

had led. He spent most of his later youth at the court of Emperor Frederick III, and under the following Emperor Maximilian he took part in several campaigns, earning the fame of a brave warrior. It was not until 1500 that he entered! He married Sophia, daughter of Duke Magnus of Mecklenburg. In 1503, she bore him Prince John Frederick, who succeeded his father in the government, and of whom we shall also hear soon; but she died soon thereafter as a result of childbirth. Ten years later, Johann married for the second time, to Margarethe, daughter of Prince Waldemar of Anhalt, who bore him two more sons and two daughters, and with whom he led a happy and Christian marriage until her death, which occurred as early as 1521.

After the death of his brother Frederick the Wise, he became Elector of Saxony in 1525, thus Luther's sovereign. Although he was not equal to his brother Frederick in wisdom, he far surpassed him in confessing and defending the truth. In a serious and important time he came over the reins of government. Right at the beginning he had to take up the sword to bring down the rebellious peasants, who, led by the half-mad Thomas Münzer, went about with scorching, burning, robbing, plundering and murdering. The most important thing, however, was that the papists, and among them emperors and kings, had allied and conspired to exterminate the Lutherans and their doctrine, which John also professed with all his heart. After the faithful God had given the first signal for a general reformation through his chosen armament, Dr. Luther, and his 95 sentences, the work of the Lord spread with admirable speed, in spite of the fact that Pabst, Teuft! and all the world raged against it. The 95 sentences had the effect of an electric shock, and attracted like-minded people to themselves; but in contact with like-minded people they also produced sparks of the most bitter hatred. - Years had passed since Luther's first appearance, and all attempts to silence him had failed. One would have liked to shut him up with a bishopric or with money, but: "The German beast does not eat money," said one Wälschlander glumly. They did not know what to do. The papists realized with horror that if the new doctrine was not stopped, the fall of the papacy was near. What they would have done best, namely to suppress the Lutherans with fire and sword, they did not dare to do in Germany. They finally put off until the death of Elector Frederick; when he would be gone, they thought, then Luther's teachings would also be over; but the calculation was made without the host. Luther wrote in reference to this: "While Duke Frederick of Saxony was alive, the noble Prince of Saxony, the Duke of Saxony, the Duke of Saxony, the Prince of Saxony, the Prince of Saxony, the Prince of Saxony, the Prince of Saxony, the Prince of Saxony.

(that one should never forget), many ecclesiastics and > seculars consoled and spoke on his death: It is a matter of two eyes; if these are closed, then Luther's teaching is also lying; but it was far from it."

In the meantime, the Reformation had become more and more widespread and more firmly established within the church. In 1525, on Christmas Day, the entire service was held in German for the first time in Wittenberg, and soon thereafter Prince John issued the order that from now on the new order of worship was to be observed everywhere and the Word of God was to be preached according to the right Christian understanding. This was indeed gratifying; however, there were still many deficiencies at that time (for example, that many preachers were completely unqualified to preach a Christian sermon), which could only be gradually remedied. At the end, in 1528, the church visitation that Luther had long desired was carried out, which was later established in other places, and Luther crowned the work with the publication of his layman's Bible, the Small Catechism.

In the following year, the Imperial Diet was held at Speier. Prince John, who had traveled there with Melanchthon, was treated here as a Lutheran heretic by the papist princes and estates with great disrespect, which he did not allow himself to dispute much. And when at last the imperial decree was that the Protestants were not to spread their doctrine any further until a general council, they issued a protest against it, in which they declared that if they accepted this imposition, it would be a punishable denial of their Lord and Savior Jesus Christ and his holy word, which they undoubtedly had pure and true; they intended to remain so by God's grace. The struggle for and against the currency continued, and friend and foe waited for the things that were to come. On January 21, 1530, the German Emperor Carl V announced an Imperial Diet, which was to begin on April 8 in Augsburg, but did not actually begin until two months later. In the imperial invitation it was expressly stated that one of the main objects of the proceedings was to settle the discord that had broken out in the church. In this way the emperor hoped to prevent the division of the church, or at least to bring the Protestant princes and estates back into communion with Rome. The Lutherans, however, were given the desired occasion and opportunity to come forward with a common confession of faith. The importance of this matter was soon recognized. The Saxon chancellor Brück advised that "such an opinion, on which our part has stood and persisted until now, be compiled in writings with thorough proof of the same, so that it can be carried in writings.

hab." Now the Elector Johann called upon the fine divine scholars, Luther, Jonas, Bugenhagen and Melanchthon, to draw up a round, clear confession of doctrine and faith, which was to be presented to the emperor and the empire at the aforementioned imperial diet. When he once met with his theologians for a consultation on this matter, he addressed them as follows: "You see, dear sirs, where the religious system is headed. If you now dare to answer all points boldly: well and good". They replied that they did not want the Elector to be in danger because of them; if he therefore did not want to publicly side with them, they asked that he

allow them to appear before the Emperor. Majesty and give an account of their faith. Thereupon the pious prince, with great zeal and joy, let the following words be heard from him: "May God be merciful that I should be excluded from your means! I will confess my Lord Christ with you!" He had thus only wanted to test the courage of his divine scholars to see whether they would stand firm in their faithfulness even if he withdrew from them. For himself, however, he had long since decided that he would stand firm on the truth he had recognized and not deviate from it one iota.

In the meantime, the time of the Diet was approaching; the enemies of truth hoped that no Lutheran would appear in Augsburg, because the case had already been tried and the verdict had already been pronounced; all that remained was the execution or execution of the verdict. - It was natural that the papists wanted nothing more than that no Lutheran should appear at the Diet; for darkness always shuns the light, lest it be revealed and punished. When they saw, however, that the Lutherans nevertheless appeared in spite of all threats, they tried to persuade Elector John in particular to keep the Lutheran cause somewhat under wraps, so that he would not anger the emperor. He, however, as a true German and Protestant prince of mind and blood, did not allow himself to be swayed; he wanted, despite emperor and empire, to freely confess the truth, and on such a confession, if it could not be refuted with clear testimonies of holy divine scripture, to live and die and to appear joyfully before the judgment seat of Christ.

In the week of the martyrs in 1530, the Elector set out from his residence in Torgau on the journey to Augsburg; beforehand, however, he had the little saying explained to him in a sermon: "Whoever confesses me before men, him will I confess before my heavenly Father". With him went: his son Johann Friedrich, Duke Franz of Brunswick - Lüneburg, Prince Wolfgang of Anhalt and many counts and lords, also his two chancellors Beyer and Brück. As scholars of God with him were

Melanchthon, Jonas, Spalatin, Agricola and Osiander. He left Dr. Luther in Coburg at the Ehrenburg, because he was still under imperial arrest. Here he prayed for the Israel of God and its victory, like Moses during the battle with Amalek. From there he wrote many a comforting letter when those in Augsburg were about to lose heart; and so he was also the absent soul of the small band of heroes who were in the field against the papists.

When the Elector arrived in Augsburg with his considerable retinue of 160 horses, including the servants, many of the citizens immediately came to him, asking him to let his preachers preach. This happened every day. The emperor's commissioners wanted to forbid it, but the Elector declared that he could not do without Protestant sermons any more than he could do without daily eating and drinking. Now that was a prince! His heart was in the right place! Truly, a rare game animal, at least in our days! If the spirit of the court preachers of that time, who unabashedly told the princes the truth, were to come to life again, the dead bones of the princes would probably stir again. The proverb says: Like the shepherd, like the flock! So: Like the court preacher - like the prince and his court.

After the theologians had completed their work on the confession to be presented to the Imperial Diet, the Elector invited his co-religionists to his quarters and admonished them with heartbreaking words that they should steadfastly defend this divine cause and not allow themselves to be moved to denial by any threat; after all, all attempts against God would have to fail and the good cause, which concerns God's honor, would finally prevail without doubt. Then, on the next day, he had all his counselors and servants leave his room, took the Psalms of David before him and strengthened his heart from them, fell down on his knees and cried out to God with great devotion that he now wanted to promote, expand, spread and defend the course of the Gospel for his glory and the blessedness of many people. In doing so, he had written many beautiful thoughts with his own hand, which were to serve him for the comfort and strengthening of his soul. - Finally, the happy day, which the Lord had made, arrived, when the confession, which was unshakably and firmly founded in God's Word, was to be read out before the Emperor and the Empire. Prince John had asked the Emperor to proceed with the religious matter as soon as possible, and the Emperor granted it; however, he did not want to allow the Lutheran confession to be read out in the town hall in a public session of the Imperial Diet. In order not to attach great importance to the matter, he summoned the Imperial Estates to his chapel in the courtyard of the Bishop of Augsburg on Saturday afternoon, June 25, where there was hardly room for 200 people. It led

But from this chapel there was a corridor to a large courtyard; and because the door was open because of the heat, it happened that the large crowd that had gathered in the courtyard could clearly hear the lecture of the Confession, which one had tried to prevent. The two chancellors of Elector Johann, Dr. Brück and Dr. Beyer, stepped into the middle of the room, the former with the Latin, the latter with the German copy of the Confession in his hand. When the Emperor asked for the Latin to be read aloud, the Elector stood up and said that they were on German soil and that he hoped that His Majesty would also learn the German language. Majesty would also allow the German language; - and the emperor granted it. Since the Elector wanted to stand up with his co-religionists during the lecture, because the matter was of special concern to them, the Emperor would not allow it, but ordered them to sit down. The lecture lasted for almost two hours and was listened to with silent silence and great seriousness; and when it was over, the Elector publicly thanked the Emperor for listening.

That the Confession made a great impression on all the minds present could not be denied. Neither the emperor nor the papist imperial estates had expected such a thing. After all, the enemies of the gospel had spread the most hateful, atrocious ideas about the Lutherans; they had always portrayed them as people who had completely fallen away from the old Christian faith; and now, with this confession, which was so concise, well-ordered and contained the true "Christian" church doctrine, the hateful ideas were refuted all at once. The emperor could not help telling the Protestant princes that he had graciously heard their confession. After hearing the confession, Duke Wilhelm of Bavaria addressed the Elector in a friendly manner and reproached Dr. Eck for having so far misrepresented the Lutheran doctrine to him; and when the latter replied that he dared to refute it with the church fathers, but not with the Scriptures, the Duke said: "So I hear, the Lutherans sit in the Scriptures and we sit next to them! Bishop Stadion of Augsburg dared to admit openly that everything that had been read was true and undeniable truth; the confessors of Luther's teachings had not challenged or violated a single article of faith. And when the Elector Joachim of Brandenburg replied: it was not true that the Lutherans had not overturned any article of faith; they rejected the doctrine of the Catholic Church and of the invocation of the saints - the bishop answered: the invocation of the saints was not an article of faith, and the Lutherans did not dispute the article of the Catholic Church, but only the abuses of the Roman Church, the obviously gross and dangerous errors that had crept into it. - When Luther received the news of the already held

He wrote: "Is it not a fine wisdom and great wit that M. Eisleben and others (Protestant preachers) must remain silent (because they were forbidden to preach in Augsburg after the Emperor's arrival); but instead the Elector of Saxony and other princes and lords appear with the written confession and preach freely for the Emperor's Majesty and the whole Empire, so that they must hear it and cannot speak against it? Majesty and the whole empire, that they must hear it and cannot speak against it? I think that the

prohibition to preach is well smelled.

It was certainly a great moment when then Chancellor Beyer raised his voice to confess the pure Protestant faith in this princes and cities and the whole Lutheran church name '. How the mustard seed had grown since the Diet of Worms (1521)! At that time it was only a poor, emaciated, ostracized monk who dared in the name of God to confess the pure Christian faith to the Pabst and the gates of hell, and to exhort apostate Christendom to repentance; And now, after scarcely ten years, princes and cities stand up and freely confess before the same assembly that the doctrine of that outlawed monk is the old, eternal divine truth, on which they want to live and die and - if it pleases God - seal it with their blood! Truly, this has been done by the Lord, and is a miracle before our eyes! We rightly praise those who experienced this day with all our hearts and wish to have stood by their side. But we rejoice even more that we too are worthy to sift under the banner of the Augsburg Confession, which will stand unbroken until the end of time, despite all the tempests of the enemy. For it is a pure, correct, irrefutable, unchangeable confession of the divine truths of the Holy Scriptures, which will remain even if heaven and earth forgive. Therefore: "God's word and Luther's teaching now and never perish.

Not because the fathers wrote it and made it, but because such a confession is considered. But because here the Bible alone
Is set forth with bright shine, Because here the Savior's word speaks plainly And mightily from all the leaves.

Nothing here is fictitious or invented. As is often the case among people. - **That** the fathers were alone in the **Bible**,

This is the majesty of the confession!

In the next few days after the handover of the confession, Prince John was seriously harassed from many sides in order to deter him from the publicly confessed truth; but he declared: before he would desist from it, he would rather risk the utmost, even life and limb. He was threatened with the loss of the curatorship, but in vain - he remained the steady one. In a respectful letter to the emperor, he testified that these were matters that were in the interest of God's word and honor, his conscience and his own.

blessedness. He firmly believes the doctrine, which he has confessed and had preached, according to God's word, order and command, and no one has proven the opposite from holy scripture. Since he considered God's word, order and command to be the eternal, imperishable truth, he could never renounce it without a terrible and damning violation of his conscience, indeed without the greatest blasphemy. When it was suggested to him that he might at least give in on some points, since one might hang one's mantle after the other for the sake of the opposite, he often repeated these words: "I would that my theologians would not look upon me and my country in this case, but would freely and unabashedly teach and write what is right, without all umbrellas" without fearful digression). To Johann von Minkwitz, one of the nobility, he said: "Your father used to say: Straight, give good runners! Therefore, show our theologians, for our sake, that they propagate honesty unabashedly and for the glory of God".

When on September 22 the draft of an imperial treaty was made public, in which it was stated that the confession of the Protestants had been refuted (by the so-called Confutation, which had been forged by the papist theologians), the Protestant princes and estates protested publicly against it, and the Elector John said with cheerful courage: he knew that the doctrine contained in the Confession was so firmly founded in the Holy Scriptures that even the gates of Holland could not oppose it. Finally, the steadfast confessors prepared for departure. Shortly before, Luther wrote "from the desert of Gobrecht," as he called his place of residence, to his brothers at Augsburg: "Would to God that I could see you again soon. You have done enough. You have confessed Christ. You have offered peace. You have obeyed the emperor. You have patiently endured much disgrace, have been satiated with shame and blasphemy, and have not repaid evil with evil. Summa, you have done the holy work of God as saints are due,

treated with dignity. Rejoice now also once in the Lord, and be glad, ye righteous. You have been sad and sorrowful long enough in the world. Look up now and lift up your heads." - On September 23, the Churfürst departed from Augsburg. As he shook hands with the emperor in farewell, the latter said: "Oheim, Oheim, I would not have presumed to do that to Your Grace." The Elector said nothing in reply: his eyes were filled with

He left the palace and immediately afterwards the city. After his departure, he sent word to the emperor through the Margrave of Brandenburg that he would rather have his gray head laid at his feet before he abandoned the pure doctrine; and perhaps it was on this occasion that the emperor magnanimously replied and said: "No head up, löwer Forst, no head up! The Imperial

The Lutheran doctrine was condemned as heresy in the harshest terms, the restoration of all confiscated monasteries and founders was strictly ordered, a censorship of all printed matter in matters of faith was decreed, and the recalcitrant were threatened with punishment by the emperor and the empire. This was the old song: fire and sword, wheel and gallows, which Rome always sang. With such weapons the papacy always fought against the confessors of morality, until the Roman whore became drunk with the blood of the saints. - That was the end

of the glorious Diet of Augsburg, anno! domini 1530!

The time soon approached for Prince John to depart from this life. Having been ill for a long time, he fell seriously ill at the beginning of 1532 and had to have the big toe of one foot removed; he recovered, however, to such an extent that he was able to pursue his favorite pastime, hunting, in the spring. When he returned from a hunt on August 15, he was struck by a blow at Schweinitz Castle near Wittenberg. For twenty-eight hours he lay without consciousness, until he gently and blissfully passed away on August 16. At his death, Luther preached two funeral sermons on I Thess. 4, 13-18, in which he says, among other things: "Because St. Paul praises the dead, as you have heard, we should thank God for the grace that he has also comprehended our dear Elector in the death of Christ and in his resurrection. For you know what kind of death he suffered in Augsburg at the Diet. You know what kind of death he suffered at the Diet in Augsburg. I do not want to praise him for his great virtue, but also let him remain a sinner, like all of us who also think of giving the rod and want to hand over many a great sin to our Lord God, so that we remain with the article that is called forgiveness of sins. Therefore I will un-

The new system will not make our dear sovereign any purer,

Although he has been a very pious, kind man, without any falseness, in whom I have never felt any pride, anger or envy all my life. who could easily bear and forgive everything, and was more than too mild. Furthermore: "According to the death, our dear prince has now also gone so far that one must assume that it was only a child's death. For if it happens as it happened with our dear prince, since only the corpse remains on the bed, without all fear and trembling, because he was called to the kingdom of Christ through baptism, and thereafter freely confesses Christ, and gladly hears God's word with all diligence from the whole heart, so that only the five senses die, - that is the least dying, and only the shells of death, since one struggles only with bodily death; although it seems the greatest to us untried people. . . Therefore one must look at a Christian's death with different eyes, as a cow looks at a new gate, and smell it with a different nose, not as a cow to the grass.

It is important to learn from the Scriptures that Christians who have died should not be counted as dead and buried. In front of the five senses it seems so: as far as they lead us, it hurts. Therefore we should listen carefully to what St. Paul says here about them sleeping in Christ,

And God will lead them with Christ."

The motto of Elector John in his life was: "The word of the Lord remains forever. He believed this word of the Lord from the bottom of his heart, confessed it steadfastly, and remained faithful to it until the end of his life; for this reason, posterity honors him with the epithet of the enduring.

Preliminary message and request concerning a German evang.-luth. higher citizen school

TO St. Louis, Mo.

No church is such a great friend and promoter of all good sciences and arts and true education, and therefore of good schools, as the German Lutheran Church. This is also evident here in America. Wherever a German Lutheran congregation is established here, it is primarily concerned with establishing the sacred ministry of preaching among itself, but with it always comes a congregational school. However much remains to be done to establish such elementary schools in all of our communities and to raise those that have already been established, the establishment of higher civic schools has often proven to be an extremely urgent need among us. Since God has blessed many of our German immigrants with temporal goods in this new fatherland of ours, they recognize it as a sacred duty not only to have their children educated so that they grow up as Christians, but also to have them trained as useful and useful members of civil society. It is true that we ourselves already have flourishing institutions of higher learning, but only those which have the purpose of educating godly boys and young men to become preachers of Christianity. and school teachers. However, we still lack such schools, which have the purpose of teaching the students a higher education and the scientific knowledge necessary for the practice of any trade or art or for the assumption of a state or municipal office. But if we German Lutherans in America do not want to play the role of hewers of wood and water carriers forever, like the Gibeonites in Canaan (Jos. 9, 21.), and if we also want to contribute our share to the promotion of the general welfare of our new fatherland according to the special gift given to us by God, then it must not remain that way, so we must also establish higher educational and training facilities than **our**

community schools can be, no matter how much they are elevated. It is true that there are enough American schools which have a higher education as their purpose, to which we could hand over our youth. But in this way our children would not only lose the incomparable treasure of their German language and their German nature (in the best sense), which cannot be replaced by anything else, but would also be plunged into the urgent danger of losing their Lutheran faith; apart from many other great infirmities from which the American method of instruction and education suffers, of which there is no time to speak here; hence even many Americans hand over their children to the imported Jesuits, by which, of course, as one is wont to say, they only come out of the frying pan into the fire. So there is no doubt that we German Lutherans need such German institutions, in which, on the basis of the pure Word of God, our boys and young men are instructed with German thoroughness in everything that gives them the necessary preparation to become capable scholars, workers and businessmen. In short, we need a German school that teaches our boys and young men with German thoroughness in everything that will give them the necessary education to become capable businessmen, to devote themselves to the acquisition of some art, to study some secular science, to serve in all kinds of municipal and civic offices with skill and benefit, and in general to stand as men of solid education in some profession or position later on. In short, we need a German Protestant-Lutheran so-called polytechnic or real school, a trade and commercial school, a - let us simply call it - German Protestant-Lutheran higher civic school," such as exist in many not only larger but also smaller towns of our richly blessed dear old German fatherland.

This has been vividly recognized by the German Lutheran congregation, among others, and it has come to the decision to take steps in the name of the HErru to establish such an institution. First of all, in this institution, thorough instruction is to be given in a two-year course, especially in the following subjects: Religion; German and English language (reading, writing, speaking, grammar and stylistics in both languages); general, American and German history and geography; mathematics (with all its branches); natural history and natural theory; accounting; drawing; singing; gymnastics. The intention is to expand the goal later, if God gives prosperity, and to provide a complete polytechnic education for all professions in a four-year course. For the time **being**, a man capable in all the subjects mentioned, especially in the English language, is to be appointed with a salary of \$1200.00, who will devote himself to the institution alone.

and at least 3-4 assistant teachers are assigned to them. The faster the number of students increases, the sooner it will be necessary to increase the number of teachers working exclusively at the school. The religious education will be taken over by Pastor Schaller, in whose pastoral district the school will be placed for the time being. The control of the whole institution will be carried out by a board of directors chosen by the community from all its districts. The opening date for this year is set for October 1. The fee for the lessons is H40.00 per year in half-yearly, preferential advance payment. For the time being, the institution cannot provide for common boarding and lodging of the foreign students until a larger number of such students is available. Parents who wish to send their sons to the institution are therefore instructed to take care of their own accommodation in one of the gravelly families. Applications are to be made at the following address: Ub. O, ZcKnUer, ^nrrv 8tr. ketv. 8tk L 9tk, 8t. I'm8, No. The same, in conjunction with other gritty preachers and church members on Begekren will ger^ undergo the Muke to help the dear parents to obtain good lodging with a Christian family under cheap conditions for their registered Sökne. The sooner numerous applications are made, the more certain it is that the institution can be opened on the specified day. The requirements for a boy to be admitted are that he 1. already be confirmed, 2. be able to read German fluently, 3. be able to copy dates, 4. have some practice in arithmetic of the four species, and 5. be willing to submit to Christian school discipline. If, by the way, parents would like to send their sons, who are not yet able to fulfill these conditions, out of the house without delay, they still have the option of having them first attend one of our parish elementary schools and prepare them for the more advanced civil school.

Since it would certainly be desirable for some parents, especially here in the West, not to have to send their sons, whom they intend to dedicate to ideological studies, immediately to distant Fort Wayne, a Latin class is to be connected with our "bait citizen school" at the same time, in which the boys are to be promoted in a two-year course to such an extent that they can enter the Quarta immediately from here. This arrangement should also have the advantage that, if parents were inclined to let a son study, they could first test here whether the boy had the necessary talent and perseverance. If the opposite proves to be true, the boy would have gained more for a different career in life than if he had immediately entered the Gymnasium, where, of course, he would have immediately had to work at the beginning must be worked toward theological study as the next goal.

Now, dear Lutheran fathers of families who have been blessed by God with temporal goods and would like to leave your sons something they can enjoy even after your death, do not consider the sacrifice of money you have to make if you want to give them a good education as too high. Consider that even if you leave them many thousands, they will still be poorer after your death than if you now provide them with a few hundred thalers of good knowledge. These are a greater interest-bearing capital than all gold and

silver, farms, houses, businesses, etc. How many fathers among us now wish in vain to have gained more knowledge in their youth! How differently they feel they could then be useful to the world and take care of their own affairs independently of the eyes and ears of others! Do not let it happen that your children, too, lament over your graves: Oh, if my father had let me learn something proper, that would be of more use to me now than all my inheritance!

So then, let the thing which alone has God's honor and the welfare of the world as its purpose be commanded to Him from whom alone comes all blessing.

St. Louis, Mo, July 26, 1866.

C. F. W. Walther, on behalf of a support society for the Burgerschule here.

At the ecclesiastical chronicle.

Secret Societies. That not only the Lutherans are against the secret societies is shown, among other things, by the following announcement of the Reformed "Evangelist" of July 10. July 10: "The Western Conference of Congregationalists, in its resolution against the Freemasons and other secret societies, already communicated, gave the following reasons for their rejection: 1) Because in their forms, although they claim a Christian character, they do not recognize Christ as the one and only Beatificator; 2) because, although they are only mutual support associations according to business principles, they present this as a work of Christian love; 3) because they bring good men into close association with bad ones; and 4) because they put themselves in the place of the Christian church."

St. Louis. We also read the following in the "Evangelist": "The missionary authority of the 'Ver. Bruder in Christo' has for some time indicated in its newspaper that German preachers of their church who are willing to work in Chicago and St. Louis as missionaries among the Germans are urgently requested to send in their names.

"Pennsylvania and Missouri at Fort Wayne." Under this heading, Pastor Brobst writes the following in his "Lutheran Magazine" of June 30: "Something, and we think it was doctrine, the Glau

believe that they are compatible with the unaltered Augsburg Confession and with the entire Concordia Book. Confession and with the entire Concordia Book. How after Luther's death the Philippists, Majorists, Flacians and others wanted to defend their errors under the shield of the Augsburg Conf. Conf. and how, for its sake, the Concordia Formula finally had to be drafted and made into a confession by which these false relatives of the Augsburg Confession were rejected: so, too, there are all too many now who hold to heresies that have penetrated into our church (e.g. of church, preaching ministry, church government, last things, etc.) and yet, in doing so, subscribe to the unchanged Augsburg Conf. Conf. without any clause. If such were to be accepted into the intended new General Synod without further ado, it would contain within itself the seeds of disunity and thus of its certain imminent downfall. All formal recognition of all Lutheran symbols would be null and nothing if it did not rest on a truly equal common understanding of them. On the other hand, if a new General Synod were only united in the correct understanding and recognition of the small Lutheran catechism, a firm ecclesiastical edifice would have arisen on solid ground, which, however small it might be at first, would defy all storms and be a blessing for the whole country. The next thing to be done now, therefore, in our opinion, is not an immediate gathering of all those who sign the symbolic books of our Lutheran Church without reservation into one cooperating body, but rather an often repeated meeting of them for mutual exchange about the faith laid down in our Concordia, first in our Augustana. The less one will think of doing great things, the more simple, humble, conscientious, honest one will proceed, the more stupid one will be in following the dear God.

without wanting to get ahead of Him, the more certain He will be with us. - So much for this time about this highly important matter. - After writing the above, we read in the Methodist "Apologist" of July 23: "The Lutheran Wisconsin Synod, which presents itself in Germany as one very favorable to the Union and has raised much money under this pretense, has been the first to declare its affiliation with this new (Pennsylvanian-endorsed) Old Lutheran General Synod." Even such reports from the side of the enemies who are outside show how necessary it is that the establishment of a new ! truly Lutheran General Synod should be based only on prior thorough understanding.

W. [Walther]

"The Evangelical Lutheran Synod in North America." "Under the above name," writes dik Luth. church paper before Columbus, Ohio, of July 15, "the various Lutheran synods, in the southern states, have united into one ecclesiastical body. This union occurred ai-

". - In communicating this to our readers, we cannot withhold the statement that hardly any ecclesiastical event in the field of the Lutheran Church of North America has ever given us greater joy than the withdrawal of the Synod of Pennsylvania from the Unionist so-called General Synod. This is a step which will undoubtedly have not only extremely important but also highly salutary consequences. The plan to bring a so-called American Lutheranism, which does not want to know anything about the distinctive doctrines of the Lutheran Church, to power here by means of the "General Synod" and to stamp the truly Lutheran synods as separatist, foreign corner synods, is thwarted with this step. How ill the General Synodists feel about this and how they feel very well that their fate is sealed with this, they show only too clearly by claiming again and again that the Pennsylvanian Synod did not separate from them for the sake of the doctrine, but for the sake of the treatment it received. They know quite well what a hard blow this would be to them if it became known that the oldest and most numerous synod of their federation had separated from them because they had fallen away from the true doctrine of the Lutheran Church. They also know quite well that Pennsylvania has men of talent and power among them whom they cannot oppose with any equal to them. Finally, they also know quite well that the Pennsylvania Synod has not isolated itself by its separation, but rather that hundreds of preachers and congregations inside and outside the General Synod, who are more serious about Lutheranism and its doctrinal confession, agree with it and extend the hand of brotherhood. When the Pennsylvanian Synod immediately after

If the synod of the Lutheran Church of this country immediately thinks of the formation of a new, better, truly Lutheran general synod when it leaves the General Synod, it proves how little it can be accused of having independentist desires for separation. Another question, however, is whether the time has come for the formation of a larger body, united by the church regime, by means of which all the synods of this country, unconditionally professing the doctrinal confession of our church, form a unified whole. On this point we have no small doubts. If a Lutheran General Synod is to come into being, this cannot, in our small opinion, be done by all synods uniting themselves without further ado on the basis of ecclesiastical regulations, in whose con-

The Church formally recognizes the unchanged Augsburg Confession or the entire Concordia Book as its doctrinal basis next to God's Word. The only enemies of the true Lutheran Church now are not those who think they find errors in the confessions of the same church. The only enemies of the true Lutheran Church are not those who think they find errors in the confessions of the same. Among them are also all those who cherish certain errors, from which they have

The fellowship of love that the professors and pastors of the Pennsylvania Synod shared with the professors and pastors of the Missouri Synod, who, while the so-called "General Synod" was assembled in Fort Wayne, came together for the first time in their lives, if not formally perishing, at least warmly united. Those were certainly quite lovely hours, which we spent in the house of God, in the parsonage, in the "Collegium and in Meier's friendly apartment in intimate conversation with each other. Of course, we thought

above all of Zion, of the unification of the entire Lutheran Church in this country on the basis of the true faith, which is so desirable to all true Lutherans, of the spreading of the pure doctrine in the German and English language, of the
The church's position in relation to the world, the struggles and victories, the sufferings and joys of the future. God's ways are wonderful; He makes good where men make evil, He unites where they divide. He builds up where they tear down! - Pennsylvanians and Missourians parted in Fort Wayne with grateful hearts and in the joyful hope of soon and frequent reunion."

The Synod of Pennsylvania held its 119th annual meeting in Lancaster from June 10 to 14 of this year. From its many important proceedings we report here only the following points, as we find them recorded in the "Luth. Zeitschrift": "Gettysburg Seminary. The Synod has now completely renounced the Gettysburg Seminary and has instructed the newly elected German professor to give instruction only in the Cdllgium, namely in German language and literature. - General Synod. The Synod declared that the hitherto existing so-called General Synod had failed in the important purpose for which it had been formed, and that by repeatedly violating its own constitution it had disintegrated, broken up and split in two, so that a union with it could no longer be of any use. - New General Synod. After long deliberations, it was decided to unify all Lutheran synods in

this country, which are based on the old faith as it is expressed in the unchanged Augsburg Law.

The Council shall invite all the members of the Catholic Confession to a meeting to be held, if possible, in the course of this year, with the purpose of bringing about a real unification through a General Synod. - Election of Delegates. At an election for delegates to the meeting for the formation of a General Synod, Drs. Krotel, Krauth, Mann, C. W. Schäffer, Sieß, Pastors Schmucker, Brobst, Melden, Laird, and Messrs. Norton, Dr. Mühlberg, Haupt,

H. Trcrlr, Heinilsch, Lehmann, Pretz, Endlich and Mattes were elected. The five first-named delegates (all of whom reside in Philadelphia) are to serve as the Committee of Correspondence, and the

Actually, two years ago, but under the name: "The General Synod of the Lutheran Church in the Confederate States," which, as noted above, has now been changed. To this union were born: The Synod of Virginia, the Synod of West Virginia, the Synod of North Carolina, the Synod of South Carolina and the Synod of Georgia. In former times all these synods belonged to the old "General Synod," but due to the war alone, but also due to the lack of confession of the same, these southern synods separated themselves from it, and are now also determined not to want to know anything more about it, since the same is decaying. This new Southern General Synod professes the Augsburg Confession unreservedly, and shows an active church life. It decided to publish its own Lutheran calendar, as well as to continue the previous monthly publication of the *Lutheran Visitor*.

It was also decided to publish a weekly church bulletin called *The Evangelical Lutheran*. A Sunday school bulletin is also to be published as soon as possible. This new synod declares that it does not want to be sectional, as its name indicates, and that also synods from the northern states can join it, if they agree with its principles. We must say: we like this Southern General Synod, according to its declarations, better than the former Northern one, which was consistently neither fish nor fowl. Should the plan of the Pennsylvania Synod to establish a new Northern Lutheran General Synod, be realized (which we sincerely hope will happen), the

Hull of the old General Synod between two

The more wooded the better. The baelder the better." E. S.

Waldeck. The two Lutheran congregations of Waldeck in Sachsenberg and Corbach, which are served by Prussian Lutheran pastors (who have not left the church), can now expect corporate rights according to a bill passed by the estates of the principality. According to this law, they may, subject to government confirmation, appoint clergymen, keep valid church books, no longer pay church dues to the Unirte Landeskirche, and so on. Officially, they are called the separated Lutherans. The only thing missing is that the government approves the insignificant changes in the draft, which are made by the stänken. "The two congregations do not yet have their own pastor, nor do they have their own church. The Sachsenberg congregation has been denied the use of the old church and has decided to build a church this year, for which it asks for brotherly help. The Corbach community is still waiting to see whether it will be allowed the requested joint use of an already existing church. Both communities make all possible sacrifices to obtain a pastor. (Pilgrims from Saxony.)

Church News.

On the 7th Sunday after Trinity, July 15, the Rev. R. Biedermann was solemnly installed by the undersigned, on behalf of the Presidency of the Northern District of our Synod, in his new field of labor at St. Clair, Michigan.

The congregation at St. Clair formerly belonged to the Buffalo Synod with its former Pastor Bauer; but after Pastor Bauer had followed a calling to Toledo and the congregation now stood free, it made up its mind to break away from Buffalo and turn to our Synod; it then sent a proper calling to Pastor Biedermann, who also accepted the same and is already, as reported above, now established there.

May God continue to give the dear congregation light, strength and wisdom to know and do the will of the Lord better and better in all things, and to be faithful to their present shepherd in planting and watering for the salvation of many souls and for the glory of our Lord.

I. A. Hügli.

Address: kev. Liostormnnn,

Lvx 168. 8t. Olair, 8t. Olair 6o., Uiek.

After Mr. Jakob Horn from the seminary in St. Louis passed his exams and accepted a call to the congregations in Holmes Co, O, he was ordained there by me on July 3. He was ordained and inducted by me there on July 3.

May the Lord make him a blessing.

H. C. Swan.

Address: Rev. ss. Horn,

Normt 8opo, Holms" 60th, 0.

Llm 5 "Sundays after Trin./as on-s., July b.J./wP "15e.theCW "idat of the keil.,Preigtamt, Herr.C. MvUscm^ijMerw derselb" HmMStüdien im -prWsche^Sem i üi St^aii sWtMdieW öc-S yoHchriHsmeßige ExamM 'destaNdey-'mÄi a ordained profession as Hülfsprediger^ voN meiner Gemeinde in Frohna erhalten hatte, im Auftrag von Herrn Präses Büniger und unter Mitwirkung des Herrn Past. Bergt, he was solemnly ordained by me and inducted into his office.

Likewise, on the 6th Sunday Mach Tr. Pastor I. M. Johannes, having received and accepted a regular appointment from the congregation in New Wells, Cape Girardeau Co., Mo. was solemnly installed in his office by me on behalf of Mr. Praeses Büniger and with the assistance of Mr. Pastor Besel.

May the Lord make both brothers a blessing for many! F. Köstering.

Addresses: Rsv. 6.

^ItsbulA, I'sri v Oo., No.

Kev. .1. n. ssobanne", Rsrv ^Vsl", Oups Oiraräerru Oo., No.

(Delayed.)

On Sunday Rogate the evaug. - St. Peter's Lutheran congregation in Humboldt, Allen Co., Kansas, had the joy of dedicating their nenerbaut/s little church to the service of the Triune God. Rev. Lange offered the dedicatory prayer and the undersigned preached the sermon. The building is 38 feet long and 24 feet wide, built of brick and retained sandstone.

God grant that in this house also the word of life may resound unclouded, and that the holy sacraments may be administered according to Christ's institution until the end of time. May God grant that the word of life may resound unclouded in this house, and that the holy sacraments may be administered according to the institution of Christ until the end of days.

M. Meyer, Pastor.

Acknowledgement and thanks.

For Brunn's Anstalt received through Past. AW from the love fund of his congregation in Chariten Co, M"; §>0. Through Past. C. Meyer from Mrs. Aug. Hartmamz in Efsingham, Zll, §2. Through Past. HnSmann of Hernl Fr. Rolf §5. through Past. Böse in St. Louis by Hnnl Heinr. Titkmeyer H il). By Past. Hügli in Detroit v' Mr. Kollmorgen jun. §l. Bon Mr. D. Meier in Cretez III, §2. by Past. F. Schmitt on infant baptism btl G. L; pitcher collected §2. (Had been moved!).

For poor students from Mr. Gust. YU Dobler in BaltimoreL . F. W. Walther. '

For the seminary budget received by Mr. Pastor Claus from Heinr.' Beimer §5; by Mr. Präses H. A. Preus from Truls Fkrncis, Norway Grovi, WiS., §10; from the women's association of the Gem. of Mr. Pastor Llaus 14 Pr Unterhosen, 18 Kissenüderzüge and §10 dan.

For poor students: By Herr Reiseprediger Liede of C. R. §1, B. I. 50 Cts., B. §2,5'. C. §5 for Brunn's sophomores.; by Mr. Pastor Llaus v.on Hein. Bcimr §l in silver for the same; by d. Gem. in Belleville §12 for M. and H. Wyneken; nachträglich: ouch Heun Past. Franz W. Schmitt on Z. Krugs Hoch- zcic collected §0.45; on C. W. Zabel's wedding 4.10; by G. Kvpvlingr §7 for Halbot. A. Crä mer.

StngeganFen tn the Lasse western district."

To the synod treasury w e st l. D i st r.: Boa Past. HcivS Filialgem. in Grvve'and, Ill, §4.60. from the Oreieinigk -Distr. in "t. Louis §20. past. MarkworthS Gem. Oanvillc, Zll.. §8.30; by himself §l. Rev. Holls' Gem. Cenircrille, ZU., §5. its Krcuzgcm. in Lt. Clair Co , ZU , §2. Concordia-Distr. in St. Louis §38 78. Past. Wunders Gem. in Chicago, Psingst Colt. §2l.70. Past. pvlacks Gem., Trete, ZU. deßgl. §12.25. past. Multanowsky's Gem. Woodland, Wis. §5. whose branch gem. in. Horicvn. Wis., §11. past. M. Meyer-' Gem , Leavcnwortb, Kanf. §", by himself §l. Past. A. Mnke. Blue ZSland. ZU., §2.

Z n r C o " l l e g e - U n t e r h a l t S - K a 7 s e: From, Dreieinigk.Distr. in Lt. Louis §4z(. ZmmanuelS Distr.' there Lt-b. Past. Ficks Gem. CIMnsville, ZU-, §^4.20. - To the Synodal - M i z s i - w n ' s " K N s s s . e From the Seeüiuigk. -^kstr.'.in.'St.. LouiSPnst -> 'Z.. Hoff- KM s ^ W ^ W M t h o n , W i ^ M i s k o n s i e s i - S M . U I 3 ' A . ' L M M M f M Z T A . Ottesen. OMrer dek..mission-in-der M.

cv.'Olciib^Kj^cl* iMlnerLi. -^446.07 ;6a??:Vnrch Past., Hjpr^.. Thanksgiving Offering Of. an Unbenanmen §5; by dens. of s' Gem. to Westte Pas". >ed Creek, Iowa, §14.45; by Past. H. A. Preus of s. Gem. at Norway Grove, Wis. §24.64; by dens. of Zngeborg & Zugrid WangsnäS each §1; by dens. of an Unbenanmen thank offering for Erme §4; by Rev. Ihomas Zobnson of s. Gem. in Iowa §28; by Rev. N. Brandt of s. congregations in Decorah. Iowa, §14.7u; by Rev. Z N. Fseid of s.Gcm. in Vermont. WiS., §4o; by Past. O. Zuul of N. N. in East Dodaeville §l; by Past. Z. A. Ottesen of Knud A. Juve, Kosh- konong, §2.50; by Past. H. A. Preus by s Gem. in Spring Prairie§4l; by s. Gem. in Bonndl Pmirie§20; by d. school children of teacher K. Zngebrigtson. Long Prairie, §2.15; by dens. of sundry 05 Cts.; by Rev. O- Hagestad of the Nush Niocr Gcm , WiS., §lo; by the North Rusl) R.iver G.m. 50 CtS , by d>r South Rush River Gcm. §3; by Past. H. A. Preus of Zeus Leite zl; by Ambjorn Erikson. Spring Prairie, §2; by Past. Tr. E. Zenscn of sr. Rnshsort Gem. §16; by sr. Clstad Gem. §7; by ibm itself §2; by Past. I. A. Ottesen by sr. Wcstre Koshkouong Gem. §.42.52; by Ostre Kvshkonong Gem. §24; by Liberty Gem. §14.76; by Past. Tob. Larscn of s. Gem. in Grecnfield, Zowa, §20: by Past. H. A. Preus of Tbron 'Slnrundson, spring Prairie, §5; by Past. P. A. Nasmusscn of s. Gcm. in Lisbon, Zll., §70; by dens. of F. Henderson dasetbst §50. /

For i n n e r , M i s s i o n : From Past. FickS Gcm. in CollinSville §8.9.5. Past. Polaüs Gem. in Crcte, Ill, Misstensfest Coll. § 104,87.

On the proseminar in Steeden: Pastor Heitmüller's Gem. in Rcdenberg, Ill, §5. Jakob Beck, Columbia, Ill, §5. Past. Stephans Gem., Ehester, Zll., §10.80.

For poor students: Fran N N. through Past. Heitmuller. Rodcnberg, Zll, §2. casp. Schrötcr's wife, Franklin Co, Mo, 5l> cts. Mr. SchmeisserS wife, Madison Co, Zlt, 50 Cts.

For Past. Röbbelen: Mr. Scnf's wife, St. Louis, Mo. in ""over 50 cts. E. R o s c h k e.

v " n U. Dirbusch u. Goh". Et. Soms, Mo.

Volume 22., St. Louis, Mo., August 15, 1866. no. 24.

Brunn and its institution.

Thus writes our dear friend Brunn, who tirelessly promotes and works for us, in a letter dated June 28:

"Tonight our last three students left here for Bremen to embark for America. Praise be to God, who once again so graciously and gloriously helped us to carry out this work. This year, due to the increased number of our travelers, there was also a greater burden, worry and expense than usual, and yet the Lord has now made everything well and helped us over all mountains, so that with His help, in a little time, our travelers will now swim happily to meet you on the sea. - I have already written to you that your last letter with enclosed bill of exchange arrived just in time to provide the majority of the pupils with what they need when they leave here at the beginning of May. In order to raise the funds for the sea voyage, I took up the walking stick again after Pentecost, especially since I was invited to several mission festivals in northern Germany anyway. The Lord graciously blessed the journey so that the necessary funds were gathered, despite all the noise of war that had already broken out. In Saxony, where I went first, the latter was already quite noticeable, so that I could accomplish very little for our purposes there. The Leipzig mission festival was poorly attended, but even from this

Unfortunately, apart from this, in Leipzig, under the leadership of men like Prof. Luthardt, Past. Aklfeldt, etc., the Lutheran confession has been pushed so far into the background that I was hardly surprised when our American mission was not given a place for public discussion this time. After a short detour in Muldenthal, I hurried to Hanover, where I attended a number of mission festivals. There the Lord abundantly replaced what was lacking in Saxony this time. In Hanover our American Mission is visibly flourishing; not only did I find open arms and hearts everywhere more than ever, but also at the mission festivals there it has almost become a standing custom to devote the morning to the Gentile Mission and the afternoon to our American Mission. They were richly blessed, lovely days that I spent in this way in Hanover. Finally, however, they were almost sadly interrupted. On June 15, the Prussians suddenly broke into the country from Hamburg; but I was just in Lüneburg, in the vicinity of which a great mission festival was held on June 17.

was to be held exclusively for our American mission. All the streets were already occupied by the military, but we still celebrated our party happily. Only afterwards the difficult question arose for me, how to get further? Because railroads, posts, everything was occupied by the Prussians. But the Lord helped me through this in a miraculous way, and a Prussian general kindly took care of me. and took me in his own car to Hanover, from where I came home happily via Cologne. - I also visited Herrmannsburg and there I brought a good meal with Past. Theod. Harms and Past. Lohmann, who is now in Müden, (our old fellow fighter against Breslau) two days in the warmest brotherly fellowship. To my heart's deepest joy, I was able to talk with Past. Harms about the American mission; he declared that he was completely willing to go along with us, that he knew of no other truly and purely Lutheran synod in America than the Missouri Synod, except that he thought that the Herrmannsburg institution did not permit a break in the four-year course of education that all the students there had to go through, but that he had no objection to their attending the seminary in St. Louis afterwards, as long as it was considered good there. Well, may it be so, the great main thing is won, that one does not want to work in Herrmannsburg for a false Lutheran synod in America and that, in order to prevent this, God has led our Theodor Harms there just at the right time. Next year, the Lord willing, you will, as I have heard, perhaps receive about 6-10 people from Herrmannsburg, and if, as we hope, a group of 20-24 men from Steeden comes again, then we may well rejoice in such a great God's grace, even if with trepidation, for the sake of the fearful concern whether we ourselves and whether our entire

I do not want to be worthy and capable of so much grace and blessing from the Lord at such a time. May the Lord, who gives the one, also graciously bestow the other upon us. - I was also in Meklenburg for a few days. Our Missouri ecclesiastical position and direction is very inconvenient to the God's Box there, but he cannot and will not withdraw from us, so for the sake of supposed justice he distributes his gifts between the Missouri, Iowa, Wisconsin and Buffalo Synods. If I only had more time to get acquainted with individual pastors in Meklenburg, I am sure that more friends could be won for us there as well. Now perhaps in the future.

So far the Lord has helped, but what will happen now? A war has now broken out in our country and is already in full rage, as it seems, of no less consequence than the last American one; there, as here, North and South are opposing each other and the aim of the struggle seems to be no other than the destruction of one or the other part. In our immediate vicinity, in Hesse, Prussia and federal troops are threatening to confront each other, so I thought I would have to postpone the enlistment of our new dießjåkriken students for a few weeks, until at least the danger of having the noise of war directly in our vicinity has passed. It is true that our local mountains will hardly be able to become an actual theater of war. But I am not at all worried that the Lord, who has so powerfully and gloriously preserved our institution up to now, will continue to do so; indeed, I have a hunch that the Lord will have to demonstrate His grace to us and our institution in a particularly powerful way in the upcoming times of war, first of all because He did so to your institutions in America, and then because the Lord has given us such a special and conspicuous blessing this year in the registration of new students. In addition to the seven old ones I have kept here, over thirty new ones have come forward and the reports are all of such a nature that I can hardly reject any of them. I am therefore making serious plans to increase the number of my pupils even beyond the twenty-four. There would be room, but the Lord has also commanded the costs to be exceeded, and now the war! It would seem impossible for human reason to get through, but when I look at what the Lord has done so far for our institution, when I consider what an important work it would be for your American church and synod if I could send you 20-24 capable people for church and school again next year, it seems absolutely impossible to me that this work could remain unfinished. However, it could well be (and as far as one may follow human calculation in God's affairs, it is so) that the next future of the institution here will depend mainly on your support from America, since I may remain completely abandoned in Germany. But when I wrote to you two years ago that I needed 800 Thlr. for our new building, the Lord immediately made your

How should I doubt this willingness and joyfulness to help, now that it is only a matter of harvesting the fruits of what was founded here two years ago? Yes, I have here 30 and more capable young people, with whom as many congregations in America could be supplied with teachers and preachers, but I would need for this from America perhaps a support of 1000 or 1500 thalers; should I doubt that not every Christian heart in your congregations would be moved joyfully to contribute to such a sum, where it is a question of the ecclesiastical existence of thirty Lutheran congregations? Should you abandon such a great work, so directly concerned with the spiritual building of the church, while you give ten times as much for external church buildings, yes, when a single one of your congregations in America could recently give the fourth part of the above-mentioned sum to support a Lutheran congregation in Germany for its church and parsonage building? *) - But you are too kind for me to write you my heartfelt thoughts in this way. The preservation of our institution burns too deeply in my heart that my mouth should not overflow."

The General German Evangelical Lutheran Synod of Missouri, Ohio, n. a. St.

will, God willing, hold its 'this year's meetings next October 10-20 at Trinity Church here. This is a preliminary notice. More details in the next number.

C. F. W. Walther.

St. Louis, Mo, Aug. 15, 1866.

*

To the above announcement, the undersigned adds the reminder for the members of our Synod that those who intend to submit any matters to the Synod for discussion, respectively decision-making, should do so immediately if it is to be publicly announced before the Synod convenes, in other cases at least in the course of September, and in writing. As the main subject, the following topic has already been proposed: "That the Evangelical Lutheran Church is the true visible church of God on earth," which is to be discussed on the basis of the following theses.

St. Louis, Mo. 15 Aug. 1866.

C. F. W. Walther, General Pres.

Theses,

as a foundation to the proceedings of the General Lutheran Synod of Missouri, Ohio, &c. St., on the occasion of the sessions of the same held at Trinity Church, St. Louis, Mo. on the 10th of October last, and the following days, on the subject:

*) The supporting congregation is that of the Past. v. Kienbusch and the supporting our dear Cincinnati congregation. -

D. R.

That the Evangelical Lutheran Church is the true visible church of God on earth.

Thesis I.

The One Holy Christian Church on earth or the Church in the true sense of the word, apart from which there is no salvation and no blessedness, is according to God's Word the entirety of all those who truly believe in Christ and are sanctified by this faith.

Matth. 16, 18. Eph. 5, 23-27. Ebr. 3, 6.

Thesis II.

Although the One Holy Christian Church, as a spiritual temple, cannot be seen, but only believed, there are unmistakable external marks by which its presence is recognized, which marks are the pure preaching of the Word of God and the unadulterated administration of the holy sacraments.

1 Petr. 2, 5. 2 Tim. 2, 19. Gal. 4, 26. Marc.

4, 26. 27. (cf. v. 14. and Matth. 13, 38) Isa. 55, 10. 1t. Match. 28, 18-20. Marc. 16, 16. 1. Cor. 12, 13.

Thesis III.

In a non-genuine sense, all visible communities are also called churches in Scripture, which do not consist solely of believers and those sanctified by faith, but also include hypocrites and the ungodly, but in which the gospel is preached purely and the holy sacraments are administered according to the gospel.

Matth. 18, 17. 1 Cor. 1, 2. Rev. 3, 7.

Thesis IV.

In Scripture, even those visible communities are called churches that are guilty of partial apostasy from the pure teaching of God's Word, as long as they still essentially retain God's Word.

Gal. 1, 2. (cf. 5, 4. 7.)

Thesis V.

Communities that still keep God's Word in essence but stubbornly err in the basic teachings of God's Word are, if they do so, not churches according to God's Word, but sects, i.e. heretical communities.

1 Cor. 11, 19. Tit. 3, 10. 11. Rom. 16, 17. Apost.

20, 30. 1 Tim. 4, 1. 2 Tim. 2, 17. 18. 2 Per. 2, 1-3.

Thesis VI.

Communities that destroy the unity of the church through errors that are not fundamental, or for the sake of persons, or for ceremonies, or for the sake of life, are schisms or separatist communities according to God's Word.

1 Cor. 11, 18. cf. 1, 10-13. Ebr. 10, 24. 25.

1 John 2:19.

Thesis VII.

Communities that call themselves Christian but do not recognize God's Word as God's Word and therefore deny the true God are not churches according to God's Word, but schools of Satan and idol temples.

Rev 2:9. 1 John 2:22, 23. 5:20, 21.

Thesis VIII.

Although ecclesiastical writers sometimes call all those communities which still essentially retain God's Word, in contrast to the non-churches, true i.e. real churches, a true visible church in an unrestricted sense, in contrast to the false-believing churches or sects, is only that in which God's Word is preached purely and the holy sacraments are administered according to the Gospel.

Joh. 8,31.32. 10,3-5. Ephes.4,3-6. 1 Cor. 1,10.

Thesis IX.

Although it is impossible, according to the divine promises, that the One Holy Christian Church will ever perish, it is possible, and has indeed happened at times, that there has been no true visible Church of God in the full sense of the word, in which the preaching of the pure Word of God and the administration of the unadulterated sacraments would have been carried on by means of an uncorrupted public ministry.

' 1 Kings 19,10-18. 2 Thess. 2,1-12. Matth. 24, 24.

Luc. 18, 7. 1 Tim. 4, 1-3. 2Tim.4, 3. 4. Rev. 12,6.

Thesis X.

The Lutheran Church is the totality of all those who profess the doctrine brought to light again by Luther's Reformation and summarily handed over in writing to the Emperor and the Empire in 1530 at Augsburg and repeated and elaborated in the other so-called Lutheran symbols as the pure doctrine of the divine Word without reservation.

Thesis XI.

The Lutheran Church is not the One Holy Christian Church, apart from which there is no salvation and no blessedness, although it has never separated itself from it, but professes it alone.

Thesis XII.

If the Lutheran Church has the characteristic that the Gospel is preached purely and the holy sacraments are administered according to the Gospel, then it is also the true visible church of God on earth. If the Lutheran Church has the characteristics that the Gospel is preached purely and the holy sacraments are administered according to the Gospel, then it is also the true visible church of God on earth.

Thesis XIII.

The Lutheran Church recognizes the written word of the apostles and prophets as the sole and perfect source, rule and guide, and judge of all doctrine,

Deut. 4, 2. Jos. 23, 6. Isa. 8, 20. Luc. 16, 29. Gal. 1. 8. 9. Rev. 22, 18. 19. Joh. 20, 31. 2 Tim. 3, 14. 15. 16. 17.

a. not reason

1 Cor. 2, 14.,

b. not the traditions,

Matth. 15, 9.,

c. not new revelations.

Ebr. 1,1.2. 12, 27.28. Apost. 1,8. Ephes. 2,20.

Thesis XIV.

The Lutheran Church holds fast to the clarity of the Holy Scriptures. (Views - open mills.)

Ps. 19,9. ItH. 105. 2Pet. 1,19. 2 Cor. 4, 3. 4.

Thesis XV.

The Lutheran Church does not recognize any human interpreter of the Holy Scriptures whose interpretation would be considered infallible and binding for the sake of his office,

1 Petr. 1, 20.

a. not a single person,

b. not a special status,

c. not a particular or universal concilium,

d. not a whole church.

Thesis XVI.

The Lutheran Church accepts God's Word as it interprets itself:

a. it lets the basic decide alone;

b. it shall record the use of language in the interpretation of words and phrases;

Deut. 30:11-14.

c. it recognizes only the literal sense for the true sense;

d. it holds that the literal sense of each passage is only One;

- e. it is based in the interpretation on the purpose and together slope;
- f. it recognizes that the literal sense can be both the non-actual and the actual, but it does not depart from the actual meaning of a word or phrase unless the scripture itself compels it to do so: either the circumstances of the text itself, or a parallel passage, or the similarity of belief;
- g. it lays out the dark spots according to the clear ones;
- h. It takes the articles of faith from those passages in which they have their seat and evaluates all incidental statements about them;
- i. it rejects from the outset any interpretation that is not in harmony with the similarity of faith;

Rom. 12, 7.

Thesis XVII.

The Lutheran Church accepts the written Word of God (as God's Word) in its entirety, considers nothing contained therein superfluous or insignificant, but everything necessary and important, and also accepts all the teachings that necessarily follow from the words of Scripture.

Matth. 22, 29-32.

Thesis XVIII.

The Lutheran Church gives to every doctrine of the Word of God the position and meaning that it has in God's Word itself:

- a. The reason and core and star of all. Doctrine makes it the doctrine of Christ or of justification;
- b. it strictly distinguishes law and gospel;
- c. it strictly distinguishes fundamental and non-fundamental doctrines contained in Scripture;
- d. it strictly separates what is commanded and released in God's Word (Adiophora, Church Constitution);
- e. it separates Old and New Testament just as strictly as cautiously.

Thesis XIX.

The Lutheran Church does not accept any doctrine as a doctrine of faith that is not irrefutably proven to be contained in God's Word.

Joh. 8, 31. 32. Ephes. 4, 14. 2 Tim. 3, 7.

Thesis XX.

The Lutheran Church upholds the gift of scriptural interpretation as given to individuals by God.

1 Thess. 5, 20. 1 Cor. 14, 32.

Thesis XXI.

The Lutheran Church is certain that the teaching contained in its symbols is the pure divine truth, because it agrees with the written Word of God in all points. Therefore, it also demands of its members and especially of its teachers that they also profess these symbols without reservation and allow themselves to be committed to them, and rejects any fraternal and ecclesiastical fellowship with those who reject its confession, whether in whole or in part.

2Joh. 10.11. 2Cor. 6,14. Rom. 16,17. Tit. 3,10.

Thesis XXII.

The Lutheran Church administers the holy sacraments according to Christ's institution.

Thesis XXIII.

True Lutheran particular and local churches or congregations are only those in which the doctrine of the Lutheran Church, as laid down in its symbols, is not only recognized by law, but is also practiced in public preaching.

Jer. 8, 8.

Thesis XXIV.

The Lutheran Church holds communion of confession and love with all who are of one faith with her.

Ephes. 4, 3.

Thesis XXV.

The Lutheran Church thus has all the essential characteristics of the true visible Church of God on earth, such as are not found in any known community of any other name.

The examination in the school teachers' seminary and the mission festival in Shilumburg.

Dear Lutheran reader, you have probably not overlooked how in No. 19 of this newspaper an examination of the seminarians of our school teacher seminary in Addison as well as a mission festival, which was to be held in the congregation of Schaumburg for the surrounding congregations, was indicated. Both are now behind us and we would very much have liked you to have been able to attend with us both the examination in the school teachers' seminary and the mission festival. Yes, we have spent three beautiful

days here in our Northern Illinois, which were especially beautiful because we had the opportunity to visit our dear, dear General

You probably already know from your own experience that there is no lack of refreshment and stimulation when he is present. The examination took place on Thursday and Friday. It would not occur to us to inform you about the actual course of events and the result of the exam; however, we would like to tell you a few things in general about which we were particularly pleased. The impression one gets when visiting the school teachers' seminar is a pleasant one, especially on the day of the examination. At first glance, one could see quite clearly this time, too, how the participation in our dear seminary had not yet decreased, but rather increased. Also this time, a large number of listeners had gathered on the first as well as on the second day of the examination. Most of them were from the surrounding area, but some had also come from far away, especially from Wisconsin, from where many a rich gift of love for the seminary had come in the school year that had now passed. It must have been equally gratifying and even more gratifying for everyone present to see such a large group of young people whose hearts had been awakened by the faithful God to serve the church in the school ministry. In the last school year, about 60 had been taught in the seminary; 14 of them were just about ready to leave and enter the school ministry; 5 others had already left in the course of the year to take over a school. May the merciful God grant them all right fidelity! That the professors and their students know how to use their time well for what is needed was best demonstrated in each of the examination sessions, and the fresh, healthy and strong appearance of the young people convinced everyone that dear Mr. Gehrke, as the father of his large family, does not lack good, healthy and sufficient food. At the end of the examination, Director Lindemann gave a long speech to the assembly and especially to the 14 pupils leaving this year, which pleased and refreshed us. We saw many tears during this speech, many of which were certainly tears of joy. The Reverend President of the General Synod also spoke serious and moving words, especially to those leaving. We very much wished that both speeches would be included in our school bulletin and thus be further disseminated. May the faithful God continue to rule over our dear school teachers' seminary with his fatherly grace. - —

Now a little about our mission festival. It was held on the appointed day, the 4th Sunday after Trinity, June 24. Long before the appointed hour, one could see from all sides whole droves of wagons, densely packed with hurrying festivities, enveloped in mighty clouds of dust, rushing towards us. There may well have been several thousand people who gathered for this festive celebration. The celebration was, since the beautiful and ge

The service was celebrated in the green, rather conveniently situated woods, since the church, with its large space, would not have been able to hold half of the congregation. A pretty pulpit was installed, but since the necessary seats were not prepared, most of the listeners were forced to take their seats on the green lawn under shady trees and small trees. The morning and afternoon services were held in the usual manner. The first sermon was preached by the reverend president of our general synod, Prof. Walther, on Rom. 10, 12-15. In this sermon, he clearly explained and convincingly demonstrated how above all the church, which adheres to the unchanged Augsburg Conf. Conf. is called to do missionary work. It would be very difficult for us to emphasize individual points, since the entire sermon made such a powerful impression on us that we would not know what to emphasize. If only you could have heard it with us! Hopefully, you can at least still get the pleasure of reading it; for Prof. Walther was unanimously asked by the entire congregation to graciously leave this sermon for printing, and let us hope that he will fulfill this request. The afternoon preacher, Rev. Strikter, had z in Tert Luc. 14:16-21. His sermon gave four reasons that should move us to participate in the work of the mission with zeal. At the request of the festive assembly, Mr. Past. Strikter was asked to kindly hand over his sermon so that it could be printed in the same pamphlet as the morning sermon. We hope that he will also comply with this request. So you see, dear reader: if you want, you can celebrate a small missionary feast for us in your house, and we think it would not be without blessing. Yes, we believe that every missionary will feel his missionary zeal revived by reading these mission sermons. Our celebration was also significantly enhanced by the fact that the seminarians from our school teachers' seminary who were present performed several beautiful choral pieces and the school children from Schaumburg sang some suitable songs in several voices. Thus we were offered rich spiritual enjoyment on this day, but there was also no lack of physical refreshment. The dear Schaumburg community had not only, as we expected and would have preferred, seen to it that the guests who had come from afar found a simple snack ready for necessary refreshment, but they had made it a special pleasure to entertain all of the festive guests with food and drink at well-covered long tables. But it is easy to imagine that many a mite, many a whole dollar, even five-dollar notes for the missionary treasury came in. As we heard, the collection organized at the end of the morning service yielded 130 dollars.

So the hours of this first missionary feast in this region were over very quickly.

However, many of the guests will have left with the wish that similar festivals, through which the fraternal community and the Christian zeal in the work of the mission are powerfully created and promoted, would be held and celebrated quite often in this region as well as elsewhere.

Praise and glory be to the most holy God and Lord, who has commanded His dear Church also this so highly important work of the mission, for the beautiful and rich festive hours given to us; may the work of the mission in grace take an ever more vigorous course and blessed flourishing! —H . S.

"Catholic is good to live, Protestant is good to die."

Last year, the Roman Catholic Bishop of Paderborn, Konrad Martin, wrote a paper in which he attacks the Protestant Church with the old worn-out Jesuit weapons and tries to emphasize his Papal Church as the only one that can bring salvation. Among other things, he rehashed an old lie, that Melanchthon had said to his dying mother at the end: "It is good to live Protestant, but it is good to die Catholic. This is supposed to mean that a Protestant, according to his doctrine, can lead a merry life in all security, but in death his comfort is over; if a Protestant finally wants to die blessed, he must necessarily become a Catholic in the end.

Against the writing of that bishop, a godly German theologian named Ströbel has written a rebuttal. In it he shows first of all that the anecdote of Melanchthon is a gross, truly ridiculous lie; for at the time when Melanchthon is supposed to have said that word to his dying mother, his mother had already been dead for over 30 years! On the other hand, Ströbel proves with two stories that just the opposite is true, that living well as a Catholic is good, but dying well as a Protestant or Lutheran, that is, that a Catholic can certainly live by his faith in all the security of the flesh, but that he must ultimately die as a Protestant or Lutheran if he wants to die confidently and blessedly.

We would like to share with our readers the two stories Ströbel cites as proof of this. Ströbel tells them as follows: "Duke George of Saxony, Luther's contemporary and rejected enemy, but a fundamentally honest German man, could not help thinking from the beginning of the Reformation that it was good to live Catholic, but die Protestant. Purely Protestant, he himself exhorted his dying son to abandon trust in the saints, indulgences, and good works and to adhere exclusively to the only mediator, Jesus Christ. From the

When asked why he did not have it preached in his country, he answered: "Ran should only tell it to the dying; it could make the changed nefarious. And when he himself was about to die and his evangelical personal physician called out to him the motto of his whole life ("Straight from gives the best runners"), he threw all his own and all the saints' merit far from him, and with the prayer: "Help me then, thou faithful Savior JEsu Christe, have mercy on me, and make me blessed through thy bitter suffering and death," the zealous Catholic gave up his spirit as a believing Protestant. - The second example. In 1717, Duke Moritz Wilhelm of Saxony-Zeitz, probably the most learned of the princes at that time, was also persuaded to change his religion by his brother, who had already joined the Roman Church and the clergy. During a religious discussion initiated by the duchess, the infernal professor A. H. Franke revealed the theological tricks and swindles of the mischievous Jesuit priest Schmelzer, whom the "Cardinal of Saxony" had sent to his ducal brother as a confessor, in such a shocking way that the scales fell from the eyes of the betrayed prince. Completely convinced that it was possible to live well as a Catholic, but only to die well as a Protestant, he returned to the Protestant faith and soon after blessed his time as a decided Protestant. - Such examples do not awaken a longing for "a proper Catholic dying." Only those who die on Christ die properly. But such a one dies Protestant, not Catholic. How beautiful that here even the Roman practice is on our side! If the dying Catholic has already lost his hearing, he should not be shown that he is still a Catholic.

The priest holds the *Redemptor Crucifixus* (the crucified Redeemer) before his refractive eyes - certainly the strongest protest against the Tridentine way of salvation. On the extreme borderline of life and death, the Catholic clergyman declares his church doctrine to be bankrupt and converts the passing away faithful to Protestantism in the last moment! Thus the "only saint-making" Roman religion breaks the baton over itself! And good for it that it does so; good for Icr that at least in one decisive place it points beyond itself to the gospel! Blessed is she, if she never lets her noble use depart, if she never lets her members go out of the world as Marians, always as Christians! May no Catholic priest omit that praiseworthy ceremony: it is a better "last resort" than all the chapels and masses for the souls! May no one go to the deathbed of one of "his

The first step is to enter the "parishioner recommended for care" without showing him the symbol of salvation from sin and death, praying, at least silently, "If our sins drive us into the night of death, where shall we love, where we may stay? To you! O Lord Christ, alone! Your holy blood is poured out, which is enough for sin. Holy God! Holy strong God! Holy merciful Savior, thou eternal God, Let us not fall from the right consolation!"

To the ecclesiastical chronicle.

School. No sect has been more opposed to higher education than the Anabaptist darkies. Until now, they thought that school education could only be a hindrance to living Christianity. A Christian must only go to the school of the Holy Spirit. Strangely enough, however, as in other gritty fanatical sects, so also in that of the Dunker, other thoughts are now making their way over this sack. Thus we read, among other things, in the Mennonite "Christian Volksblatt" of August 15: "In the organ of the Dunker, a proposal has already been made several times to establish a higher educational institution. It is pointed out that by sending their youth to schools of other names, they are mostly lost to their community. The school should be for the learning of mathematics, different languages and the holy scriptures. But so that the pupils are not educated to be lazy, a farm is to be connected with the institute and a work system is to be established." (One siffs, the Dunker still do not consider learning to be a work.) "In order to obtain the capital for the above purpose, the proposal is to establish twenty-five dollar shares (property wedges) to sell. One brother offered to sign 1000 Thaler for the proposed institution, and another is ready to give 2000 Thaler for this final purpose".

Ohio Synod. As is well known, this synod has not yet been able to reach agreement on the burning questions of church and ministry. At its next General Assembly, a serious attempt will finally be made to reach agreement on these points.

For this purpose, Professors Lehman, Loy and Schmid and Pastors Cronenwett and Schulze have drafted "theses" and published them in the Columbuser Kirchenzeitung of August 1, which are to serve as a basis for discussion in the Synod. Already in the introductory remarks Prof. Lehmann makes the confession that in the theses "the controversial expressions are avoided as far as possible". Unfortunately, it is already all too clear from this that the dear gentlemen were more concerned with establishing peace than unity in their synod. For it is precisely the "contentious expressions" that show the inner disunity of faith.

Therefore, they must be taken into consideration above all if unity of faith is to be achieved. When, after Luther's death, a dispute arose about the correct meaning of the Augsburg Confession, our orthodox teachers did not help themselves by omitting the more controversial expressions and using such general terms that everyone could put up with them. They did not help themselves by leaving out the more contentious expressions and using such general expressions that everyone, however he might think, could put up with them and sign along with them. That would have been nothing but unionist peacemaking. No, our orthodox fathers, because they wanted to create true unity, neither spared the effort nor feared to illuminate and evaluate the disputed expressions according to God's Word and according to the wording of the Augsburg Confession and the other earlier symbols, and thus to put the certain

truth into the light. And God also gave grace that through the Concordia Formula, in this honest way, the Lutheran Church, so long torn apart, returned to the first unity of faith and confession. However, the way the theses of the Ohio Synod have begun, they will never reach the right goal. For a while, things may become quiet among them, but sooner or later it will become clear that the healing of the damage was only superficial. Who once has recognized the truth, has also a tender conscience for it, which will not become quiet until it knows that it has said yes to nothing, absolutely to nothing false, half-true, crooked. The first thesis presented to the Ohio Synod as a unity volume is placed in such a way that all parties who have now formed themselves about the question of the church can put their opinion into it. This first thesis, then, reads as follows: "The church on earth is the assembly (Gemeinet) of all believers around pure Word and Sacrament, as their necessary characteristics." Since the characteristics of the church are here included in the concept of the same, and since the little word "um" inserted into the text of the Augsburg Confession makes the church a local assembly, the Romanizing Lutheran, who considers the visible Lutheran church to be the One Holy Christian Church, cannot think that he is wrong to find his faith in this thesis; but since it is expressly noted in this thesis that the church on earth is the assembly of all believers around the pure Word and Sacrament as their necessary characteristics, he cannot be wrong to find his faith in this thesis. However, since it is expressly stated in this thesis that the pure Word and Sacrament are the "hallmarks" of the church on earth, a right-believing evangelical Lutheran can also think that he finds his faith expressed in the thesis to no avail. Similar to the theses of the church, also the theses of the ministry are put on screws, and in them, too, the decision of the actual point of controversy according to God's Word is apparently deliberately evaded. We do not recall this out of censure, nor out of ill-will, nor out of any dislike of the Ohio Synod, in which we know excellent men and which we wholeheartedly wish full prosperity; rather, we believed we would be omitting a proof of brotherly love when we

were silent here. An open war is better than a false peace. May God, who wants all to come to the knowledge of the truth, also help the dear Ohio Synod to true unity in it. W.

Sweden. Lapland, the northernmost part of Sweden, is known to be a very cold country. The poor, degenerate population of this country is still far from enjoying the blessings of Christian culture. In particular, there is a complete lack of Christian schools. Recently, a Christian woman from Lälpland, Marie Mohsdotter, has managed to arouse the interest of Christian circles in founding Christian schools in her homeland. On foot, in the middle of the Nordic winter, she had covered a distance of 150 miles through snow and ice, mountains and gorges, rivers and lakes, a distance for which only a few would be able to endure manly courage and strength. After she herself presented her request to the king in Stockholm, such interest arose for her that two schools have already been founded and the establishment of others is imminent. It is remarkable that just now among the otherwise rather dull Laplanders a strong desire for school education has awakened, which is congenial to the enterprise, so that the same promises to take a fruitful course for the kingdom of God. - (Hess. Kirchendl.)

France. From the Lutheran Church. On 28 Jan. d. A new Lutheran church was consecrated in Batignolles, a northern suburb of Paris inhabited by numerous street sweepers who had immigrated from Hesse. In the aforementioned suburb, with God's help, a cheerfully flourishing German Lutheran congregation has been gathered from small beginnings through the efforts of Preacher v. Bodelschwingh, who is now working in Dellwig near Langschede in Westphalia. With two Hessian sweeper children, around whom more and more children gathered, the aforementioned started a school in 1858. The children were soon followed by adults. The first service was held in a dark, low parlor, where the congregation gathered around the preacher on boxes, stools and beds as best they could. Before Christmas 1860, after the committee of the evangelical mission in Paris had taken up the matter, a makeshift schoolhouse - actually a school hut - was erected, in which on Christmas Day of that year, by the light of a miserable lamp, evening services could be held. After the congregation had been served by the preacher v. Bodelschwingh from the distant suburb of Billette until then, it received its own pastor in its current pastor Müller from Halle towards the end of 1862. At the beginning of the previous year, a plot of land was purchased for the construction of a church and school. For the price of about 100,000 francs, for which a house collector employed in the Prussian province of Saxony was hired. Province of Saxony, a house collector paid about 33,000 francs and a franc for the building.

In the course of the year, a French member of the Lutheran Church in Paris contributed 10,000 francs, and an attractive building was erected, which houses the schools in its lower room, while the upper room provides space for the worship of 3-400 people. The congregation now numbers about 500 souls, mostly street sweepers and day laborers. This explains why, according to the annual report of the evangelical mission in Paris, the work still owes more than 55,000 francs, of which 31,000 are to be paid this year. At the consecration of the new church, which was held with much participation, Rev. Müller preached on Psalm 118:19-25 (Pilgrims).

Filling stone.

Christian wisdom is the eye of love and supervises and guides it, so that in its speech and action it realizes itself salutary for man. In the moral-civil sphere, too, wisdom is at the service of justice and truth, so that both may be realized in the most appropriate way for the common good. Thus also state wisdom is always in the service of justice and the moral law, while state prudence is in the service of the selfish and self-serving being. There is therefore a great difference between a wise statesman and a wise politician and diplomat. The latter has no hesitation in carrying through by immoral means even the immoral ends for the aggrandizement of the power of his state or his political party; the former not so; for the ruling motive even of his official action is the moral law written in the heart of all men by God, which says: "Thou shalt love thy neighbor as thyself; i.e., "All things whatsoever ye would that men should do to you, do ye even so to them." The more unbelief against Christ increases in time and place, and consequently the more moral rot increases, the rarer are such wise and just statesmen, and the more frequent are the statesmanlike politicians.

Church News.

Since Rev. Rinker has resigned from his office, at least for the present, on account of failing health and old physical ailments, his congregation, St. Paul's congregation in Shelby County, Ills, appointed on his council the candidate of the holy preaching ministry Mr. W. Schlechte, educated at the seminary in St. Louis, who was ordained by the undersigned, by order of the presidency of the western district, on the seventh Sunday after Trinity with commitment to all symbolic books of the Lutheran church and was introduced into his office.

May the Lord bless that also in that region the Gospel may spread far and wide! W. Heinemann.

Address: Uov. IV. Lobleellto,

Oo., III.

Dox 340.

After Mr. Rev. Gottlieb Traub had received a call from the Lutheran Trinity congregation at Crete, Will Co., Ill, and had accepted the same with the consent of his former, St. John's congregation at Allen and Adams Co., Ind, the same was installed in his office on the fifth Sunday after Trinity by the undersigned by order of the Reverend Presidency of the Western District.

The Lord also adorn this servant of his with many blessings, and cause him to bear much fruit, which shall remain unto life eternal.

G. Polack.

Address: d. 4?kand,

Oow, IVM 6o., III.

After Mr. Past. G. Präger has received a regular call from St. Peter's Lutheran congregation in Town Granville and from the Lutheran congregation in Town Milwaukee, Milwaukee Co., Wisc. and has accepted with the consent of his former congregation, the same has been installed in office by order of the venerable Vice-President Northern District of our Synod, Mr. Rev. Lochners, was solemnly installed in his office by the undersigned on the 7th Sunday after Trinity.

The Lord also adorn this teacher with many blessings. Joh. M. M. Moll.

Address: kov. l'rnAvr,

earo ok U,ov. 6. Ueinsolr, Niln'rrul<66, >Vi8.

After the candidate for the sacred office of preaching, Mr. S. F. C. F. Stock, had received and accepted a call from the Martini congregation in Allen Co., Ind., he was ordained and inducted into his office on the sixth Sunday after Trinity by the undersigned on behalf of the venerable Mr. President of the Middle District.

May the Lord grant him to scatter the seed of the Word with joy!

P h. Fleischmann.

Address: Uov. 8. IV 0. 8toelc, Lox 464. I^oit IVa^no, In6.

After Mr. Past. H. Bauer had received and ""taken a calling from the St. Johannis parish, which had hitherto been served by the undersigned as a branch, he was introduced into the midst of his congregation by the undersigned by order of the venerable Herr Präses mittlerer Districts on the seventh Sunday after Trinitatis.

May the Lord make him bear much fruit for eternal life! Ph. Fleischmann.

Address: Kev. 8. Lrmer,

Ngpls 8tntion, ^llsn Oo., Inä.

Church consecration.

Dear Lutheran readers are to be informed that on June 10 of this year the Lutheran Immanuel congregation in Yorkville, at 83rd St. between 2nd and 3rd Ave, dedicated their newly built church to the service of the Lord. Preaching at this festivity was Rev. Tirmenstein of Port Richmond in the morning, Rev. Weisel from WilliamSburg in the afternoon, and Rev. Ebendick of Strattvnport, as the undersigned was sick of the neck, preached the dedicatory prayer.

The church, 45 feet long, 28 wide and 36 high, with its beautiful slate roof and arched windows in the front, makes quite a pleasant impression.

The festive joy of the congregation was not least enhanced by the fact that guests from the neighboring sister congregations flocked here in droves. These alone filled the seats, so that our own people had to make do standing in the aisles, where they were tightly packed up to the steps of the pulpit and the altar, as well as in front of the church door and out into the street. In addition to the individual guests, the singing societies of our New York and Williamsburg congregations were also present and took turns singing during the service. All guests were entertained in the schoolroom after the service. The charge was 117 dollars.

So the faithful Savior has allowed us to find a place here after a long time of wandering, where we can gather undisturbed for the use of the means of grace of the Word and the Sacraments, as well as for prayer. Oh, may His rich grace prove itself powerfully on the whole congregation, so that preachers and listeners remain steadfast and firm in the pure Word and Sacrament, and that this house of God may become a true workshop of the Holy Spirit.

As much as we are happy about our little church, it grieves us that we have to burden ourselves with an unbearable debt burden according to human standards. The latter, amounting to more than 4000 dollars, is all the more oppressive because not all members of our young, weakly discerning congregation seek to bear it equally. For this reason, may our dear brothers in the synod near and far not forget us here, but support us with prayers and gifts. The Lord Jesus will be an abundant retributor and will reward even the smallest mite in grace.

Renz.

Kirchweih Festival.

After the Lutheran congregation of Immanuel in Waldenburg, Michigan, had to painfully feel the lack of a spacious church locale for several years, and had also offered everything possible in the last three years, often under the most oppressive conditions, to remedy this lack, it was only on the previous feast of St. John, June 24 of this year, that they were able to move out of their cramped meeting place and hand over a newly built house to the service of the Triune God, and handed over a newly built house to the service of the Triune God, which now not only offers a superfluous room, but is also an ornament to the whole area. Built in a pure gothic style, according to a drawing by Pastor Stephan, the church (including the altar) is 70 feet long and 35 feet wide, with a tower 87 feet high. The in

The interior arrangement shows good ecclesiastical taste, which is not to be thought otherwise after a faithful execution of the designed plan. The altarpiece, 6 feet high and 5 feet wide, is an oil painting depicting the institution of the Holy Communion. Similarly, the 10 ogival windows of the church are decorated with the

ster in the nave of the church and the round window in the altar niche, by making them all of fired

Glasses are composed in the most beautiful play of colors.

Of course, the congregation must have been very happy to celebrate the dedication of this beautifully built church. - And since the celebration was favored by the weather, many guests from the neighboring communities, from Detroit, Roseville and Utica had come, who rejoiced with the happy ones. Unfortunately

Pastor Hügli was prevented from attending the celebration, so that one service had to be cancelled as a result. Regarding the services, Pastor Lemke said the consecration prayer and Pastor Moll from Detroit preached the consecration sermon on Ex. 20:24. In the afternoon, Pastor Walther from Wyandotte preached in English on I Tim. 2:4. Monday morning was the mission service, in which Pastor Lemke preached on Ps. 40:10, 11. 40:10, 11. The festivities were enhanced by various pieces of music performed by the singing choir of the Detroit congregation and that of the local congregation; likewise the accompaniment of some chorales with trombones, blown by members of the Immanuel congregation.

May the faithful God grant, for the sake of Christ, that this house consecrated to Him may remain a place of eternal remembrance before Him until it falls into ruin in His time; - He therefore keep it that it does not become a murderer's pit through false doctrine, but preserve in it the true inner adornment of the pure will and the unadulterated sacraments, so that the people who come in and go out may rightly recognize the "Immanuel" - God with us - in Christ and may one day, after persevering faith, attain to the Immanuel congregation of the triumphant church in heaven.

F. Ruff.

-*q

Sixth Mission Festival in Northern Wisconsin.

On Sunday, June 24, the Lutheran congregations of our synod in Sheboygan Co. celebrated their sixth mission festival at Sheboygan Falls, in the midst of a rainy season favored by fine weather. In the morning Rev. Krumsieg preached on Ps. 96. Afterwards, Past. Kolb read the letter of Past. Brunn

in Nassau, from No. 20. of the Lutheran. In the afternoon, Rev. Ottmann preached on Lucas 10, 23-37, and finally the undersigned gave a historical missionary report on the life and missionary work of Thomas v. Westens among the Finnish in northern Norway. The two collections amounted to K100.00, namely 31.30 for the heathen mission and K68.70 for inner mission, the latter paid by Past. Kolb directly to Past. Brunn in Nassau and about which the latter will acknowledge in his time in the Lutheran. A. D. Stecher.

Sheboygan, Wisc, July 1866.

Announcement.

On the good assumption that the enormous increase in the price of paper and labor wages would soon cease after the end of the war and make way for considerably more moderate prices, the undersigned Committee for Printed Matter, which is charged by our Synod with the regulation of such matters, has so far refrained from raising the price of the "Lutheran". But the war is now long over, and yet paper and labor remain at their high price, and will probably remain so for some time to come. So the Committee sees itself compelled to do so,

to fix the price of the "Lutheraner" in the future at \$1.50 for the year. In doing this, it fears so little that it will cause alienation among the readers of the paper that it is convinced that it will be accepted. In doing so, it fears so little that it will cause alienation among the readers of the paper that it rather believes that they will be astonished that this so just and cheap price increase has not already occurred. After all, it has already happened several times that subscribers have sent in more than the previously fixed price of their own free will. And even now, the price of the paper, which is certainly still very cheap, is in no way

comparable to what the readers receive in return. Confidently hoping that this step, necessitated by the times, will not in the least impair the distribution of the "Lutheraner", we hereby sign

Committees of the General Synod of Missouri, Dhio, et al. St. for printed matter.

St. Louis, Mo. in August 1866.

(Receipt and thanks.

For Pastor Brunn'S proseminar received through Past. Schliepsiek from Mr. F. W. Koch in Bloomington, Ill, \$10. Through Past. Schwensen from the latter's congregation in New Bielefeld, Mo., \$11.45. Through the same from the latter's congregation in Columbia Bottom, Mo., \$15. Through Past. I. M. Hahn in Benton Co, Mo, by the congregation thereof \$12. By Past. Th. Miesler in Benton Co, Mo, by Mr. H. Harin \$5. By Past. Sapper in Carondelet, Mo., from Mr. Deuser 50 Cts.

For poor students by Past. Schliepsiek by Mr. F. W- Koch in Bloomington, Ill, \$10. by Past. M. Moll in Megnon River, Wis. by Mr. Carl Fink \$5. By Past. Sapper, Carondelet, Mo., by Mr. Köhler \$1.

C. F. W. Walther.

In the months of June and July I received the following gifts, partly for poor students and partly for the household: From Alb. Bluhm \$1; Fran Weiß \$1; Past. Engelbert \$10; Georg Mühl \$1; L. Häfele \$1; Gem. in Quincp \$9.03; by Past. Schumann \$13; by some members of the Gem. in Frankenmuth \$15.25; dnrrh Past. Hattstädt \$10.25 and \$6; W. Meier \$11; on Conr. Hartmann's infant baptism ges. \$5.10; on Ch. Neumeyers infant baptism ges. \$2.37; A. Brandcnstein \$1; G. Mohn \$10; I. Hcrre \$2.60; Dan. Haag \$10; on W. Weber's wedding ges. \$9; G. Walker \$5. I. C. W. Lindemann.

On the building of a church in my parish in Norkville
to have received from the congregation of Aerrn Pastor Hamann in Carondelet \$28.75 attests Renz, Pastor.

went in the middle district's rapids:

On the Synodal Debt Redemption Fund: Past. Scholz's Gem. \$6.87. Past. Trumms Gem. \$15.50. Past. Schuster's Filialgem. in St. Joseph Co. \$1.64. By Past. Sihler \$10. by Past. Zagel by A. Hockemcyer \$2. C. Knut \$1.45.

On the synodal treasury: By Past. Saupert from K. Land \$1.50. Mrs. Müller \$2. Mrs. Tschoppe \$1. Mrs. Umbach \$1. H. Mennig \$2. Korff n. Kvster \$4. from two children of Mr. Schulte 50 cts. each. H. Holzgräte \$1. H. Fischer \$1. Griefsbacher \$1. teacher Ziylaff 50 cts. H. Nobbe 51. Joh. Bauer \$2. H. AlmS \$5. Mrs. Meierding, thank offering for happy delivery \$5. On Jul. Tschop- pes wedding collected \$7. Coll. of its Gem. \$25.80. Past. Niethammer's Gem.z \$10.62. Past. Jox'S Gem. in

Logansport \$12.50; None, in Peru \$10.60. Past. Brackhages None, in Peru \$12. Post. Königs Gem. WO. By dens. of H. Lippelmann \$20. by Past. Fleischmalm Hochzits-Coll. by W. Schoppmann \$10. past. Detzors <9em. in Defiancc \$19, in Southridge \$17.66. by dens. of I. Vogel, Dankopfer \$2. past. Jäbker's Gem. \$10.50. Past. Schöneberg's Gem. in Lafapette \$20.50; Gem. in Reynolds \$2.85. Past. Wüstmanns Gem. in, Pentecost-Cost. \$18. Past. P. Rupprecht's Gem. in Füllen Co. \$1.70; in Henry Co. \$3.72. By dens. of Mrs. I. Leininger, thank-offering \$5. Past. Schumann's Gem. \$5.70. pastor Schwan's Gem. \$53.14. past. Fricke's parish, to the collection bag \$55.50. Rev. Zagel's parish \$10.33.

To the synod treasury middle Distr.: Past. Scholz's comm., Pentecostal coll. \$5.82.
For Pastor Röbbelen: Through Past. Scholz wedding coll. at Geo. Kiefner \$1. past. König \$1. By dens. of H. Nees \$1. past. Schumann's Gem. \$5.25. past. Bode's Gem. \$5.74; in New Haven \$8.37.
For sick pastors: by Past. Scholz wedding coll. at Geo. Kiefner \$2.60.
On the Collegr household at Ft. Wayne: Past. Scholz's Gem., Offen - Coll. \$7.40. Past. Dulitz's Gem. in Huntington \$6.55. By dens. of D. Jung \$1.

For poor students: Past. Scholz's Gem. \$4.25. By dens. High;-Coll. by Joh. Schmidt \$2.76 Past. Iäbker's Gem. \$10. by Past. Neichhardt by H. Brückemann \$4. by the same by Chr. u. W. Lücke for the student Winter \$5. by Past. Zaget by N. N. \$2. By Past. Saupert by Mrs. Tschvpe \$2.

For Past. K a h m e y e r S W i t t w e : By Past. Saupert by Dor. Müller, Mrs. Jte, Mrs. Däuble je\$>.
For Past. Birkmanus Wittwe: By Past. Saupert by Chr. Dänble \$1.
About the hospital in St. Lonis: Dnrch Past. Saupert by Chr. Dänble \$1.
On church construction in Past. Sturken's parish in Baltimore: By H. R. Schwegmann from Br. Gorker \$5.
For Gentile mission: Bon Past. Jox's branch church in Rockfield \$8.15.
To the Pfarrwitwen-Kasse: By P-sterl Jox Hochzeits-Coll. at W. Schnizdt \$9. By doNMen of Mrs. Külsen \$2. Kleemann and Mrs. Schlächter in Peru \$1 each. By Past. Schwan Hochzeits - Coll. bei Franz \$6.75. Albert Both u. Frau \$2.

For Brunn's pupils in Addison: Past. Königs Gem. \$11.
For inner mission: By Past. King of H. Lippelmann \$5.
On the Nassau mission: Past. Tramm's Gem., Mission Festival Coll. \$15.87. Past. Knz's Gem., from the bell-bag \$6. Through the same from C. W. R. 25 Cts. A. Chr. R. 25 cts. C. M. 20 Cts. Wittwe L. L. 50 Cts. Wittwe L. R. \$1. widow N. \$1. H. N. 50 Cts. Chr. Sp. \$1. A. N. sen. 25 Cts. A. M. \$1. H. M. 50 Cts. H. R. \$1. G. H. K. 45 Cts. Past. Michaels Immanuel's Gem. \$6.10. Whose St. Johnsgem. \$4.05.

For poor seminary students: By Past. Schuster \$1.
On the orphanage in St. Louis: By Past. Schumann Wedding Coll. at V. Müller \$4.
For teachers GL hold: Past. Dulitz's Gem. in Huntington \$7.25; in Lancaster \$2.20.. Past. Neichhardt's St. Johannesgem. \$9.30.
To the seminary budget in Addison: Past. Schwans Gem. in Liverpool \$5.50.
On church construction in Racine, Wis.: Past. Hörnicks Gem. \$5.58; by himself \$2.
On the building of the church in Jor Miller By Rev. Hörnicks Gem. \$2.77. Rev. I. Rupprecht's Gem. \$7.25.
For Brunn'sche Zöglinge: By Pastor Zagel from N. N. \$2. By Past. Schmidt by Ernst Meißel as a thank offering for his son's recovery \$10.

Tuition of college students: by H. Reinhardt, K. Ningwald, Ang. Rathe each \$6. W. Beringer \$18. C. Bonnet.

Entered the race of the Northern District:

Z u r s y n o d a Z k a s s e : From Past. Strasen's Gem. \$28.48. Jos. Jhde from da \$2. Past. Bernthal's Gem., Psingst-Coll. \$5.75. Trinity comm. in Sheboygan Coll. \$6.20. Past. Lifts Gem. \$12. by Past. Speck-hard \$8.16; u. zw. Pentecost-Coll. \$3.66; from d. infant baptism at Mich. Schönamsgreber \$1.50; from G. Finzel \$3. past. Himmeler's Gem. \$7.50. Past. I. I. Hoffmann's Gem., Pentecostal Coll. \$5.53; by himself \$2. Past. Estel \$1. by Past. Keller (to the Synodalschnidtilguug) \$9; u. zw. öfter- u. Pfingst-Coll. d. Gem. in Morrison \$5.72. Pfingst-Coll. der Gem. in Nantoul \$1.01; deßgl. von der Gem. Nockland \$2.27. Past. Steinbach's Gem., Pentecostal Coll. \$18.97; of himself \$1.50 Past. Gmpes Kein. \$13.75. by Past. Penalties at Br. Wisch's wedding ges. \$5.30. Gem. in Town Saukville, Wis., \$5.60. Gem. at Cedar Creek \$5.25. By Past. Böling of d. Gem. in Freistadt \$10. Gem. in Kirchhayn \$7. By Past. I. N. Beyer of Caledonia Distr. on the commemoration day of the happy return of the last from the army \$28.75; Gem. in New London \$11. Through Past. Trautmann: Gem.-Coll. \$31.50; from Fraaenkassee \$16; ans der Centkassee \$10. Collecte in Sibiwaing, Mich. \$17.80. I. Engelhaft there 50 Cts. Mrs. Bach \$2. Mrs. Past. Also \$2. past. Also \$3. past. Hahn \$1. wedding coll. at M. Pump. Waldenburg, Mich. \$5. Pentecost coll. at Frankentrost, Mich. \$1.75. Gem. in Frankenmuth, 2nd consignment \$93.75; u. zw. by A. Rummel u. Galsterer each \$10. M. Kugel, G. B. Brenner, L. Ortnr each \$5; Lämmermann, Houold each \$3; I. Bickel F. Rittmeier, Wittwe Nodamer each \$2; M. Rauch, L. Baier, A. Schroll, Hornlein, Chr. Gatzinger, P. Naoz nberger, B. Kaiser each \$1; N. N. \$1.50; G. M. Birkner \$6; Frisch 50 Cts.; Pfingst-Coll. \$30.50; from the Centkaffe \$1.25. by Past. Sievers 4th consignment \$48.56; u. zw. Psingstfest coll. in Frankenlust \$14.62; wedding coll. at Engerer \$6.88; Mrs. Burk 25 Cts.; W. Wegner \$1; Kindtanf - Coll. at G. Schmidt \$1.05; Coll. in Amelith \$3.13; W. Heitzig \$5.09; Fr. Zill \$4.10; B. Koch \$1; Coll. in Amelith \$3.32; Hochzeit's - Coll. at Ad. Lutz \$6.50; infant baptism coll. in Drucke \$1.62. By Past. W. I. Friedrich of s. Kem. to Fall Creek \$10; from the branch at Icllow Niver \$11. Dnrch Past. F. Lochner at home visits ges. \$260.00, 1st Sendg.

For the church building of Pastor v. Kienbusch in Halberstadt, Prussia: From N. N. in Milwaukee \$5.
In support of Mr. Pastor v. Kienbusch: From N. N. in Milwaukee \$5.
For poor pupils and students: By Past. Keller at G. Böttcher's wedding \$1. by G. Auch in Sibiwaing \$2.50. wedding coll. by Wagner in Frankentrost \$2.46. by the Women's Association in Monroe \$30.66. child coll. by M. Kronbach there \$1.75.
For Mrs. Pastor Birkmann: From Mrs. Herzog in Frankenmuth \$1.
On the Synodal Missions Fund: From Past. Steinbach's confirmands this year \$8.64. From Past. Wambsganß' both congregations \$13. From the congregation of Ccdarburg \$5.41.

To the parish widtven treasury: By Rev. Stcege \$1.50. By Rev. Daib wedding coll. at Joh. kubo in Millpoint \$1.31. Gem. in Town Saukville, Wis., \$3.87.

Für L e h r e r g e h a l t e : Past. Steinbach's Gem., Oster-Coll. \$24.71; by himself \$1.50. by Rev. Werfelmann Hochzeits - Coll. at H. Steigenrind \$4.01. by Rev. I. I. Moll of Mequon, Wis. \$9.30; by Granville \$5.05. Coll. at Grand Rapids, Mich. \$8.05. Coll. at New Haven, Mich. \$5.01. Rev. Daib \$1. duke in Frankenmuth \$3.

For Rev. Brunn's institution: Ans. of Misfions-Caffe of the Gem. in Adrian, Mich. \$12. Of the school children there \$3. Wedding-Coll. at Frank's there \$2.55. Past. Also \$3. Mrs. Past. Also \$2. pastor Hahn \$1. W. Emmert at Hillsdale, Mich. \$1. Mrs. Emmert \$1.

For Pastor Röbbelen: Dnrch Pastor List Hoch;- Coll. at Fr. Stolper \$1.50. N. N. in Milwaukee \$5. From the Women's Association in Frankenmuth and other collections \$112.50; u. zw. from the women: R. B. Hubinger \$8. A. B. Hnbinger \$5. B. Lösch and M. Ranzenborgcr each \$3. A. M. Meier, Wittwe A. S. Stern, M. B. Bernthal each \$2, M. B. Baierlein \$1.50; L. Pfeiffer, K. Wimmer, M. Brenner, B. Grüber, M. M. Bernthal, Wittwe Bickelmann, B. Lämmermann, E. Jordan, E. Schiefer, I. Nidel, A. Fürbringer each \$1, E. Baierlein, E. Heine, Unnamed, M. Kaiser each 50 Cts. Wittwe Nodamer, L. Sohn, Vats, L. Neichle each \$2, M. B. List \$3, E. Ortnr, L. Nickel, Wittwe Meurer each \$1, Kath. Schäfer \$5, I. Rittmeier \$1.50; M. Beier 25 Cts, I. Matth. Hubinger \$10, A. Schroll \$1, High;-Coll. at Rupprecht \$6.25; Gemeinde - Coll. \$21.25; Kindtanf - Coll. at I. Haas \$3.50; deßgl. at I. M. Schäfer \$10.25.

On college maintenance in Jt. Wayne: Collecte in Frankenmuth \$17.65.
For the maintenance of the school seminary, Monroe \$6.25. Past. Stcegs Gem. \$4. From the women's fund of the Gem. in Adrian \$12.68.

On synodal debt redemption: By L. Schmid in Monroe \$5. Wedding coll. by Nabold there \$5.08.
For inner mission: Dnrch Pastor Strege Kindtauf-Coll. at Weißleder \$2.75. M. Angerer \$1. Gem. in Grafion \$5.80. W. Hattstädt.

For Sen Lutherans have paid:

T h e 15-17th year: Messrs. F. Brink- mann, H. Sonneberg, H. Wclge.
The 18th l a h r g a n g : Messrs. H. Hattendorf, F. Lücke, F. Brinkmann, H. Sonneberg, A. Pürncr, I. Schlosser, Fr. v. Grüningen, H. Wclge.

The 19th l a h r g a n g : Messrs. H. Hattendorf, F. Lücke, F. Brinkmann, H. Sonnenberg, H. Höck, L. Schmid; F. v. Grüningen, H. Wclge, Lochmann.

The 20th year: Messrs. C. Clausing, F. Lücke, Past. F. Schaller? Er., F. Brinkmann, H. Höck, H. Runge, H. 'Sonnenberg, Past. Oestermeyer 9 Er., G. Klingler, E. Emmermann, M. Eichmann, C. Prinkert 75 Cts, F. v. Grnningen, Bro. Altmeyer, Bro. Intzi, H. Röver, H. Wclge, Lochmann.

T h e 21st l a h r g a n g : Messrs. P. and I. Brück, Bode, H. Müller, Eckert, Merkel, Stock, Herrmann, Kammer, I. Emrich, Aug. Kerl, "Pastor I. A. F. W. Müller, Past. W. Bartling, C. Clausing, "äst. A. Wag- ner 2 Er., H. Bodr, F. Brinkmann, H. Höck, H. Runge, H. Sonneberg, "F. Stutz, I. Kaufmann, G. Klingler 50 Cts, Teacher Holder, A. Prinzhorn, A. Bischoff, G. Emmert, L. Emmert, M. Eichmann 50 Cts, C. Glück, A. C. u. H. Heitmüller, C. Prinkert 25 Cts." I. Plugger, G. Rißinger, I. Stutz, I. Schlegel, M. Schäfer, C. Senkin, K. Schlurf, G. Willner, W. Witthoft, H. Weißbrodt, W. Hanenschild, I. C. Schmidt, H. Vogt, L. Bauer, H. Wolf, C. Kohlmann, H. Keller, G. Kühn, F. v. Grüningcn, H. Allmeyer, L. Wicbusch, Fr Jutzi, H. Röder, H. Wclge, Lochmann, Fr Große.

Furthermore: Mrs. Vogt.
The 22nd year: Messrs. I. and P. Brück, Eckert, Herrmann, Past. I. Trautmann 10 Er., Past. S. Kleppisch, Past. R. Biedermann 12 Er., C. Lcrns, G. Br ch. H. Schwangel, H. Ahler's. F. Kohlweg, W. Rothe, Semmann, Trupkc, Th. Eißfeldt, Past. I. A. F. W. Müller 5 Ex., C.

Meirich, Past. I. E. Göttlich, Past. I. Strikter, A. Wehlan, H. Tröller, Past. C. Bolz, W. Bnme, G. Zmkermantrl, I. Stolz, P. Henriksen, H. H. Stahmann, Past. W. Hattstädt 16 ex., G. Bernhardt 9 ex., D. Jung, A. Eckler, H. Bartling \$6.50; Past. A. Wagner 7 ex., W. Linse, C. Weyhe, Past. I. Stürmer, Past. F. W. John, H. Höck, H. Runge, H. Sonnenberg, I. R. Johnson, H. Nope, JH. Scheele, C. Hiller, Nciden-berger, I. Oswald 50 LtS., L. Schröter, Schatz, Past. E. Rolf 3 Ex., Nobler, Past. G. A. Müller 5 Ex., G. F. Roller, O. W. Fares, I. M. Pfänder, Past. C. Berner, Past. I. G. Böhm, Past. I. A. List, Rev. C. Popp 6 Ex., Rev. I. Bernreuther 9 Ex., G. Bewie, Fr. v. Grü-ningeu, Fey, C. Wegener, H. u. F. Allmeyer, C. Wicbusch, Fr. Jutzi H. Röder, H. Welge, Past. A. C. Großberger, G. Lrhnick, C. Mall, Past. M. Meyer \$13.50; Past. M. Bernthal 10 ex., Bockmeier, Bauer, Krämer, Schmicker, Schwertfeger, Wiegcrs, L. Wagner, H. W. Hoppe 22 ex., G. Nanzenbergcr 45 ex., F. Böckhaus, Past. I. G. Hahn, A. Bohn 61 Er., Past. A. Reinke 20 ex., Past. I. Meißner, R. Körner 4 ex., C. Gallmann \$2.75; Past. E. I. Fleckcnstkin, I. Kühl, Bäsch, Krumpholz, Jungkunz, M. Al-brecht, C. Heinicke, Lochmann Geissler, Fr. Große, Rothe, C. Große, Past. F. G. Gebhardt, Past. D. I. Wams, G. Steuber 9 Ex., L. N-tzlaff 2l Ex., -Past. H. EggerS, Past. F. I. Th. Jungck, Peter Fischbach, F. Schröder, A. Schlechter, L. Kolb, M. Nubner, M. Hetzner, A. Diehl, P. Kleemann, C. Schmidt, B. Lücke 18 Er.

Furthermore: Mrs. Diehl and Mrs. Conrad.
The 23rd I a h r g a n g : Lie Herren I. Walz, C. Wegener. I. Allwardt, Lochmann, M. Ambrosius jc\$1, C. Mal \$2, G. Pfeiffer \$2.50. M. L. Barth I.

changed addresses r

kov. 1^ 2VuZ. ^Zzvrxrät,

OermaniL, 6o., Wis.

k. Lrkrer,

ÜÄven, 6o., Inä.